Acta Apostolicae Sedis

Volume XLV (1953)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR THIRTY-FIFTH, SERIES II, VOLUME TWENTY, PRINTED BY THE VATICAN POLYGLOT PRESS, MCMXLVII.

[*Latin ed. p. 5*]

AN. ET VOL. XXXX V 16 IANUARII 1958 (SER. II, t. XX). - N. 1 ACTA APOSTOLICAE SEDIS COMMENTARIUM OFFICIALE ACTA PII PP. XII EPISTULA ENCYCLICA AD VENERABILES FRATRES PATRIARCHAS, ARCHIEPISCOPOS, EPISCOPOS, ALIOSQUE LOCORUM ORDINARIOS ECCLESIARUM ORIENTALIUM, PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES, PIUS PP. XII VENERABILES FRATRES SALUTEM ET APOSTOLICAM BENEDICTIONEM.

The Eastern Churches, which are illuminated by the illustrious doctrine of the Fathers, and which, both in ancient and recent times, are enriched with the precious blood of martyrs, are, in a most special way, dear to Us; this, no one is ignorant. For, scarcely having been raised, without any merit of Ours, by the mysterious counsel of God to the Chair of the Prince of the Apostles, We turned Our mind and heart towards you, and also towards those "who are outside the boundaries of the Catholic Church," and whom We ardently desire to see return to the fold of the common Father, as soon as they wish, to their ancestral home. We have given you testimonies of Our paternal benevolence throughout Our pontificate. You know that We have, indeed, offered to among your sacred prelates, namely, the Armenians, 1 2 1 Cf. The radio announcement given from the Sistine Chapel on March 3, 1939; A. A. S., year XXXI, series II, vol. VI, p. 86. Cf. the Encyclical Letter *Summi Pontificatus*; A. A. S., year XXXI, series II, vol. VI, pp. 418-419; and the Encyclical Letter *Mystici Corporis*; A. A. S., year XXXV, series II, vol. X, pp. 242-243, 31 - ACTA, vol. XX, n. 1. - 16-1-1953.

[*Latin ed. p. 6*]

Acts of the Sacred Apostolic See – The Patriarch of Cilicia has been adorned with the dignity of the Roman purple; and We are concerned with bringing the laws of Canon Law, as they pertain to you, into a single body; which indeed is a work of the gravest importance, already largely accomplished. But it is unnecessary to recount these matters at length to you, for you are undoubtedly well aware of them; and moreover, We follow the example of Our Predecessors in Our actions, who, from the very beginning of the Christian era, not only showed singular charity to your forefathers, but also, whenever they saw them disturbed by the snares of heretics, or harassed and afflicted by the attacks of enemies, they were accustomed to provide them with assistance to the best of their ability. Therefore, with the authority of the Holy See, which was granted to the Apostle, the Prince of the Apostles, and to his Successors by the Divine

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Redeemer, in the Councils of Nicaea I and II, Constantinople I, II and III, Ephesus, and Chalcedon, they strove to defend the integrity of the Catholic doctrine; and when the lamentable schism separated the Eastern Churches from the Roman Pontiff to a great extent, they not only condemned it in the Council of Constantinople IV through their legates, but also did everything in their power to bring about a happy reconciliation for the common good; which, after so many praiseworthy and difficult efforts, was achieved and ratified in the Council of Florence, although, contrary to the wishes of all good men, it was later abandoned. When the Eastern regions were invaded by new peoples, and even the sacred places of Palestine, which were consecrated by the blood of our Lord Jesus Christ, were devastated, then the Roman Pontiffs also urged the princes to defend the Christian religion to such an extent. Nor has the solicitude and benevolence of Our Predecessors towards you diminished or failed in more recent times; rather, it seems to have grown even more intense with each passing day. To you, as you well know, many have been sent who would illuminate the Catholic doctrine and persuade everyone to return to the most desired unity of faith and governance: here, at the Seat of Blessed Peter, the Sacred Council was established, or as they say, the Sacred Congregation, which would be concerned with the affairs, reasons, and rites of the Eastern Churches.

[*Latin ed. p. 7*]

The Acts, Most Holy Fathers, urge us to consider and consult regarding [the matters of] the Eastern Rites; also, the Institute of Oriental Studies, which, with diligent work, might foster and promote a true understanding of your affairs. But at present, alas, there is another matter that demands our care and concern. For in not a few regions, where the Eastern Rites are chiefly observed, a new storm of persecution has arisen, which seeks to overthrow, devastate, and miserably extinguish flourishing Christian communities. If, in the course of past centuries, some aspect of Catholic doctrine was attacked, today, as you see, it advances with even greater audacity; and all sacred rights, institutions, laws, indeed, even whatever is divine and pertains to the divine, are being assailed, so that they may be rejected, as if they were something fictitious and inauspicious, from public life, from domestic life, from universities, from schools, and finally, from the life of the people. Therefore, just as the multitude of calamities is grievous that afflicts the most cherished part of the Christian people, so much greater is our benevolence towards you, Venerable Brothers, and so much more fervent is the desire of charity with which we embrace you all with a paternal spirit. Above all, we desire to make it most clearly known to you that your sorrows and griefs are, as it were, our own; and we desire nothing more than to alleviate and soothe your distresses in some way, especially through our intervention and through the prayers of all Christians

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for those who, rightly defending the Catholic religion and its sacred rights, are miserably afflicted. We know that there are many faithful in the Eastern lands who today weep copious tears, as they see their sacred pastors either slain, or dispersed, or so hindered that they can no longer freely guide their flocks, and that they see many of their churches converted to other uses, or lying in ruin; and that they know that from those very places, the voices of the suppliants, arranged according to the beautiful norms and reasons of your liturgy, can no longer ascend to Heaven, so that heavenly showers of divine graces may descend upon the minds [of the people].

[*Latin ed. p. 8*]

8. Acta Apostolicae Sedis – An Official Commentary, designed to raise spirits and to alleviate the burden of so many sorrows. We know that many of you are detained, either in prisons or in public custody camps, or, if they live at home, are unable to enjoy those sacred rights which belong to them, namely, that they may not only profess their religion in the sanctuary of their own conscience, but also that they may properly raise their children in the home, and that they may openly teach, defend, and proclaim the faith in schools, and properly instruct their students. But we also know that the children of the Eastern Churches, associated with the faithful of the Latin Rite in a fraternal bond, have suffered together from these persecutions, and will share in the same martyrdom, the same triumphs, and the same glory. They indeed maintain their faith with a steadfast spirit; they resist the enemies of the Christian name with the same invincible firmness with which your ancestors did in times past; they raise prayers and supplications to Heaven, if not publicly, then at least privately; they remain faithfully united with the Roman Pontiff and with their own particular pastors; and they love the most beloved and most powerful of all the heavenly and earthly Queens, the Blessed Virgin Mary, to whose Immaculate Heart we have consecrated ourselves individually and collectively, and to whom we offer our worship, our prayers, and our love. But all these things are indeed a sure sign of a future and most secure victory; of that victory which does not arise from the bloodshed of men warring against each other, which is not nourished by a fleeting and earthly desire for dominion, but is strengthened by the freedom of the spirit; by justice which is attributed to citizens, to peoples, and to nations, not merely in name, but also in reality; by fraternal peace and charity, which unite all in bonds of friendship; and above all, by religion, which regulates morals with a righteous order, which tempers private desires and commands them to serve the common good, which raises the mind to heavenly things, and which is, in short, the guardian of civil harmony and of all concord. These are the things we hope for; but meanwhile, the news that reaches Us deepens and intensifies our sorrow

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and grief. Day and night, we think of them.

[*Latin ed. p. 9*]

The Acts of Pope Pius XII, volume 9, and we turn our mind with paternal concern to those whom we are commanded by divine mandate to shepherd, and whom we know are, in some places, treated with such indignity, that because they tenaciously hold to the Catholic faith, they are subjected to calumnies, and are deprived of their legitimate rights; and sometimes, even those things which are inherent in human nature are taken away from them, whether by force, by fear, or by some other artifice, and thus the dignity of human nature itself is suppressed and violated. In these most grievous reports, that which has recently occurred has not only deeply grieved Us, but has grieved all Christians, and indeed all those who are devoted to the dignity of freedom as citizens: for in Nicopolis, where a small but flourishing community of Catholics existed, a grievous storm has brought great sorrow to the Church. For indeed, using customary accusations, ministers of God have been accused as if of public crimes; and in this matter, the Venerable Brother Eugenius Bossilkofí, the Bishop of Nicopolis, has been condemned to the death penalty, together with three priests, companions in his apostolic work. Furthermore, not a few others have already been imprisoned, or are held under public custody, to which is added a company of Catholic men, who are subjected to various penalties, and thus are adorned with the same palm and the same honor. We lament this matter, because of the conscience of Our office, from which We cannot depart, and We denounce the injury inflicted upon the Church to the entire Christian world. For it is because they profess the Catholic religion, and moreover, openly and zealously defend it, that they are considered enemies of the state, when in fact they yield to no one in their love of country, in their obedience to public authority, or in their observance of the laws, except when those same laws command something that is contrary to natural, divine, or ecclesiastical rights. And what has recently happened in Nicopolis, has for a long time now, and sadly, befallen others in various nations, in which the Church of the Eastern Rite flourishes, namely, among the Romanians, the Ukrainians, and other peoples. As for the Romanians, We have already, in the past month of March, issued Apostolic Letters concerning so many sorrows, with which the faithful of your rite are afflicted, together with...

[*Latin ed. p. 10*]

10 Acta Apostolicae Sedis - We are deeply grieved to learn that certain individuals are afflicted, and we earnestly exhort them all, with paternal affection, to persevere with the steadfastness they possess in the ancestral faith. At present, however, our thoughts and our hearts turn to another people, most dear to Us; to the Ukrainian people, among whom there are many

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faithful who look to Rome with great longing and love, and who revere this Apostolic See as the head of the Christian religion and the teacher of Christian truth, a truth which they would not allow to be obscured. Yet, as we have learned with great sorrow, they are afflicted by no less persecution, and they suffer under no less harsh conditions than the other nations of which We have made mention to you, Venerable Brothers, in these letters. We wish, in particular, to mention the bishops of the Eastern rite, who, among the first, endured hardships, sorrows, and injustices for the sake of defending the faith; and who, having been transferred to the city of Kyiv, were there, for the sake of the cause, condemned to various punishments; we speak of Kyiv, from which, in times past, the light of Christian doctrine shone forth throughout all those regions, and the worship of the Christian name was spread. Some of these have already attained a glorious death; and so, it is to be hoped, they look down upon their sons and their fellow combatants in the peaceful struggle with the greatest love from their heavenly seat, and they obtain from God the most powerful protection for them. Furthermore, we cannot pass over in silence the faithful of the Latin and Eastern rites who, driven from their regions and from their homes, have been deported to distant and unknown lands, and who there do not have their rightful pastors, who would normally assist, guide, and provide them with the heavenly aids of the religion. All of this afflicts Us with such keen sorrow that we cannot restrain our tears; and we implore the most merciful God and Father, that He may deign to illuminate with His divine light the minds of those who are in such a miserable condition.

[*Latin ed. p. 11*]

The Acts of the Most Holy Fathers, number XII, paragraph 11, state this; and they desire that this be concluded as soon as possible, with the accumulation of so many difficulties. However, Venerable Brothers, amidst so many and such struggles, for which Our hearts and yours are filled with sorrow, it is fitting that we draw some solace from the news received. For We have seen that those who have been brought into this lamentable situation persevere in their virtue, with that very intrepid constancy which has aroused admiration in Us, and in all good men. Therefore, let all of them receive from Us the praise of paternal commendation, so that it may increase and more and more strengthen their firmness; and let them also be certain that We, as their common Father, held by "the solicitude of all the Churches" and "urged by the charity of Christ," daily offer prayers to God, that as soon as possible the Kingdom of Jesus Christ, which brings peace to souls, peace to peoples, and peace to nations, may triumph among all. Before this grievous spectacle of so many difficulties – in which not only Our sons from the lay state, but especially those who have to be raised to the dignity of the priesthood, have struggled, so that what is read in the Sacred Scriptures may come to pass: "I will strike the shepherd, and the sheep of

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the flock shall be scattered" – We cannot help but recall, in the minds of all, that throughout the course of the centuries, not only among cultivated, but also among barbarian peoples, those who administer the sacred rites have been held in due reverence and veneration as those who reconcile heaven and earth. When the Divine Redeemer, having dispelled the darkness of errors, taught us the celestial truth, and most benignly willed that we should eternally participate in the priesthood, then this study of reverence and veneration greatly increased; and thus, Bishops and priests were held as most beloved fathers, who sought nothing else but the common good of the people entrusted to them. However, the Divine Redeemer Himself said: "The disciple is not above the master"; "if they have persecuted me, they will also persecute you"; "blessed are you when they revile you and persecute..."

[*Latin ed. p. 12*]

12 Acta Apostolicae Sedis - Official Commentary: "As you go, they will hate you, and they will say every evil against you, lying, for my sake; rejoice and be glad, because your reward is great in the heavens." Therefore, let us not be surprised if, in this age, perhaps more so than in past centuries, the Church of Jesus Christ, and especially her ministers, are subjected to vexations, lies, calumnies, and every kind of misery and tribulation; but rather, let us place our safest hope in Him, who, although He had already foretold these evils, nevertheless wished to warn us with these words: "In the world you shall have tribulation; but have confidence, for I have overcome the world." Therefore, may it be far from you, Venerable Brothers, to lose heart. Just as your predecessors overcame so many difficulties, snaques, and dangers, even striving to the point of martyrdom, with steadfast will, so too, you, closely united with the faithful of the Eastern Rites, supported by the aid of heavenly graces, should fear nothing. And especially for those who are in a more serious situation, strive with fervent prayer, together appealing to the Lord and to His most loving Mother, that those who are so severely and intensely endangered may be strengthened with Christian fortitude, and that it may finally be understood, what otherwise shines clearly, that "For the weapons of our warfare are not carnal but mighty to God, unto the pulling down of fortifications, destroying counsels,." and that therefore the Catholic Church seeks not the power of earthly things, but the eternal salvation of souls; it does not plot against public officials, but, through the imparted precepts of the Gospel, which pertain to the best conduct of citizens, it provides a safer foundation for human society. If, therefore, it can flourish with the freedom due to it, and publicly exercise its power, and openly proclaim its truth to the people, it will certainly contribute greatly to the common good, to bringing about order among citizens, under the auspices of justice and concord, to reconciling them with each other, and to bringing all nations to that true peace and tranquility."

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13 Matthew, 5, 11-12.
14 John, 16, 33.
15 2 Corinthians, 10, 4.

[*Latin ed. p. 13*]

Acta PP. XII, 13, which we present for your consideration, state that, just as everything ought to be for the good of all, so too it must be for the will of all. To attain this most desirable goal, We desire, Venerable Brothers, that you announce public supplications, and that through your exhortations, the flocks entrusted to your care may join these prayers of penance, so as to appease the Divine Majesty, which has been so greatly offended and injured. Let all remember these words of Holy Scripture: "Pray for them that persecute you," and "And if one member suffer any thing, all the members suffer with it." Indeed, we must imitate the example of the Divine Redeemer, who, hanging on the cross in the midst of grievous suffering, cried out: "Father, forgive them; for they know not what they do." But we must also complete those things that are lacking in the sufferings of Christ, in our own flesh, for the sake of His Body, which is the Church; therefore, for our afflicted sons and brothers, we must not only offer our prayers to God, but also our own sorrows, and willingly offer our own afflictions and tribulations that we have voluntarily undertaken. If we cannot, with regard to the countless multitudes of people who in those regions suffer grievous infirmities, pains, and torments, or who are held in chains, bring to fruition that saying of Jesus Christ, "For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was sick, and you visited me; I was in prison, and you came to me," we can, in some way, accomplish this: that is, we can pray that the most benign God will send His angels to these suffering brothers and sons, and that He will grant them His most abundant heavenly gifts, which will refresh, strengthen, and fortify their souls, and raise them up to heavenly things. In a particular way, We earnestly desire that all ministers of the sacred rites, who daily can offer the Eucharistic Sacrifice,

[*Latin ed. p. 14*]

14 Acta Apostolicae Sedis ~ The official record: Let the bishops and priests diligently remember that those, far from their own temples and their own flocks, are deprived of the ability to approach the altar, to offer sacrifice, and to partake of that divine food by which our souls draw sweetness, which surpasses all desire, and by which they receive that strength which brings victory. Let the faithful, united by a fraternal bond, perform this very act, who partake of the same table and the same sacrifice; so that, from all parts of the earth and with all the rites by which the Catholic Church is adorned, united voices may be raised to God and to His most holy Mother, that divine mercy may be obtained for

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the afflicted communities of Christians. Since, in the month of January, public supplications are commonly held in many places on the eighth day for this very purpose, so that those who are separated from the unity of the Church may return as soon as possible to the one fold, it seems fitting to us that, especially on those days, prayers be offered by all to God, not only so that the divine Redeemer's will may be accomplished as quickly as possible: "And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou hast given me: that they may be one, as we also are"; but also so that prisons may be opened and the bonds dissolved, by which so many are today, because they bravely defend and uphold the institutions and rights of religion, most wretchedly afflicted; and that Christian truth, justice, concord, and peace, which are the supreme goods of individuals and of all, may triumph throughout the nations. May you be a witness to these most joyous things, and as a pledge of our paternal benevolence, We impart the Apostolic Blessing to you, Venerable Brothers, and to the flocks entrusted to your care, and especially to those who are afflicted by unjust conditions, bestowing it with abundant charity. Given in Rome, at St. Peter's, on the fifteenth day of the month of December, in the fourteenth year of Our Pontificate. 19 PIUS PP. XII "JOHN, XVII, 11."

[*Latin ed. p. 15*]

Acta Pii PP. CONSTITUTION XII, 15, APOSTOLICA DE DISCIPLINA SERVANDA QUOAD IEIUNIUM EUCHARISTICUM. PIUS, SERVUS EPISCOPUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM.

1. Christus Dominus, "in qua nocte tradebatur," cum postrema vice veteris Legis Pascha celebravit, coenam factam, panem accipit, et gratias agens fregit, deditque discipulis suis dicens: "Hoc est corpus meum, quod pro vobis tradetur"; itemque calicem eis porrexit asseverans: "And he said to them: This is my blood of the new testament, which shall be shed for many.", "Hoc facite in meam commemorationem." Quibus ex Sacrarum Litterarum locis omnino patet Divinum Redemptorem ultimae huic paschali celebrationi, in qua agnus ex Hebraeorum ritibus manducabatur, voluisse substituere novum Pascha, ad saeculorum usque obitum permansurum, esum videlicet immaculati Agni, immolandi pro mundi vita, ita ut novum Pascha novae Legis veterem terminaret, et umbram fugaret veritas.

Quandoquidem autem utriusque coenae eiusmodi coniunctio idcirco habita fuit, ut ex antiquo Paschate ad novum significaretur transitus, facile perspici potest cur Ecclesia, in Eucharistico Sacrificio ex Divini Redemptoris iussu in eius commemorationem renovando, a veteris agapes more discedere potuerit, et Eucharisticum ieiunium in usum inducere. Etenim inde ab antiquissima aetate consuetudo invaluit.

2 3 5 6 1 For I have received of the Lord that which also I delivered unto

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you, that the Lord Jesus, the same night in which he was betrayed, took bread,. 3 Cfr. Luc., XXII, 20. And giving thanks, broke and said. 3 * Matth., XXVI, 28. " Cfr. I Cor., XI, 24-25. • Cfr. hymn. Lauda Sion (Missale Rom.).

[*Latin ed. p. 16*]

Acta Apostolicae Sedis, Volume 16, Official Commentary, 7. Concerning the administration of the Eucharist to the faithful while fasting. At the end of the fourth century, various councils already prescribed fasting for those who were to celebrate the Eucharistic Sacrifice. Thus, in the year 393, the Council of Hippo decreed: "The sacraments of the altar shall be celebrated only by those who are fasting." This precept was reiterated a few years later, that is, in the year 397, by the Council of Carthage I, using the same words; and at the beginning of the fifth century, this custom can be considered sufficiently common and well-established; therefore, St. Augustine affirms that the most holy Eucharist is always received by those who are fasting, and that this practice is observed throughout the entire world. Undoubtedly, this manner of acting was based on very serious reasons, among which the Apostle of the Gentiles laments, when speaking of the fraternal agape of the Christians. Indeed, abstaining from food and drink is fitting with that supreme reverence which we owe to the highest majesty of Jesus Christ, when we wish to partake of Him in the Holy Eucharist. Furthermore, when, before any other food, we partake of His most precious Body and Blood, we clearly demonstrate that this is the first and supreme nourishment by which our soul is sustained and by which its sanctity is increased. Therefore, the same Augustine warns: "It pleased the Holy Spirit that, for the honor of so great a Sacrament, the Body of Christ should first enter the mouth of the Christian, before other foods." This fast does not only fulfill a duty of honor owed to the Divine Redeemer, but also fosters piety; and therefore, it can contribute to increasing those salutary fruits of sanctity which Christ, the source and author of all good things, demands from us through the grace of His bounty. No one, indeed, is there who, through experience, does not recognize that from these... (the numbers 8, 9, 10, 11, 12, 7, 8, 8 follow, with references to BENEDICT XIV, De Syn. Dioec, 1. 6, c. 8, n. 10; Conc. Hipp., can. 28; MANSI, III, 923; Conc. Carth. I I I , cap. 29; MANSI, III, 885; 1 Corinthians XI, 21; St. Augustine, and St. Augustine, Letter LIV to Januarius, chapter 6; Migne, PL, XXXIII, 203).

[*Latin ed. p. 17*]

From the Acts of Pope Pius XII, 17: It pertains to the laws of human nature that, when the body is not burdened with food, the mind is made more agile, and is moved with greater force to contemplate that most sublime mystery, which is acted out in the soul, as in a temple, adding divine charity. How much the Church has cared for the observance of the Eucharistic fast can also be gathered from the fact that it commanded it, im-

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posing even severe penalties on those who violated it. Indeed, the Council of Toledo VII, in the year 646, threatened excommunication against anyone who had performed sacred rites without fasting; and in the year 722, the Council of Braga III, and in the year 785, the Council of Mâcon II, had already decreed that he who had evaded this obligation should be removed from his office and dignity. However, as the centuries passed, it was also carefully considered that, sometimes, for particular circumstances, it was fitting to relax this law of fasting, as far as it concerned the faithful. In this regard, the Council of Constance, in the year 1415, while confirming this most sacred law, also added a certain moderation: "... the authority of the sacred canons, and the laudable and approved custom of the Church, have preserved and preserve that this sacrament should not be celebrated after a meal, nor should it be received by the faithful without fasting, unless in a case of infirmity or other necessity, permitted or admitted by law or by the Church." It seemed fitting to bring these things to mind for this reason, so that all may understand that We, although the conditions of new times and things suggest that We grant not a few dispensations and permissions in this matter, nevertheless, through these Apostolic Letters, We wish to confirm the full force of this law and custom with regard to the Eucharistic fast; and We also wish to exhort those who are able to observe this law to continue to do so.

[*Latin ed. p. 18*]

18 Acta Apostolicae Sedis - An Official Commentary, diligently, so that only those who are in need may enjoy these concessions, according to the reasons of that same necessity. We are most pleasantly consoled – and it is fitting to declare this, even briefly – when we observe the piety towards the Sacrament of the Altar in Aoste growing daily, not only in the hearts of the faithful, but also in the splendor of the divine worship, which often emerges from the public manifestations of the people. In this matter, the diligent care of the Supreme Pontiffs has undoubtedly contributed greatly, and especially that of the Blessed Pius X, who, urging all to renew the ancient customs of the Church, exhorted them to approach the table of Angelorum as frequently as possible, indeed, daily if they could; and, inviting even the little ones to this heavenly food, he wisely established that the precept of sacred Confession and of the sacred Communion should apply to all who had reached the use of reason; which is also enshrined in the Code of Canon Law. The faithful, responding willingly and gladly to these cares of the Supreme Pontiffs, have approached the sacred Synaxis with increasing frequency. And may this hunger for the heavenly Bread and the thirst for the divine Blood burn in all men of every age and in all ranks of citizens! However, it must be noted that the times in which we live and their particular conditions have introduced many things into the life of society and into the common life, from which serious difficulties arise,

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which may prevent people from participating in the divine mysteries, if the law of Eucharistic fast were to be observed by all in exactly the same way as it has been observed until now. In particular, it is clear to all that the clergy today are burdened by increasing [difficulties] 17 18 19 17 S. Congr. Concilii, Decretum Sacra Tridentina Synodus, die xx mensis Decembris, anno MCMV. Acta S. Sedis, XXXVIII, 400 sq. S. Congr. de Sacramentis, Decretum Quam singulari, die VIII mensis Augusti, anno MCMX: Acta Ap. Sedis, II, p. 577 sq. C. I. C., can. 863; cfr. can. 854, § 5. : 18 19

[*Latin ed. p. 19*]

Acta Pii PP. XII, 19: The needs of Christians are numerous; indeed, especially on feast days, they often must endure excessive labor, since they must celebrate the Eucharistic Sacrifice early and not infrequently even twice or three times, and sometimes even be occupied with lengthy journeys due to their duties, so that not a few parts of the flock may lack the sacred things. Such apostolic labors undoubtedly weaken the health of priests; and this all the more, because they must devote themselves with increasing zeal and effort not only to reciting Mass with the explanation of the Gospel, and also to hearing the sacred Confessions, imparting catechesis, and other parts of their ministry, but also to diligently considering and attending to those matters and circumstances which that arduous struggle against God and His Church demands, so widely, cleverly, and fiercely instigated today. But our mind and heart are especially drawn to those who, far from their homeland, are working in distant lands, who have generously responded to the invitation and command of the Divine Master: "Going therefore, teach ye all nations." To the heralds of the Gospel, we say, who, overcoming all kinds of labors and the difficulties of travel, strive with all their might to spread the light of the Christian religion to all, and to nourish their flocks, often recently received into the Catholic faith, with that angelic food which strengthens virtue and fosters piety. In similar circumstances are also those faithful who, either in regions cultivated by Catholic missionaries, or in other places where they do not have their own sacred ministers, must await the arrival of another priest at late hours, so that they may participate in the Eucharistic Sacrifice and nourish themselves with the divine food. And furthermore, after all kinds of machines have been put into use, it often happens that many workers, or workshops, or maritime services, or other.

[*Latin ed. p. 20*]

The Acts of the Apostolic See – those who are devoted to public service, and are occupied not only during the day but also at night, with alternating and repeated shifts of labor, so that their weakened strength may sometimes compel them to take some nourishment, and thus they are prevented from approaching the Eucharistic table. Moreover, mothers of families often cannot come to this same table before they have attended to

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their domestic duties, which often require many hours of labor from them. Likewise, it happens that in schools for boys and girls, and in other educational activities, many are present who desire to respond to the divine invitation: "But Jesus said to them. Suffer the little children to come unto me," for they are quite confident that He, who "is fed among the lilies," will protect the purity of their souls and the integrity of their conduct against the temptations of youth and the snares of the world; but it is often difficult for them, before they go to school, to attend the holy services and to be nourished by the Angelic Bread, and then to return home to receive the necessary nourishment. Furthermore, it should be noted that it often happens today that large crowds of people move from one place to another in the afternoon hours in order to participate in religious celebrations or gatherings concerning social matters; if, therefore, it is permissible for these people, even on these occasions, to perform the Eucharistic Mystery, which is the vital source of divine grace and which kindles the will to strive for virtue, then it is certain that strength can be drawn from this, by which all may be aroused to act in a truly Christian manner and to obey even the just laws. These particular considerations suggest that the following should be added, which apply to everyone; for although, in these our times, the art of medicine and that discipline which is called hygiene have made such progress, and have contributed so much to...

[*Latin ed. p. 21*]

The Acts of the Holy See, Volume XII, page 21, mention that the number of the dead, especially among children, should be reduced. However, the conditions of present life, and the inconveniences resulting from the terrible wars of this century, are such that they have weakened the constitution and health of many. For these reasons, that piety towards the Eucharist may be more easily increased, many Bishops from various nations, having given appropriate letters, have requested that this law of fasting be somewhat mitigated; and already this Apostolic See has benignly granted special faculties and dispensations in this matter to the clergy and the faithful. With regard to these concessions, it is necessary to remember the Decree, which is inscribed after the Edit, issued by the Holy Congregation of the Council on the seventh day of the month of December, in the year 1906, for the infirm; and the Letters issued on the twenty-second day of the month of May, in the year 1923, to the Local Ordinaries by the Holy Sacred Congregation of the Office, concerning priests. In recent times, the requests of the Bishops concerning this matter have been more frequent and more insistent, and equally greater faculties have been granted, especially those extended due to the war. This undoubtedly clearly indicates that there exist new, serious, continuous, and sufficiently general reasons, by which it is exceedingly difficult, in many circumstances, for priests to celebrate the Eucharistic Sacrifice, and for the faithful to partake of the Heavenly Bread

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while fasting. Therefore, in order to address these grave inconveniences and difficulties, and so that the diversity of indulgences may not give way to discrepancies in actions, we deem it necessary to establish that the discipline of Eucharistic fasting be mitigated in such a way that, as widely as possible, all may more easily comply with this law, even in particular times, places, and conditions of the faithful. We are confident that, in enacting this, we will not.

[*Latin ed. p. 22*]

22. The Acts of the Apostolic See, while providing some information, do not sufficiently contribute to the increase of Eucharistic piety; therefore, it is fitting to more effectively encourage and incite all to participate in the Holy Mass at Angelorum, thereby increasing, without doubt, the glory of God and the sanctity of the Mystical Body of Jesus Christ. Therefore, all that follows is decreed and established by Our Apostolic authority:

I. The law of Eucharistic fast, from midnight, continues to apply to all those who do not find themselves in the particular circumstances which We will explain in these Apostolic Letters. However, the general principle, common to all in the future, whether priests or lay faithful, is this: natural water does not break the Eucharistic fast.

II. The sick, even if they are not bedridden, may take something, with the prudent counsel of their confessor, in the form of a drink or a true medicine, with the exception of alcoholic beverages. The same permission is granted to sick priests celebrating Mass.

III. Priests who are to celebrate Mass at late hours, or after a heavy labor of the sacred ministry, or after a long journey, may take something in the form of a drink, with the exception of alcoholic beverages; from which, however, they must abstain for at least one hour before beginning the sacred office.

IV. Those who celebrate Mass twice or three times may take ablutions, which, however, in this case, must be done only with water, and not with wine.

V. Likewise, the lay faithful, even if not sick, who, due to a serious inconvenience—that is, due to debilitating labor, to late hours at which they can only attend the Holy Mass, or to a long journey which they must undertake—are completely unable to approach the Eucharistic table while fasting, may, with the prudent counsel of their confessor, and with this necessity continuing, take something in the form of a drink, with the exception of alcoholic beverages; from which, however, they must abstain for at least one hour before partaking of the Heavenly Bread.

VI. If circumstances require it, in places...

[*Latin ed. p. 23*]

"Decrees of the Holy See, Pius XII, 23: We grant to the Ordinaries the

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power to permit the celebration of Mass at evening hours, as We have said, provided that this does not begin before the fourth hour after midday, that is, after 4:00 PM, either on holy days of precept that are still in force, or on those that formerly were in force, or on the weekdays of the first day of each month, or finally, on those solemnities that are celebrated with a large gathering of the people, and also, besides these days, once a week, provided that the priest observes a fast of three hours with regard to solid food and alcoholic beverages, and of one hour with regard to other beverages. In these Masses, the faithful will be able to approach the Holy Communion, observing the same rule regarding the Eucharistic fast, as firmly prescribed by canon 857. Furthermore, for evangelizers in mission territories, considering the particular circumstances in which they find themselves, for which they often have few priests who can visit distant stations, the Local Ordinaries may grant such faculties on other days of the week as well. However, the Local Ordinaries must diligently ensure that any interpretation that would extend the granted faculties is avoided, and that all abuse and irreverence in this matter are prevented; for in granting these faculties, which the conditions of people, places, and times today demand, We also wish to reaffirm the importance, power, and efficacy of the Eucharistic fast for those who are about to receive the Divine Redeemer hidden under the Eucharistic veils. Moreover, whenever the bodily infirmity is lessened, the soul must, as far as possible, make up for it, either through internal penance or by other means, according to the tradition of the Church; for indeed, when fasting is mitigated, other works are often commanded to be performed. Therefore, those who may enjoy the faculties granted in this matter should offer more fervent prayers to Heaven, in which they adore God, give thanks to Him, and especially seek new and greater heavenly graces. Since all must understand that the Eucharist..."

[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis - Official Commentary 25 "as a perpetual memorial of His Passion" instituted by Jesus Christ, may they elicit those sentiments of Christian humility and Christian penance, which the contemplation of the sufferings and death of the Divine Redeemer ought to awaken. Furthermore, may all the fruits of charity towards one's neighbor be offered to that same Divine Redeemer, who, perpetually immolating Himself upon the altars, renews the greatest proof of His love. In this way, all will contribute to that which the Apostle of the Gentiles strives daily to accomplish: "For we, being many, are one bread, one body: all that partake of one bread." Moreover, all that is contained in these Letters is to be considered stable, valid, and in full force, notwithstanding any contrary provisions, and is worthy of special mention; and all other privileges and faculties, whatever they may be, granted by the Holy See, are hereby abolished, so that everywhere all may observe this discipline

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equally and properly. All of the above, in addition to the statutes, shall have effect from the day of promulgation, as made known through the Acta Apostolicae Sedis. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and fifty-three, on the sixth day of the month of January, on the Feast of the Epiphany of the Lord, in the fourteenth year of Our Pontificate. 26 PIUS PP. XII 24 S. THOM., Opera, LVII, Office of the Feast of the Body of Christ, lect. I, Opera omnia. Rome, 26 MDLXX, vol. XVII. 1 Corinthians, X, 17.

[*Latin ed. p. 25*]

Acta Pontificiorum, Pius PP. XII, Constitutiones, 25. APOSTOLICAE DISCIPLINAE DE OBSERVANDO EJUS, QUOD EST DIGUNUM EUCHARISTICUM. PIUS, DEI SERVO, SERVUS SERVORUM DEI, AD PERPETUAM MEMORIAM.

1. Dominus noster Iesus Christus, « in nocte in qua traditur », cum novum Pascha, secundum ritum Hebraeorum, ultima vice celebraret, post cenam, panem accipit, gratias agit, frangit et discipulis suis dat, dicens: « Hoc est corpus meum, quod pro vobis tradetur ». Similiter calicem dedit, dicens: « Hic est calix sanguinis mei novi testamenti, qui pro multis effundetur ». « Hoc facite in meam commemorationem ». Haec capita Sacrae Scripturae manifestant clare, quomodo Divinus Redemptor, in hoc ultimo Pascha, in quo agnus secundum ritum Hebraeorum consumebatur, novum Pascha substituit, quod usque ad finem saeculorum manere debet, scilicet consummationem Agni immaculati, qui pro salute mundi immolatur, ut novum Pascha Novae Legis antiquam legem finiret, et veritas umbram dispergeret.

2. Cum coniunctio duarum cenarum significaret transitionem ab antiquo ad novum Pascha, facile est intellegere cur Ecclesia, in Sacrificio Eucharistico, quod, juxta mandatum Divini Redemptoris, renovari debet in commemoratione eius, a regulis observatis in veteri agapa recessit, et usum digunii Eucharistici introduxit.

3. Ab antiquissima aetate, enim, consuetudo invaluit Eucharistiam fidelibus jejunantibus distribuendi. Iam circa finem saeculi IV, statuit se in diversis Conciliis, ut ii qui Sacrificium Eucharisticum celebrarent, jejunium observarent.

4. Anno 393, Concilium Hipponense decretavit: « Sacramentum altaris non celebretur, nisi...» (1 Cor., XI, 23). – Cf. Luc., XXII, 20. (1 Cor., XI, 24).

5. (Matt., XXVI, 28). – Cf. 1 Cor., XI, 24, 25.

6. (Cf. Inno Lauda Sion, Missale Romanum). – Cf. BEN. XIV, De Syn Dioec., l. 6, c. 8, n. 10.

[*Latin ed. p. 26*]

Acta 26 Apostolicae Sedis - Commentarium Officiale 8 "da persone digiune." This precept was promulgated shortly thereafter, that is, in the

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year 397, with the very same words by the Third Council of Carthage; at the beginning of the fifth century, this custom could be said to be quite common and of immemorial antiquity, so that Saint Augustine could affirm: "The Most Holy Eucharist is always received by those who are fasting, and this practice is universal." Without doubt, this practice rested upon most serious reasons, among which, above all, one can recall that which the Apostle of the Gentiles lamented concerning the fraternal agape of the Christians. Indeed, abstinence from food and drink is fitting for the supreme reverence that we must have for the supreme Majesty of Jesus Christ, when we approach to receive Him hidden under the veils of the Eucharist. Moreover, by receiving His most precious Body and Blood, before any food, we clearly demonstrate that it is the first and supreme nourishment, which sustains our soul and increases its holiness. Therefore, rightly does Saint Augustine observe: "It pleased the Holy Spirit that, for the honor of so great a Sacrament, the Body of the Lord should enter the mouth of the Christian before any other food." Furthermore, this fast does not constitute only a due tribute of honor to the Divine Redeemer, but also fosters piety, and can therefore contribute to increasing those salutary fruits of holiness which Jesus Christ, the source and author of all good, asks us to produce, with the help of grace. Moreover, everyone knows by experience that, according to the very laws of human nature, when the body is not burdened by food, the mind becomes more agile and applies itself with greater effectiveness to meditating on that ineffable and sublime mystery, which is accomplished in the spirit as in a temple, increasing its divine love. How much the Church has cared for the observance of Eucharistic fasting can also be inferred from the severe penalties imposed upon those who violated it. Indeed, the Seventh Council of Toledo (in the year 646) imposed excommunication upon those who had celebrated the sacred mysteries while not fasting; and already.

[*Latin ed. p. 27*]

In the acts of Pope Pius XII, years 1957-1958, the Third Council of Braga, in the year 572, and the Second Council of Macon, in the year 585, had decreed the deposition from office and dignity of anyone guilty of such a fault. However, over the centuries, it has also been carefully considered that, at times, it is fitting, in particular circumstances, to dispense, in some way, the faithful from this law of fasting. Therefore, the Council of Constance (in the year 1415), while confirming this most sacred law, adds some limitations: "According to the sacred canons and according to a praiseworthy custom, approved by the Church and constantly observed until the present time, this Sacrament must not be celebrated after dinner, nor received by the faithful who have not fasted, unless in case of infirmity or other necessity, permitted by law or by the Church." We have wished to recall these things, so that all may know well that We, although the new conditions of times

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and things suggest to Us to grant not a few faculties and permissions in this matter, intend, nevertheless, with this Apostolic Constitution, to confirm in all its vigor the law and the custom of Eucharistic fasting, and to exhort those who can do so to continue in the exact observance of it, so that only those who are in necessity may avail themselves of such concessions, and within the limits imposed by the same necessity.

For Our soul, this is a cause of sweet consolation – and We are pleased to declare it here, however briefly – to note that devotion towards the august Sacrament of the Altar grows continuously, not only in the hearts of the faithful, but also in the splendor of the cult, which shines often in the public manifestations of the people. Without doubt, this has been contributed to not a little by the diligent care of the Supreme Pontiffs, and especially of the Blessed Pius X, who, calling all to renew the ancient custom, exhorted them to approach very often, and if possible, every day to the table of the Angels. At the same time, he invited the children to this heavenly banquet, and with a wise decree declared that the precept of Confession and Holy Communion annually obliges all those who have reached the use of reason.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - Commentarium Officiale 19, et etiam in Codice Iuris Canonici sancitum. Et fideles, respondentes cum zelo ad sollicitudines Summorum Pontificum, accedunt semper numero magis et magis ad Sacram Mensam. Volamus, ut haec fames panis caelestis et sitis sanguinis divini semper ardentiores fiant in omnibus viris, quavis aetatis et conditionis socialis! Debemus, autem, agnoscere, quod particulares conditiones temporum in quibus vivimus, multas modificationes in mores societatis et vitam communem introductae sunt, propter quas orirentur graves difficultates, quae homines ab participatione in divinis mysteriis abstinere possent, si lex jejunii eucaristici pleniter observaretur, sicut usque ad hoc factum est. Primo, notum est, quod numerus sacerdotum hodie impar est ad semper crescentia officia fidelium: hi, praesertim diebus festis, ad laborem saepe nimium gravem se obstringere debent, alicubi coacti sunt Sacrificium Eucharisticum valde post tardius celebrare, non raro binare vel trinare, aut iter incommodum suscipere, ut non parvas portiones gregis sui sine Sacra Missa relinquere non debeant. Hoc strenuum opus, a sacro ministerio exigentem, sanitatem sacerdotum certamente debilitat; hoc maxime, quia hi, praeter celebrationem Sacrae Missae et expositionem Evangelii, ad confessiones, ad catechesin, ad omnia alia officia sua, quae semper magis laborem et activitatem requirunt, attendere debent. Ad haec adjunguntur instrumenta quae parari et adhiberi debent ad repellenda illa quae, hodie tam subtilia quam aspra, ab multis partibus moventur contra Deum et Ecclesiam eius. Sed cogitatio nostra specialiter tendit ad eos qui, patriam reliquerunt, ad loca remota migraverunt, ut generose responderent ad invitationem et mandatum Divini Magisteri: "Ite, ergo,

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et discipuli omni nationi" ; id est, ad heraldos Evangelii, qui, sustinentes labores saepissime graves et superantes multitudines difficultates itinerum, vehementer conantur, ut luce religionis Christianae omnes illuminentur, et ut greges suos, quorum multi neophytis compositi sunt, pane angelico, qui virtutem alit et pietatem revivificat, nutriant. Paene in eadem conditione se inveniunt etiam fideles, residentes in non pauculis terris missionariis, vel in aliis regionibus, qui carent sacramento ministro ad curam spiritualem adhibito, et, ideo, 2 0 19 O. I. C., can. 863; cfr., can. 854, § 5. 2 0 MATTH., XXVIII, 19.

[*Latin ed. p. 29*]

Acts of the Holy See, Pastoral Acts, XII, 29, compel [people] to await, until late, the arrival of another priest, so that they may participate in the Holy Sacrifice of the Eucharist and receive the Holy Communion. Furthermore, with the development of every type of industry, it often happens that many workers, employed in workshops, in transportation, in port work, or in other public services, are occupied in shifts, not only during the day but also at night, and, therefore, they may sometimes find themselves in the necessity of taking nourishment to restore themselves; and in this way, they are prevented from approaching the Eucharistic Table in a state of fasting. Similarly, it frequently happens that mothers of families cannot approach the same sacred Table before attending to household chores, which often require many hours of work. Likewise, many students in schools desire to respond to the divine invitation: "Let the children come to me," because they trust that He who "feeds among the lilies" will safeguard the purity of their souls and the integrity of their manners from the temptations of youth and the dangers of the world. However, sometimes it is very difficult for them to go to church before going to school, to partake of the Bread of Angels, and then to return home to take the necessary food.

It should also be observed that often today, a large number of the faithful travel from one place to another during the afternoon hours to participate in religious celebrations or in social events. Therefore, if even on these occasions it were permitted to celebrate the Holy Mystery, which is a living source of divine grace and which inflames the wills, urging them to acquire virtue, there is no doubt that the faithful would draw from it the strength necessary to feel and act fully as Christians, and also to obey just laws. To these particular considerations, it seems appropriate to add others of a general nature, namely, that, although medicine and hygiene have made so many advances in our times and have greatly contributed to the decrease in mortality, especially among children, nevertheless, the present conditions of life and the hardships derived from the immense wars of this century have not a little weakened the physical constitution and the health of men. For these reasons, and especially in order to facilitate the increase of the awakened Eucharistic piety, numerous Bishops from various nations... [fol-

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lowed by citations: MARCO, X, 14; Canons, II, 10; VI, 2].

[*Latin ed. p. 30*]

Acts 30 of the Apostolic See – Official Commentary: Officially, petitions were presented requesting that the law of fasting be somewhat mitigated; and this Apostolic See has already generously granted faculties and dispensations to priests and the faithful. Regarding these concessions, We wish to recall the Decree *Post Editum*, issued by the Sacred Congregation of the Council on December 7, 1906, in favor of the sick; and for priests, the Letter addressed by the Supreme Sacred Congregation of the Holy Office to the Ordinaries of the places on May 22, 1923. In these latter times, moreover, the requests of the Bishops have become more frequent and more pressing, and greater faculties have been granted, especially during the war. This clearly shows that there are new, serious, continuous, and quite general causes, which, in many circumstances, make it very difficult for priests to celebrate Mass and for the faithful to receive Holy Communion while fasting. Therefore, in order to remedy these serious inconveniences and difficulties, as well as to eliminate the differences caused in practice by the variety of indulgences, We deem it necessary to mitigate the discipline of Eucharistic fasting and to regulate it in such a way that all may be enabled to observe this law as widely as possible and in accordance with the particular conditions of times, places, and persons. With these provisions, We trust that We shall contribute not a little to the increase of Eucharistic devotion and that We shall effectively encourage and spur all to participate in the Lord's Supper: this will certainly redound to the greater glory of God and increase the holiness of the Mystical Body of Jesus Christ. Therefore, by Our Apostolic Authority, We establish and decree the following: I. Those who do not find themselves in the particular conditions, which We will indicate below, must continue to observe the Eucharistic fast from midnight. However, as a general rule, valid from now on for priests and the faithful, we declare that natural water does not break the Eucharistic fast. II. The sick, even if not bedridden, may, with the prudent counsel of the confessor, take something in the nature of a drink or a true medicine, excluding alcoholic beverages. The same concession applies to sick priests who celebrate the Holy Mass. III. Priests who celebrate Mass late at night, or after a serious exertion of the sacred ministry, or after a long journey, may take some...

[*Latin ed. p. 31*]

I. The acts, published by Pope Pius XII, number 31, concern matters pertaining to beverages, excluding alcoholic drinks; however, they must abstain from these for at least one hour before the celebration of Mass.

II. Priests who celebrate two or three Masses may also take refreshments before the first and second Masses; however, in this case, these refreshments must not be taken with wine, but with water alone.

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III. Likewise, the faithful, even if not infirm, to whom, due to a grave inconvenience – that is, due to debilitating work, due to the late hour at which they are only able to participate in the Holy Sacrifice, or because they have had to travel a long distance – it is impossible to approach the Holy Eucharist completely abstinent, may, with the prudent counsel of the confessor, and for the duration of such a state of necessity, take something in the form of a beverage, excluding alcoholic drinks, but they must abstain from these for at least one hour before the Holy Communion.

IV. If circumstances necessarily require it, We grant to the Ordinary authorities of the places the power to permit the celebration of the Holy Mass in the evening hours, which, however, cannot begin before four o'clock in the afternoon, on days of precept, including those that have been suppressed, on the first Fridays of the month, and on those other solemnities that are celebrated with a large gathering of the people; and once during the week; provided that the priest observes the fast of three hours with respect to solid food and alcoholic beverages, and of one hour with respect to other non-alcoholic beverages. During such Masses, the faithful may approach the Holy Communion, provided that they have observed the fast as prescribed for the celebrant, with the provisions of canon 857 remaining in force.

V. As for mission territories, given their particular conditions, for which priests can only rarely visit distant stations, We grant to the Ordinary authorities of the places the power to use these faculties every day of the week.

VI. However, the Ordinary authorities of the places must carefully ensure that any interpretation that expands the granted faculties is prevented, and that all abuse and irreverence are avoided. We have granted these faculties, today required by the conditions of people, places, and times, but We intend to reaffirm the importance, value, and efficacy of the Eucharistic fast for those who receive the Divine Redeemer, hidden under the Eucharistic veils. Furthermore, whenever physical discomfort is lessened, the spirit must compensate for it, as much as possible, either through internal penance or in other ways, according to tradition.

[*Latin ed. p. 32*]

Acts 32 of the Apostolic See – Official Commentary of the Church, which, when it mitigates fasting, usually prescribes other pious works. Therefore, those who may benefit from the faculties granted must raise their prayers more ardently to heaven, to adore, to give thanks to God, and, above all, to obtain forgiveness for their sins and to implore new help from heaven. Let them stir up their souls to those sentiments of Christian humility and Christian penance, which the meditation on the sufferings and death of the Divine Redeemer should awaken in all. Let them offer to the Divine Redeemer, who, by continually sacrificing Himself on the altars, renews the highest proof of His love, all their fruits of charity towards their neighbor,

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ever more abundant. In this way, all will certainly contribute to ever more fully realize that union of which the Apostle speaks: "For we, though many, are one bread, and one body, because we partake of that one bread." We decree that what we have decreed and established with this Constitution shall be considered firm and valid, notwithstanding any contrary provision, even if worthy of special mention, and we abolish all other privileges and faculties of any kind granted by the Holy See, so that everywhere all may observe this discipline uniformly. The present norms shall take effect from the day of their publication in the Acts of the Apostolic See. Given at Rome, near St. Peter's, in the Feast of the Epiphany of the Lord, on January 6, 1953, the fourteenth year of Our Pontificate.

2 5 26

PIUS PP. XII

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S. THOMAS, Opera. LYII, Office de Testo Corporis Christi, lect. IV, Opera omnia, Rome, 1570, vol. XVII.

1 Corinthians, X, 17.

26

[*Latin ed. p. 33*]

Acta PP. XII, 33. NUNTIUS RADIOPHONICUS A BEATISSIMO PATRE DATUS, IN PERVIGILIO NATIVITATIS D. N. IESU CHRISTI, A. MCMLII, ADSTANTIBUS EMIS PP. DD. CARDINALIBUS ET EXCMIS DD. EPISCOPIS AC ROMANAE CURIAE PRAELATIS.

The Christian Nativity: A Great Hope of Salvation. "Levate capita vestra: ecce appropinquat redemptio vestra." Lift up your heads, for your redemption draweth nigh. This auspicious announcement from the Divine Master, destined for the supreme day in which He will return again to the earth "with great power and majesty," to resume with humanity His dialogue in the role of sovereign Judge, is remembered and addressed to the faithful by the Christmas liturgy as an invitation to shake off every veil of anguish from their brows and to welcome into their souls the great hope of salvation that, renewed in every Holy Nativity, radiates from the humble cradle of Bethlehem, revealing the benignity and mercy of the Highest God. This same invitation to lift your gaze towards the sun of hope, we intend today to offer as a greeting and a wish from your Father to you all, beloved sons and daughters. May the sweet mystery of the Christian Nativity draw you to accomplish that which the heavenly Child, being born, has begun; may the mystical splendor of the holy night be reflected in your hearts, bringing certain hope and founded comfort, to you both, who more than ever thirst for these things, while you, like jewels of heaven, vainly seek them on the barren earth.

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1. The Sorrowful Chorus of the Poor and Oppressed. But our greeting is addressed, before others, to the poor, the oppressed, to those who, for whatever reason, groan in afflictions, and whose lives are almost dependent on the breath of hope that they know can be instilled in them, and on the measure of assistance that they can obtain. There are so many of these beloved children! The sorrowful chorus of prayers and invocations for help, far from marking that decrease which the not inconsiderable years that have now passed since the end of the world conflict rightly made one hope for, persists and sometimes becomes more intense due to needs.

1. *Lue. 21, 28.

2. *ib. 27.

3. *Cfr. Tit. 3, 4.

4. ACTA, vol. XX, n. 1. — 16-1-1953.

[*Latin ed. p. 34*]

Acta 34 Apostolicae Sedis - Commentarium Officiale. Urgent and manifold matters, arising, it may be said, from every part of the world, are brought to Our attention, and they distress Our soul insofar as they reveal anxieties and tears. A sad experience has now taught Us that even when news arrives of an improvement in the general condition of a particular country, We must nevertheless be prepared for the announcement of perhaps new calamities in another, with new miseries and new needs. Therefore, although the sufferings of so many children weigh heavily upon Our heart, the words of the Divine Master: "Peace I leave with you. Let not your heart be troubled, neither let it be afraid..." are a powerful encouragement to Us to do all that is in Our power to comfort and remedy. It is true that in this desire to provide and assist, We are not alone. Countless proposals and projects, which aim to prevent miseries and to remedy them, are formulated daily by public and private bodies. Many of these, which are presented to Us by individuals and groups, undoubtedly indicate the good will of their authors; however, their abundance and diversity, and the frequent contradictions in which they incur, reveal a state of general perplexity.

It would seem that humanity today, which has nevertheless managed to construct the marvelous and complex machine of the modern world, subjecting vast forces of nature to its service, then proves incapable of controlling its course, as if the helm has slipped from its grasp, and therefore runs the risk of being overwhelmed and crushed by those very forces. Such an inability to control should, by itself, suggest to men, who are its victims, that they should not expect salvation solely from the technicians of production and organization. The work of these, only if linked and directed to improve and strengthen true human values, can contribute, and significantly, to resolving the serious and widespread problems that afflict the

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earth; but in no case – oh, how we wish that everyone would realize this, both here and across the ocean! – will it suffice to create a world without miseries.

Meanwhile, in this urgent matter of providing assistance to those in distress, it is necessary that humanity raise its gaze to the action of God, in order to constantly learn from His infinitely wise and efficacious workings the way to help and redeem men from their evils. Now, precisely, the mystery of the Nativity sheds a marvelous light upon this. For what does the essence of this ineffable mystery consist of, if not in the work of God undertaken and gradually brought to completion in aid of...

[*Latin ed. p. 35*]

Acta PU Pp. XII 35, His creaturam suam, ut e profundo miseriae gravissimae et generalis, in quam cecidit, reserget: miseria doth peccati et alienationis ab Summo Bono? Duo conceptus fundamentales operis salutifici Dei. Considerate, cum humilitate et illuminatione, quomodo Deus operatur in opere suo salutifico. Duo conceptus fundamentales, quasi duo canones, dictati ab infinita sapientia Sua, sustentant et dirigunt executionem designii redemptionis, imprimendo illi characterem inconfundibilem harmoniae et efficaciae, qui est proprius stili divini. Primum, alienus ab disturbando ordinem praexistente, a Deo constitutum in creatione, Deus servat omnem vigor legum generalium quae mundum et naturam hominis gubernant, etiam si haec natura debilitata est a vulneribus contractis. In hoc ordine, ipso constituto ad salutem creaturae, Nisi quid perturbat aut retrahit, sed inserit novum elementum, destinatum ad integrandum et superandum: Gratiam, per cuius lumen supernaturalem creatura melius potest eum cognoscere, et per cuius vim superhumanam melius eum observare. Secundo, ut ordinem generalem efficacem faciat in omni casu concreto, qui numquam idem est cum aliis, Deus cum hominibus stat contactum personalem et immediatum, et hoc efficit in mysterio Incarnationis, per quod Persona secunda Sanctissimae Trinitatis homo fit inter homines, ita quasi pontem iungens super infinitam distantiam quae inter Maiestatem benevolentem et creaturam indigensem currit, et concordans mutuamente immutabilem efficaciam legis generalis cum necessitate propriis singulorum. Qui contemplatur hanc ineffabilem harmoniae actionis divinae, quae Deum sapientiam, omnipotentiam et amorem implent, non potest non exclamare cum absoluta fiducia: "O Rex gentium, qui facis utraque unum: veni et salva hominem;" non potest non indicare hanc ut exemplar, cum res est de constituendo, super plano terreno, actionem ad succurrendum miseriis humanis.

5. Duo errores. Videtur nimis quod humanitas moderna non est iam capax, praesertim in casu miseriarum valde extensarum, ut hanc dualitatem in unitate, hoc necessarium adaptationem ordinis generalis ad condiciones concretas et semper diversas, non solum singulorum individui, sed etiam

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populorum qui succurrendi sunt, efficiat. Aut assignatur salus ad aliquid...

[*Latin ed. p. 36*]

36 Acta Apostolicae Sedis - A rigidly uniform and inflexible system, embracing the entire world, is presented as a remedy, acting with the certainty of an experienced medicine, to a new social formula drafted in cold, theoretical articles; that is, rejecting such general prescriptions, it is added to the spontaneous forces of vital instinct, and, at best, to the emotional impulses of individuals and peoples, without regard for whether this will result in the disruption of the existing order, and although it is clear that salvation cannot arise from chaos. Both of these paths are false, and neither reflects the wisdom of God, the first and exemplary helper of the afflicted. To expect health from rigid formulas, materially applied to the social order, is superstition, because it attributes to it a power that is almost miraculous, which it cannot possess; while placing hope solely on the creative forces of the vital action of each individual is contrary to the designs of God, who is the Lord of order. We wish to draw the attention of those who offer themselves as helpers of peoples to both of these distortions; but particularly to the superstition, according to which it is certainly held that salvation must arise from the organization of men and things into a strict unity capable of the highest productive power. If one succeeds, they think, in coordinating the forces of men and the resources of nature into a single organic complex, aimed at ensuring the maximum and ever-increasing capacity for production, through an organization studied and implemented with the most meticulous care in both the broad outlines and the smallest details, then all sorts of desirable goods will result: prosperity, the security of individuals, peace. Social life cannot be constructed in the manner of a gigantic industrial machine. We know where the technicality in social thought is to be found: in the gigantic enterprises of modern industry. We have no intention here of pronouncing a judgment on the necessity, utility, and inconveniences of such forms of production. Undoubtedly, they are marvelous implementations of the inventive and constructive power of the human spirit; rightly, these undertakings are pointed out for the admiration of the world, which, according to carefully considered rules, succeed, in manufacturing and administration, in coordinating and integrating the actions of men and things; equally, there is no doubt that their solid order and, not infrequently, the entirely new and unique beauty of their external forms are a source of legitimate pride in this age. What we must deny, however, is that they can and should serve as a general model for the conformation and organization of modern social life.

[*Latin ed. p. 37*]

Acta Pii PP. XII 37: "Primoris est, scilicet, principium sapientiae quod omnis progressus vere talis sit, si novas acquisitiones addit ad antiquas,

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nova beneficia ad ea quae in praeterito acquisita sunt, una cum verbis, si sapienter experientiam utatur. Historia docet, enim, formas alias oeconomiae nationalis semper habuisse influentiam positivam in totam vitam socialem; influentia ex qua profutae sunt non solum institutiones essentiales, sicut familia, civitas, proprietas privata, sed etiam illae quae ex libera associatione orta sunt. Indicamus, exempli gratia, praeclara beneficia quae manifestata sunt ubi dominabatur industria rustica vel artifex. Dubium est si etiam industria moderna habuerit effectus beneficos; sed quaestio quae hodie se praebet, haec est: Num aequabiliter efficax erit ad exercendum influentiam felicem in totam vitam socialem, et in illas tres institutiones fundamentales praesertim, mundus qui non recognoscat nisi formam oeconomicam enormis organism operantis? Respondendum est quod character impersonalem talis mundi repugnat inclinationi omnino personali illarum institutionum, quas Creator homini dedit in societate humana. Nam matrimonium et familia, civitas, proprietas privata, natura sua tendunt formare et developere hominem ut personam, protegere eum et eum aptum facere ad contribuendum, voluntaria collaboratione et responsabilitate personali, ad sustentationem et developmentem, etiam personalem, vitae socialis. Sapientia creantis Dei ergo aliena est illi systemati unitatis impersonalis, qui ad hominem pertinet, fontem et finem vitae socialis, imago Dei in intima essentia sua. "Depersonalizatio" hominis moderni: Paenitet nos quod nunc non possimus de hypothesibus et praedictis, cum iam in actu est haec trista realitas: ubi daemon organizationis invadit et tyrannizat spiritum humanum, statim manifestantur signa falsi et anormalis orientamenti developmentis socialis. In non pauculis terris civitas moderna fit gigantica machina administrativa. Manum suam extendit in quasi totam vitam: totam seriem sectorum politicarum, oeconomicorum, socialium, intellectualium, usque ad natum et mortem, vult fieri materia administrationis suae. Nullum est igitur admirationem si in hoc clima impersonalis, quod totam vitam tendit penetrare et involvere, sensus boni communis attenuatur in consciis singulorum, et civitas semper magis amittit primordiale characterem communitatis morales civium. Sic revelatur origo et punctum initium fluminis, quod in angustia hominem modernum devorat: eius "depersonalizatio."

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - Commentarium Officiale "zation." To a large extent, its face and name have been taken away; in many of the most important activities of life, it has been reduced to a mere object of society, since society itself is transformed into an impersonal system, a cold organization of forces. Effects of the manifold denial of the human person. Let those who still harbor doubts about this state of affairs turn their gaze to the populous world of misery, and ask the various categories of the poor what answers society, which is moving towards the denial of the person, gives them. Ask

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the common pauper, lacking all resources, not infrequently encountered in cities, towns, and countryside; ask the family father in need, a frequent client of the social welfare office, and whose children cannot wait for distant and vague deadlines of a golden age that is always to come. Also, ask an entire people with a low or very low standard of living, who, taking their place among the nations alongside brothers who live in sufficiency or even abundance, vainly await from one international conference to another a stable improvement in their lot. What is the answer that modern society often gives to the unemployed, who present themselves at the offices of the employment agency, perhaps, out of habit, ready to receive a new disappointment, but not resigned to the undeserved fate of considering themselves useless beings? And what is given to a people who, no matter how much they do and strive, cannot free themselves from the debilitating grip of mass unemployment? To all these, it has long been incessantly repeated that their case cannot be treated as personal and individual; that the solution must be found in an order to be established, in a system that will encompass everything, and that, without essential prejudice to freedom, will lead men and things to a more united and growing force of action, by means of an ever deeper exploitation of technical progress. When such a system is implemented, it is claimed, salvation will automatically result for all: a constantly increasing standard of living and full employment everywhere. Far from believing that the persistent postponement of this future powerful organization of men and things is a miserable diversion devised by those who do not want to help; indeed, believing that it is a firm and sincere promise, capable of inspiring confidence; nevertheless, it is not seen on what serious foundations this can rest, since the experiences made so far rather induce skepticism towards the chosen system.

[*Latin ed. p. 39*]

The acts of Pope Pius XII, volume 39, page 39, rightly express skepticism, justified by a sort of closed circle, in which the intended goal and the adopted method pursue each other endlessly without ever reaching or harmonizing: indeed, where one seeks to ensure full employment with a continuous increase in the standard of living, one is compelled to anxiously ask how far this increase can go without provoking a catastrophe, and above all, without causing mass unemployment. It therefore seems that one must strive to achieve the highest possible level of employment, but at the same time, seek to secure its stability. No confidence can illuminate such a panorama, dominated by the specter of that insoluble contradiction, nor will one ever escape its spiral, if one continues to rely solely on the element of maximum productivity. It is necessary to no longer consider the concepts of standard of living and employment of labor as purely quantitative factors, but rather as human values in the fullest sense of the word. Therefore, whoever wishes to alleviate the needs of individuals and

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peoples cannot expect salvation from an impersonal system of men and things, even if it is highly developed from a technical standpoint. Every plan or program must be inspired by the principle that man, as a subject, guardian, and promoter of human values, is above things, even above the applications of technical progress, and that it is necessary above all to preserve from a harmful "depersonalization" the fundamental forms of social order, which we have just mentioned, and to use them to create and develop human relationships. If social forces are directed towards this end, they will not only fulfill their natural function, but will also make a powerful contribution to meeting present needs, because it is their mission to promote the full solidarity of men and peoples.

On the basis of this solidarity, We invite you to build society, and not on vain and unstable systems. It requires that glaring and irritating disparities in the standard of living of different groups of a people disappear. For this urgent purpose, external coercion should be preferred to the effective action of conscience, which will know how to impose limits on luxury spending, and likewise, will induce the less fortunate to think first of the necessary and the useful, and then, if there is anything left, to save. The solidarity of men with each other demands, not only in the name of fraternal feeling, but of mutual self-interest, that all possibilities be used to preserve existing jobs and to...

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis - Official Commentary: to create new ones. Therefore, those who are capable of investing capital should consider, for the sake of the common good, whether they can, in good conscience, and within the limits of their economic possibilities, make such investments in appropriate proportions and at the opportune time, and whether they should refrain from doing so with unwarranted caution. On the other hand, those who, selfishly exploiting their own occupations, cause others to be unable to find work and become unemployed, act against their conscience. Where private initiative proves ineffectual or insufficient, public authorities are obligated to provide, to the greatest extent possible, employment opportunities, by undertaking works of general utility, and by facilitating, through counsel and other assistance, the employment of those who seek it. But Our exhortation to make the sentiment and obligation of solidarity effective extends also to peoples as such: that each people, with regard to the standard of living and employment opportunities, develop its own potential and contribute to the corresponding progress of other, less fortunate peoples. Although even the most perfect implementation of international solidarity can scarcely achieve absolute equality among peoples, it is nevertheless urgent that it be practiced at least to the extent of significantly altering the current situation, which is far from representing a harmonious proportion. In other words, the solidarity of peoples demands the cessation

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of the enormous disparities in the standard of living, and consequently, in investments and in the level of productivity of human labor. However, such a result cannot be achieved through a mechanical system. Human society is not a machine, and it must not be made into one, not even in the economic sphere. On the contrary, constant reliance must be placed on the contribution of the human person and the individuality of peoples, as the natural and primordial foundation, from which one must always start in order to strive for the goal of the public economy, that is, to ensure the permanent satisfaction of material goods and services, which in turn are directed towards the improvement of moral, cultural, and religious conditions. Therefore, solidarity and the desired better proportions of life and work should be implemented in the various regions, even if relatively large, where the nature and historical development of the peoples involved can more easily offer a common basis for this. The sufferings of conscience in modern society. The economic difficulties are not, however, the only ones of which man suffers in modern society. Often, in connection with them, arise difficulties of conscience, especially for the Christian, who is eager to live according to the dictates of natural and divine law. That conscience, to which we...

[*Latin ed. p. 41*]

The Acts of Pope Pius XII, volume 41, indicates that the restoration and salvation of society, to a great extent, are entrusted to human effort; thus, those who support the impersonal conception of society condemn this to grievous torments. Perhaps this represents the extreme limit that the human endeavor to assist reaches in its departure from the divine model. Indeed, modern society, which seeks to predict and organize everything, comes into conflict, due to its mechanistic conception, with that which is alive and, therefore, cannot be subjected to quantitative calculations, and more precisely, with those rights that man exercises according to nature through his own personal responsibility, that is, as the author of new lives, of which he remains, nonetheless, the principal guardian. Such intimate conflicts between system and conscience are therefore veiled under the names: the question of births and the problems of emigration.

The question of births and the problem of emigration. When spouses intend to remain faithful to the inviolable laws of life established by the Creator, or when, in order to safeguard this fidelity, they seek to free themselves from the constraints that surround them in their homeland, and find no other remedy than emigration – sometimes suggested by the desire for gain, often imposed today by poverty – they encounter, as if against an inexorable law, the measures of organized society, the bare calculation that has already determined how many people a country can and must support, now or in the future. And in the path of these preventative calculations, even consciences are sought to be mechanized: hence the public ordinances

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for the control of births, the pressure of the administrative apparatus of the so-called social security, and the influence exerted on public opinion in the same direction, and finally, the natural right of the person not to be hindered in emigration or immigration, a right not recognized or practically nullified under the pretext of a falsely understood or falsely applied common good, but which legislative or administrative measures affirm and render valid.

These examples are sufficient to demonstrate how organization inspired by cold calculation, in its attempt to confine life within the narrow confines of fixed tables, as if it were a static phenomenon, becomes a denial and an offense to life itself and to its essential character, which is incessant dynamism, imparted to it by nature and manifested in the very varied circumstances of individuals. The consequences are very serious. Numerous letters that reach Us reveal the distress of worthy and good Christians, whose conscience is tormented by the rigid incomprehension of a society inflexible in its regulations, which, like a...

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis — Commentarium Officiale. The machine moves according to calculations, but without pity, it compresses and passes over the problems that personally and deeply affect individuals in their moral life. We will certainly not deny that this or that region is currently burdened by a relative overpopulation. But to try to escape embarrassment with the formula that the number of people must be regulated according to the public economy, is to subvert the order of nature and the entire psychological and moral world connected to it. What an error it would be to lay the blame for these present difficulties on the laws of nature, when it is manifest that they derive from the lack of solidarity among men and peoples! Oppressions and Persecutions. Today, consciences also suffer from other oppressions. Thus, where educators are imposed upon parents, against their convictions and their will, for the education of their children; or when access to work or a place of work is made dependent on belonging to certain parties or organizations that originate from the labor market. Such discrimination is a symptom of a mistaken idea of the proper function of trade unions and their true purpose, namely, the protection of the interests of the wage-earning worker within the present society, which is becoming increasingly anonymous and collectivist. What, indeed, is the essential purpose of trade unions, if not the practical affirmation that man is the subject, not the object, of social relations; if not to shield the individual from the irresponsibility of anonymous employers; if not to represent the person of the worker before those who are inclined to consider him only as a productive force with a certain price? How, then, can they consider it normal that the defense of the personal rights of the worker is increasingly in the hands of an anonymous collective, which

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operates through gigantic organizations of a monopolistic nature? The worker, thus injured in his personal rights, must find the oppression of his freedom and his conscience particularly painful, being caught in the gears of an immense social machine. Anyone who finds our concern for true freedom to be unfounded, and who refers, as we do, to that part of the world that is commonly called the "free world," should consider that even there, before the war properly so-called, and then the "cold war," have forcibly pushed social relations in a direction that inevitably diminishes the exercise of freedom itself, while in another part of the world, this tendency has developed fully to its ultimate consequences.

[*Latin ed. p. 43*]

Acta Pii PP. XII 43 In vastis regionibus, ubi pondus absoluti imperii animas et corpora opprimit, Ecclesia prima est quae acuta angustia sentit. Filii eius sunt victimae persecutionis perpetuae, directa vel indirecta, nunc aperta, nunc occulta. Antiquae Christianitates vel communitates, notae pro ardore fidei suae, pro gloria Sanctorum et Sanctorum eorum, pro splendore operum eorum scientificorum theologicorum et artis Christianae, et praesertim pro propagatione caritatis et civitatis inter populum, videntur prope ruinam magnitudinis externae suae. Christianitates novae, — vinea Domini plena promissionum, irrigata sudore et sanguine novorum apostolorum, — sustentatae orationibus et sacrificiis totius mundi Catholici, repente ictu eodem uragano percutuntur, qui, cum transit, sine pietate et lignum vetustum et virgultum tenerum conterit. Quid manebit harum Christianitatum, antiquarum et novarum, cum adveniet "finis tribulationum," quem Nos semper instanter imploramus? Hoc est secretum imperscrutabile Dei semper boni. Interim, liber vitae in hoc mundo misero omnino res gestas intimae fortitudinis animi, innumerabiles heroicos gesta a Spiritu Sancto suscitata ad defensio Regni Dei, nominis Iesu, unica salutis, et honoris Sanctissimae Matris eius, registrat. Christiani persequuti sciunt haec bona summa, et saepe de facto, amara relinquenda exigeri, et etiam sacrificium vitae. Nos non idealizamus. Erunt hodie, sicut semper, durante persecutionibus, casus, non raro intelligibiles, quamquam non justificandi, de debilita et capitulatione; etiam casus de proditione. Tamen, informationes quae diffunduntur, pro parte non dicunt verum, si non totam veritatem deformant vel falsificant. Sic, cum conspiratione silentii et alteratione rerum gestarum, ab oculis publicis aufertur dura pugna quam Episcopi, sacerdotes et laici sustinere debent ad defensio fidei Catholicae. De miseris et Nunc cogitatio Nostra se vertit cum speciali et affectuosa sollicitudine ad exercitum dolentium pauperum per orbem sparsorum; pauperum notorum vel ignotorum, in terris civilibus vel in regionibus quae adhuc non regeneratae sunt a cultura Christiana vel simpliciter humana. Ante oculos animi transibunt familiae, super quas imminet, ut spectrum minans, periculum ariditatis fons omnis lucris,

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cum repente cessatione operis; pro aliis, ad hanc precarietatem mercedis additur insufficentia eius, quae non permittit eis emere vestimentum conveniens, nec etiam cibum.

[*Latin ed. p. 44*]

44 Acta Apostolicae Sedis - The Official Commentary is necessary to avoid causing harm. The condition worsens when they are forced to live in a few rooms without furniture and completely lacking those modest comforts that make life less difficult. If the room is only one and must serve five, seven, or ten people, everyone can imagine the discomfort! And what shall we say of those families who have some work, but no home, and live in makeshift shacks, in hovels that would not even be assigned to animals? Bitter is also the misery of those who, having been almost stripped of all their income due to the constant and almost chronic devaluation of money, have fallen into the most abject poverty, often after a life of frugality and laborious work, now forced to end their days in the shame of begging. But the most desolate sight is presented to the eye when it comes to families to whom everything is lacking. Families in "black misery": the father does not work; the mother sees her children languish in the absolute impossibility of helping them; every day there is a lack of bread, every day there is a lack of clothing, and woe to them all when illness comes to nest in that cave transformed into a human dwelling. While our thoughts turn to these visions of poverty and misery, our heart is filled with anxiety and is oppressed—we can say—by a mortal sadness. We think of the consequences of poverty, especially of extreme poverty. For some families, it is a dying every day and every hour; a dying, especially for the parents, multiplied by the number of loved ones they see suffering and languishing. Meanwhile, illnesses worsen because they are not properly treated; they strike especially the young, because the means to prevent them are lacking. Add to this the weakening and the resulting physical inferiority of entire generations, the lack of civic education of large segments of the population, the bad habits of so many poor girls, driven to the depths of despair because they believed they had found in this way the only way out of their shameful poverty. It is also not uncommon for poverty to lead to crime. Those who, out of charity, work in prisons, continue to affirm that not a few honest men have ended up in prison because extreme poverty had driven them to some rash act.

Jesus and the Poor.

Considering all this, the question arises: what has the example of Christ taught men? In what way did Jesus behave during his earthly sojourn towards poverty and misery? Certainly, his...

[*Latin ed. p. 45*]

The Acts of Pope Pius XII, 45: The mission of the Redeemer was to liberate men from the slavery of sin, the greatest misery. However, the magna-

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nimity of His most sensitive heart could not allow Him to close His eyes to the sorrows and sufferings amidst which He had chosen to live. Son of God and herald of His heavenly Kingdom, He considered it a delight to bend down, moved with compassion, upon the wounds of human flesh and the rags of poverty. Nor was He content merely to proclaim the law of justice and charity, nor to condemn with burning anathemas the cruel, inhuman, and selfish, nor to warn that the final judgment would take its measure and expression from the exercise of charity, as a proof of God's love; but He Himself prodigally devoted Himself to helping, healing, and nourishing. Certainly, He did not inquire whether and to what extent the misery before Him stemmed from defects or shortcomings in the political and economic order of His time. However, this was not entirely indifferent to Him. On the contrary, He is the Lord of the world and its order. But just as His action as Savior was personal, so too He wished to meet other miseries with His operative love, from person to person. The example of Jesus is today, as always, a strict duty for all. In our own time, during these arduous years of Our Pontificate, We have desired that what flowed to Us from various parts of the world for the charity of the more affluent faithful should flow continuously to aid Our poorest and most abandoned children. We have wished to be present with the refugees and to help them return to their homes; We have sought out orphans to provide them with a roof, bread, and another mother. We have striven to reach the imprisoned, the sick, the prisoners of war still far from their lands, and the victims of terrible floods. Too often, We have had to note with great sorrow that Our efforts are and are inadequate to the gravity and multitude of needs. Therefore, We desire that a more intense, and, so to speak, multiplied love for the poor may stir up a torrent of aid, holy and impetuous, which may penetrate everywhere, reaching every abandoned old person, every indigent sick person, every suffering child, every mother who is consumed by the inability to do anything for him. Beloved children, poor and miserable of all the earth! We pray that Jesus may make you feel how close We are to you with Our paternal concern, full of anguish and trepidation. The Lord knows how We would like to have His omnipresence and omnipotence to enter into each of your homes to bring you help and comfort, bread and work, and serenity.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Commentarium Officiale e pace. Nos vultis esse prope vos, cum a fatigatione in agris et officinis opprimimini, cum a morbis quae vos affligunt desolatione percurruntur, vel a morsibus famis laceramini. Denique, non possumus ommittere quod optima organizatio caritatis non sola sufficeret ad auxilium hominum in miseria. Necessarium est addere actionem personalem, plenam solicitudinis, promptam ad superandam distantiam inter necessitatem et auxilium, et quae ad indigentes appropinquat, quia fratres Christi sunt, et etiam fratres nostri.

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Magna tentatio in aetate quae se socialem dicit, in qua – praeter Ecclesiam – status, municipia, et aliae res publicae ad multa problemata socialia se dedunt, est quod homines, etiam fideles, cum pauper ad iis ad ostium percutit, eum simpliciter ad Opum, ad Officium, ad organizationem remittunt, existimantes officium suum personale iam satis perficiatur contributionibus prestitis ad illas institutiones per solvendum tributa vel dona voluntaria. Dubium est quod indigens auxilium vestrum per illam viam accipiet. Sed saepe etiam in vobis sperat, aliter, ad minimum, in verbo vestro benignitatis et consolationis. Caritas vestra debet ressimilari caritati Dei, qui ipse venit ad auxilium ferendum. Hoc est contentus nuntii Bethlehemitani. Denique officia non semper possunt auxilium suum in modo tam individuali praestare, ut esset necessarium: propterea institutio caritatis indiget, ut complementum indispensabile, auxiliariis voluntariis. Exhortatio. Haec omnia vos hortantur ad invocationem collaborationis vestrae personalis. Indigentes, qui a vita ad durum finem redacti sunt, infelicissimi omnimodis vos exspectant. Quod a vobis dependet, facite ut nemo amplius dicat tristes, ut ille homo evangelii, infirmus ab triginta octo annis: « Domine, nemo est qui me adjuvet! » Cum desiderio ut vera caritas Christiana, nutrita fide catholica viva et profunda, molestias materiales et spirituales mitiget et inimicitiam cordium superet, omnibus vobis, carissimi filii et filiae, qui nos auditatis, et his qui vobis prope sunt in fide in Deo vero et personali, et familiis vestris, et omnibus personis et rebus quae vobis carae sunt, Apostolicam Benedictionem impartimus, affecte. 6 Io. 5, 7.

[*Latin ed. p. 47*]

Most Holy Sacred Congregation of the Holy Office, 47 ACTA 88.

MOST HOLY SACRED CONGREGATION OF THE HOLY OFFICE

INSTRUCTION REGARDING THE DISCIPLINE CONCERNING THE EUCHARISTIC FAST

The Apostolic Constitution *Christus Dominus*, promulgated on this day by the Most Holy Pope Pius XII, grants not a few facilities and dispensations concerning the observance of the law of the Eucharistic fast, but it confirms in the main the norms imposed by the Code of Canon Law (can. 808 and 858, § 1) upon priests and the faithful, who are able to observe this law. However, even these are subject to the favorable provision of the aforementioned Constitution, according to which natural water (that is, without the addition of any element whatsoever) no longer breaks the Eucharistic fast (Const., n. I). As for the other concessions, priests and the faithful may only make use of them if they are in particular circumstances, as stated in the Constitution, or if they celebrate evening Masses or receive the Holy

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Communion therein with the permission of the Ordinary, within the limits of the new facilities granted to them. Therefore, in order that the norms pertaining to such concessions may be observed uniformly everywhere, and that any interpretation which would extend the granted facilities may be avoided, and that all abuse in this matter may be prevented, this Most Holy Sacred Congregation of the Holy Office, by order and mandate of the Most Holy Pope, decrees the following:

Regarding the sick, whether faithful or priests (Const., n. II)

1. Sick faithful, even if they are not bedridden, may take something in the form of a drink, except for alcoholic beverages, if, due to their infirmity, they are unable to observe the complete fast until the reception of Holy Communion without serious discomfort; they may also take something in the form of medicine, whether liquid (excluding alcoholic beverages) or solid, provided that...

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis - Concerning the true medicine which is prescribed by a physician, or commonly received as such, it must be noted that anything taken as nourishment cannot be considered a medicine. 2. The conditions under which one may enjoy a dispensation from the law of fasting, without any limitation of time added before Communion, must be carefully considered by the confessor, and no one may use this dispensation without his counsel. The confessor may give this counsel either in the internal forum of the sacrament, or in the internal forum outside of the sacrament, even once for all, provided that the conditions of the same infirmity persist. 3. Infirm priests, even if they are not lying down, may also use this dispensation, whether they are to celebrate Mass or to receive the most holy Eucharist. Regarding priests who are engaged in particular duties (Constitutions, nn. III and IV). 4. Priests who are not infirm, who a) are to celebrate at later hours (i.e., after the ninth hour), b) or after a grave labor of the sacred ministry (e.g., from early morning or for a long time), c) or after a long journey (i.e., at least 2 km walked on foot, or proportionately longer for various vehicles used, also taking into account the difficulty of the journey or the person), may take something as a drink, excluding alcoholic beverages. 5. The three cases mentioned above are such that, in order to encompass all things, the legislator intends to grant this faculty, and therefore any interpretation that would amplify the granted faculties must be avoided. 6. Priests who are engaged in these duties may take something as a drink once or several times, while observing the fast of one hour before the celebration of Mass. 7. Furthermore, all priests who are to celebrate two or three Masses may take the two ablutions prescribed by the rubrics of the Missal in the earlier Masses, but only with water, which, according to the new principle, does not break the fast. However, if a priest celebrates three Masses without interruption on the Nativity of the Lord or

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on the Commemoration of all the faithful departed, he is bound to observe the rubrics with regard to the ablutions. 8. If, however, a priest who is to celebrate two or three Masses inadvertently takes wine during the ablution, he is not forbidden from celebrating the second and third Masses.

[*Latin ed. p. 49*]

The Most Holy Sacred Congregation of the Holy Office, 49, Regarding the Faithful Who Are Engaged in Particular Circumstances (Constitution, n. V), 9. It is likewise permitted for the faithful, who, not because of infirmity, but because of some other grave inconvenience, cannot observe the Eucharistic fast, to take something by way of drink, except for alcoholic beverages, and with the one-hour fast observed before receiving the Holy Communion. 10. Three causes of a grave inconvenience are enumerated, which may not be extended.

a) A debilitating labor undertaken before the Holy Communion. This labor affects both workers who, engaged in workshops or maritime or vehicular services or other public service occupations, are occupied long into the night in shifts; and those who, by duty or by charity, spend the night awake (e.g., medical personnel, night watchmen, etc.); and pregnant women and mothers who, before they can go to church, must spend a long time on domestic tasks, etc.

b) A later hour at which the Holy Communion is received. There are many faithful who can only have a priest present with them at later hours; there are many children for whom it is too burdensome to go to church before going to school, to partake of the angelic bread, and then to return home to eat breakfast, etc.

c) A long journey to be undertaken in order to reach the church. A long journey, as explained above (n. 4), must be considered in this matter, if it involves at least 2 km to be walked, or proportionately longer for various vehicles used, taking into account the difficulty of the journey or the condition of the person.

11. The causes of a grave inconvenience are prudently to be considered by the confessor, either in the internal forum or in the external forum; and the faithful may not, without his counsel, receive the most holy Eucharist without fasting. The confessor may, however, give such counsel even once for all, if the same cause of grave inconvenience persists.

Regarding Evening Masses (Constitution, n. VI). By the authority of the Ordinary of the place, (cf. canon 198), the celebration of evening Masses may be permitted within their territory, if the circumstances require it, notwithstanding the prescription of canon 821, § 1.

4 - ACTA, vol. XX, n. 1. - 16-1-1953.

[*Latin ed. p. 50*]

60 Acta Apostolicae Sedis - Official Commentary. The common good

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sometimes necessitates the celebration of the sacred mysteries after midday: for example, for certain workers in industries who continue their labor even on feast days in shifts; for those classes of workers who are occupied in the morning hours of feast days, such as those engaged in the duties of ports; and likewise, for those who, from distant regions, gather in large numbers in one place to celebrate a religious or social feast, etc.

12. However, such Masses may be celebrated no earlier than four o'clock in the afternoon, and only on certain days expressly established, namely: a) on days of precept that are observed, according to canon 1247, § 1; b) on days of precept that are suppressed, according to the Index published by the Sacred Congregation of the Council on December 28, 1919 (cf. A. A. S., vol. XII [1920], pp. 42-43); c) on the weekdays of the first day of each month; d) on other solemnities that are celebrated with a large gathering of the people; e) on one day of the week, besides the days mentioned above, if the good of particular classes of people requires it.

13. Priests who celebrate Mass in the afternoon, and the faithful who receive the same Holy Communion, may, during the refreshment permitted up to three hours before the beginning of Mass or Communion, partake of alcoholic beverages customarily taken with meals in moderation (e.g., wine, beer, etc.), excluding, of course, strong liquors. As for beverages that they may consume before or after said refreshment, up to one hour before Mass or Communion, all kinds of alcoholic beverages are prohibited.

14. Priests may not, on the same day, celebrate the Holy Sacrifice both in the morning and in the evening, unless they have express permission to celebrate Mass twice, according to canon 806. Likewise, the faithful may not, on the same day, attend Holy Mass both in the morning and in the evening, according to canon 857.

15. The faithful, even if they are not among those for whom the evening Mass is perhaps instituted, may freely attend Holy Mass, within the time of said Mass or immediately before and after it (cf. canon 846, § 1), observing, with regard to the Eucharistic fast, the norms mentioned above.

16. In places where not the common law, but the law of missions is in force, the Ordinary may permit evening Masses on all days of the week, under the same conditions.

[*Latin ed. p. 51*]

The Most Holy Sacred Congregation of the Holy Office, 61 Instructions for the Implementation of Regulations, 17. Ordinaries should diligently ensure that all abuses and irreverence towards the Most Holy Sacrament are completely avoided. 18. Likewise, they should take care that the new regulations are uniformly observed by all subjects, and they should teach them that all faculties and dispensations, both territorial and personal, previously granted by the Holy See, have been abrogated. 19. The interpretation

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of the Constitution and this Instruction must adhere faithfully to the text, and in no way should it amplify the faculties in a more favorable manner. With regard to customs that may conflict with the new regulations, the abrogation clause should be noted: "notwithstanding any contrary provisions, even those of particular importance." 20. Ordinaries and priests who are to enjoy the faculties granted by the Holy See should diligently exhort the faithful to frequently attend the Sacrifice of the Mass and to partake of the Eucharistic bread, and through suitable endeavors, especially sacred preaching, they should promote that spiritual good for which the Supreme Pontiff Pius XII wished to issue the Constitution. The Supreme Pontiff, approving this Instruction, has decreed that it be promulgated through publication in the Acta Apostolicae Sedis, together with the Apostolic Constitution Christus Dominus. From the Offices of the Holy Office, on the sixth day of the month of January, in the year 1951. [Signature] Cardinal PIZZARDO, Secretary. L. © S. A. Ottaviani, Advisor.

INSTRUCTION ON THE DISCIPLINE OF EUCHARISTIC FASTING.

The Apostolic Constitution Christus Dominus, promulgated on this very day by the Supreme Pontiff Pius XII, may He reign happily, grants not a few faculties and permissions regarding the observance of Eucharistic fasting, but also substantially confirms, in the main, the norms of the Code of Canon Law (can. 508 et 858, § 1), for priests and the faithful who are able to observe this law. Even to them, however, the mitigation granted to all is extended, namely that natural water (and therefore, devoid of the addition of any element) does not break the Eucharistic fast (Constitution, n. 1). As for the other concessions, however, ...

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis - Commentarium Officiale: Hoc beneficio solum Sacerdotes et fideles uti possunt qui in condicionibus particularibus praescriptis in Constitutione inveniuntur, vel qui Missis vespertinis participaturi sunt, quae a Ordinariis, in limites facultatum novarum eis concessarum, licet. Ut normae referentes ad talia concessionem ubique uniformiter observentur, omne interpretatio quae facultates concessas amplificat, vitetur, et omne abusi in hac materia impediantur, haec Suprema Sacra Congregatio Sancti Officii, mandato Pontificis Maximi, normas sequentes dat:

De Infirmis, fidelibus et sacerdotibus (Cost., n. II)

1. Fideles infirmi, etsi non decumbentes, aliquid ad bibendum accipere possunt, exceptis alcoholicis, si, propter infirmitatem suam, sine vero incommodo, usque ad Sacram Communionem jejunare non possunt; possunt etiam aliquid ad modum medicinae, sive liquidam (exceptis alcoholicis), sive solidam, accipere, providede quod vera medicina sit, a medico prae-

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scripta, vel communiter in omni casu ut talis recognita. Memineretur quod non potest vera medicina esse quilibet solidus qui ad cibum accipitur.

2. Conditiones ad utendum hac dispensatione ab jejunio, pro qua nullus temporis limitatus ante Sacram Communionem praescribitur, prudenter a confessore considerandae sunt, et sine eius consilio nemo hac uti potest. Confessor suum consilium dare potest sive in foro interno sacramentali, sive in foro interno extra-sacramentalem, etiam una vice, dummodo conditiones infirmitatis persistent.

3. Sacerdotes infirmi, etsi non decumbentes, eodem modo dispensatione uti possunt, sive si Sacram Missam celebrare intendunt, sive si tantum Sacram Eucharistiam accipere intendunt.

De Sacerdotibus in particularibus circumstantiis (Cost., nn. III et IV)

4. Sacerdotes non infirmi, qui celebrant:

a) aut in hora tarda (id est, post horam nonam);

b) aut post grave laborem ministerii sacri (exempli gratia, iam ab horis matutinis, vel diu);

c) aut post longum iter (id est, de duobus chiliometris, pedibus ambulando, vel proportionaliter longiore, secundum viam translationis adhibitam, tenendo...

[*Latin ed. p. 53*]

The Most Holy Sacred Congregation of the Holy Office, considering the difficulties of the journey and the condition of the person, may take something in the form of a drink, excluding alcoholic beverages. 5. The three cases mentioned above encompass all circumstances for which the legislator intends to grant this permission; therefore, any interpretation tending to expand this concession is excluded. 6. Priests who find themselves in these conditions may take something in the form of a drink, one or more times, but only up to one hour before the beginning of the Holy Mass. 7. Regardless of other provisions of the Constitution, all Priests who are to celebrate two or three Masses may, in the first Masses, take the two ablutions prescribed by the rubrics of the Missal, using, however, only water, in accordance with the general principle that water does not break the fast. However, those who celebrate Masses one after another, as on the feast of Christmas and the Commemoration of the Dead, must observe the rubrics regarding the ablutions. 8. If it happens to a Priest who is to celebrate two or three Masses that he inadvertently takes ablutions with wine, he will not be forbidden to celebrate the second or third Mass. For the faithful who find themselves in particular circumstances (Constitution, n. V): 9. It is also permitted to the faithful, who, not through infirmity but through another grave inconvenience, cannot observe the Eucharistic fast, to approach the sacred Table after having taken something in the form of a drink, up to one hour before Holy Communion, always excluding

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alcoholic beverages. 10. The causes of the grave inconvenience required are (excluding any amplification) specified in three categories: a) Debilitating work that precedes Holy Communion. This includes the cases of workers employed in workshops, transportation, port work, or other public services, who are engaged in day and night shifts; those who, by duty of office or charity, spend the night awake (nurses, hospital staff, night watchmen, etc.); pregnant women and mothers, who, before being able to go to church, must spend a long time attending to household chores; etc. b) Late hour at which Holy Communion is received.

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Official Commentary. Included are the cases of the faithful who, only at a late hour, can have the Priest who celebrates the Holy Eucharist with them; of children for whom it is too burdensome to go to church, receive Holy Communion, and then return home for breakfast and then go to school; etc. c) A long distance to travel to reach the church. This must be at least approximately two kilometers of road, traveled on foot, or a proportionately longer distance if done by means of transportation, taking into account the difficulties of the road and the condition of the person (cf. above, n. 4). 11. The reasons for grave inconvenience must be prudently evaluated by the confessor, whether in the internal forum of the sacrament or outside of it; without his advice, the faithful cannot receive Holy Communion without fasting. Such advice may also be given from time to time, provided the cause of the grave inconvenience persists. Regarding Vespertine Masses (Constitution, n. VI). The Constitution grants to the Ordinary of the place (cf. canon 198) the faculty to authorize the celebration of Vespertine Masses within their territory, when circumstances require it, despite the provision of canon 821 § 1. Indeed, the common good sometimes requires the celebration of the sacred mysteries in the afternoon: for example, for workers in certain industries in which work shifts continue even on holidays, for certain categories of workers who are employed in the morning on holidays (e.g., dockworkers); on the occasion of religious or social gatherings to which a large multitude of faithful from even distant places participate, etc. 12. However, such Masses may only be celebrated after four o'clock in the afternoon, and the Ordinary may only permit them on the following occasions, expressly enumerated: a) Holy Days of Obligation, according to canon 1247 § 1; b) Holy Days of Obligation that have been suppressed, according to the Index published by the Sacred Congregation of the Council, on December 28, 1919 (cf. A. A. 8., XII [1920], p. 42-43); c) the first Fridays of the month; d) solemnities that are celebrated with a large gathering of people; e) one day of the week, in addition to those mentioned above, when it is necessary for certain categories of people. 13.

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Priests who celebrate the Holy Mass in the afternoon,

[*Latin ed. p. 55*]

The Most Holy Congregation of the Holy Office, 65: To the faithful who, in such circumstances, approach the Holy Communion, it is permitted, during the meal, up to three hours before the beginning of Mass or Communion, to take, with due moderation, the usual alcoholic beverages that are taken during meals (e.g., wine, beer, etc.), always excluding liquors. As for beverages that may be taken before or after said meal, up to one hour before the Holy Mass or the Holy Communion, all alcoholic beverages of any kind are excluded.

14. Priests cannot celebrate the Holy Mass in the morning and in the afternoon of the same day, unless they have express permission to do so, according to canon 806. The faithful may never receive the Holy Communion in the morning and in the evening of the same day, according to canon 857.

15. All the faithful, even if they do not belong to the categories for which the evening Mass has been established, may freely receive the Holy Communion during Mass, or immediately before or immediately after (cf. canon 846, § 1), observing, however, with regard to Eucharistic fast, the rules set forth above.

16. In territories where the *ius commune* does not apply but the *ius missionum* does, the Ordinaries may permit, under the same conditions, evening Masses on all days of the week.

Instructions for Implementation:

17. The Ordinaries must ensure that all abuse and irreverence towards the Most Holy Sacrament are avoided.

18. They must also ensure that the new discipline is uniformly observed by all, and they must inform their subjects that all special faculties and dispensations, whether territorial or personal, previously granted by the Holy See, have ceased.

19. The Constitution and the present Instruction must be interpreted, adhering faithfully to the text and avoiding any expansion of the already generous concessions. With regard to any customs that differ from the new discipline, the following abrogation clause should be kept in mind: "notwithstanding any provision to the contrary, even if worthy of special mention."

20. Let the Ordinaries and the Priests take advantage of the benevolent concession of the Holy See to encourage the faithful to attend Mass frequently, to approach the Holy Communion, and to promote, through appropriate initiatives, and especially through preaching, that...

[*Latin ed. p. 56*]

Acts of the Apostolic See - Official Commentary, with regard to which

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the Holy Father Pius XII promulgated the Constitution. The Supreme Pontiff, in approving the present Instruction, has ordered that it be promulgated through publication in the Acts of the Apostolic See, together with the Apostolic Constitution Christus Dominus. From the Palace of the Holy Office, January 6, 1953. [Signed] G. Card. PIZZARDO, Secretary. [Signed] L. rB S. A. Ottaviani, Assessor.

SACRED CONGREGATION FOR RITES

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, LUDOVICUS ZEPHYRINUS MOREAU, BISHOP OF ST. HYACINTH.

ON A QUESTION: Whether a commission for the introduction of the cause should be appointed in this case and for the purpose mentioned.

Leo XIII, Pope, to whom the Canadians owe many benefits, attributed these to the action of the Catholic Church, stating: "The generous sons of the Apostles, bringing with them the light of Christian wisdom, have brought to you a more refined culture and the seeds of the most honorable arts, so that the nation of Canadians, in its striving for civilization and glory, comes late, but not unequally, among the cultivated peoples." These benefits remain, and among them, in particular: "Indeed, there is a great love for the Catholic faith and a fervent zeal for the divine religion, which your ancestors first and foremost brought from France, then from Ireland, and soon from elsewhere, and which they themselves piously cherished and faithfully preserved for posterity." He adds: "Although posterity remembers this excellent heritage, we easily understand how much of this praise is rightfully due to your vigilance and your works, Venerable Brothers, and how much to the diligence of your clergy" (Encyclical Affari, December 8, 1897).

This praise is deserved by the Canadian Catholic people, who profess a lively faith and put it into practice, both towards God and towards the Church and the Roman Pontiff, whose rights they defended, even with the shedding of blood, in the past century; it is deserved by the clergy, who, through knowledge and works, guide the people.

[*Latin ed. p. 57*]

The Sacred Congregation of Rites does not permit that which has been entrusted to it to be neglected; the Bishops deserve praise who, acting as true shepherds of their flock, have diligently fed their sheep and continue to do so. Among these, two Servants of God stand out: Francis of Montmorency Laval, the first Bishop of Quebec, and Lewis Zephyrinus Moreau, concerning whose cause of introduction we are now considering. The pious couple, Lewis Zephyrinus Moreau and Margaret Champoux, had thirteen children, of whom the fifth was given the same name as his father in holy

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baptism. He was born on April 1, 1824, in the town of Bécancour, which at that time was within the diocese of Quebec, now within the territory of Mcoletan, in the Canadian dominion. He showed himself to be pious, gentle, and obedient, and from a young age, he was not only inclined towards piety but also towards studies; therefore, his parents favored this disposition, although not without some difficulty. God generously repaid this piety: for one of his sons was also raised to the priesthood, and two daughters embraced the religious life. Lewis Zephyrinus, making progress in both piety and studies, shone with such great virtue that he was already held in high esteem among his peers. Eagerly aspiring to the priesthood, with the consent of his Bishop, who, due to a delicate state of health, had refused to confer upon him the sacred ordination, he was received by the Bishop of Marianopol, and on December 19, 1846, he was promoted to the priesthood by Bishop Charles John Prince, his coadjutor. Several successive duties were entrusted to him, which he performed with the utmost diligence, care, prudence, knowledge of the law, study, love, and gentleness, so that he gained the esteem and affection of all, especially of the clergy. In 1852, the Most Reverend Charles John Prince, Bishop of the newly established diocese of St. Hyacinth, was appointed by the Apostolic See, and he took the Servant of God as his secretary. In this new diocese, the Servant of God, although weak in body, was strong in spirit, and spared no effort, granting himself no rest, in order to satisfy the needs, requests, desires, and consultations of the Christian people; hence, he was rightly esteemed as a man of counsel. He served as Secretary to the three Bishops of St. Hyacinth, and twice at the same time was the pastor of the Cathedral Church, and indeed, four times, during vacancies, he administered the diocese; he was also a Vicar General. In exercising these and other duties, he exhibited remarkable examples of all virtues, for which, after the death of Bishop Charles La Rogue, he was elected Bishop of the same diocese, on January 1, 1876, to the joy of the entire clergy and people. Indeed, the Servant of God, as he used to say, knew how to hide the crown of thorns under his mitre, and he was truly humble, convinced that he was unworthy of such a dignity, "but,..."

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Official Commentary

<(As Saint Gregory teaches, subject to divine dispositions and free from the vice of "obstinacy," when he was appointed to the highest office of governance, if he had already been endowed with the gifts by which he could benefit others, he ought to flee and obey unwillingly (Reg., p. I, c. VI); he, although unwilling, obeyed wisely. For in truth, he possessed all the qualities by which a Bishop ought to be endowed, not only with canonical knowledge, but also, as we have said, with the practice of the diocesan Curia. Therefore, obeying the Roman Pontiff and accepting this weighty

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burden, he demonstrated himself to be free from the vice of obstinacy and followed divine guidance, but at the same time, he placed all his trust in God, as he exhibited that apostolic axiom in his very episcopal coat of arms, as if adopting it as the foundation of his entire life: "I can do all things in him who strengtheneth me" (Philippians 4:13). In exercising his episcopate, the virtues which he had always cultivated shone forth more brightly; for he was, as Saint Gregory requires of a Bishop: "In thought, serious; in action, outstanding; discreet in silence; useful in word; compassionate to all; above all, devoted in contemplation; a companion to those who act well through humility, and, against the wicked, raised up through the zeal of justice; not diminishing the care of internal matters through external occupations, nor abandoning external providence through internal solitude" (Ibid., 1. 2, c. 1). God constantly strengthened this kind of man in all things. He himself governed the diocese for more than twenty years; he erected a cathedral, founded an Institute of the Sisters of Saint Joseph, and established pious sodalities and other pious works for the material and spiritual good, so that he was considered a perfect example for the Canadian bishops and their advisor. Although highly esteemed, he always remained humble, and because he was humble, he was powerful in his apostolic work and in his words for the sake of God, the Church, and the rights of the Roman Pontiff. Weakened by old age, rather than by illness, he peacefully passed away on May 24, 1901. The fame of his sanctity, which he enjoyed in life, grew even more strongly after his death. In the years 1935-36, canonical investigations were carried out by the authority of Bishop Saint Hyacinth and were presented to Rome. Nothing was found in his writings that would hinder the cause, as was decreed on January 12, 1950. Meanwhile, two Cardinals, ten Archbishops, many Bishops, Vicars General, Chapters of Canons, Parish Priests, the General Superior of the Sisters of Saint Joseph, and many others, offered petitions to the Supreme Pontiff for the introduction of the cause of beatification. With the Most Reverend Hyacinth Parisio, the Bishop of Urban, as the Postulator of the cause, and with His Eminence and Most Reverend Cardinal Adeodatus Giovanni Piazza, Epi-

[*Latin ed. p. 59*]

The Sacred Congregation of Rites, number 59, concerning Sabina and Mandelen, with the Relator, on the 17th of June of this year, presented to the Ordinary Session of the Holy Roman Church the following question for discussion: Whether a commission should be appointed for the introduction of the cause, and for the purpose of what it is concerned, and it reported on this matter. The Fathers heard this report, as well as the votes of the Official Prelates, and also the Reverend Father, Doctor Salvatore Natueci, the General Promoter of the Faith, and, after deliberation, they decided: That a commission should be appointed, if it pleases the Most

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Holy. After the Most Blessed Father had signed the report presented to him by the aforementioned Cardinal on the date indicated, His Holiness, approving the decision of the Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Lewis Zephyrin Moreau, with His own hand. Given in Rome, on the 2nd of June, in the year of Our Lord 1952. [Signature] C. Card. MIGARA, Bishop of Velletri, Pro-Prefect. [Signature] A. Carinci, Archbishop of Seleucia, Secretary. CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE SERVANTS OF GOD, MEMBERS OF THE SOCIETY OF SAINT FRANCIS OF SALES, ALOISIUS VERSIGLIA, BISHOP OF CARYSTEN, APOSTOLIC VICAR OF SHIUCHOW, AND CALLISTUS CARAVARIO, PRIEST, WHO, AS IS REPORTED, WERE MURDERED IN HATRED OF THE FAITH. ON THE QUESTION OF WHETHER A COMMISSION SHOULD BE APPOINTED FOR THE INTRODUCTION OF THE CAUSE, AND FOR THE PURPOSE OF WHAT IT IS CONCERNED. The most illustrious Saint John Bosco, to whom God gave so much wisdom and such a breadth of heart, like the sand which is on the seashore (Reg. I III, 4, 29), burning with zeal for souls, desired to bring the entire world to Christ. Therefore, scarcely had he the opportunity, when he sent missionaries, led by John Cagliero, to Patagonia, and, illuminated by the light of the Gospel, he brought them into the fold of Saint Peter. Nor was this enough; he also united other Indians of South America, scattered in the vastest regions, to the Catholic Church through his sons. Like Saint Francis Xavier, he burned with a fervent desire to subject the Chinese Empire to Christ. But, what was not granted to him in his lifetime, was happily and abundantly accomplished twenty-nine years after his blessed death.

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - The official commentary is complete. In the year 1906, the first missionaries from the Society of St. Francis de Sales arrived in China; and to them, the Apostolic Vicariate was granted by the Sacred Congregation for the Propagation of the Faith in the year 1920, and Aloysius Versiglia was appointed Apostolic Vicar. We have said enough, for the same Apostolic Vicar and the priest Callistus Garavario were crowned with a glorious martyrdom. We shall say a few things about each of them. Aloysius Versiglia was born on June 5, 1873, in the place called "Olivo Gessi," in Tortona, in the diocese of that city. He was born to parents, John and Mary Giorgi, who were known for their piety, and at the age of twelve, he was received into the Oratory of Turin by St. John Bosco. In the year 1888, he put on the clerical garments and joined the Salesian family. After taking his perpetual vows, he pursued a course of studies at the Pontifical Gregorian University in Rome, and on December 21, 1895, he was ordained to the sacred order of the priesthood in Ivrea. Although

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he desired to go as a missionary to foreign lands, especially to China, for ten years he served in obedience as the director of the Roman province and in other ministries. In the year 1906, according to his desire, the mission to China in the city of Macao was entrusted to him, along with the responsibility of directing the religious family. The Sacred Congregation for the Propagation of the Faith erected a new Apostolic Vicariate of Shiuchow in the year 1920, which was granted to the Salesian Family, and on April 22, 1920, the Servant of God was elected Apostolic Vicar and Bishop with the title of Carysten. On January 9, 1921, he received the episcopal consecration in the city of Canton. All in agreement, witnesses marvelously recount his virtues: humility, piety, mortification of the flesh, zeal for the spread of the faith, and other qualities that befit missionaries and bishops; thus, he proved himself worthy of martyrdom. Callistus Caravario was born in the town of Cuorgné, in the Archdiocese of Turin, on January 8, 1903, to most pious parents, Peter and Rose Morgando; from his youth, he showed piety, obedience, diligence, and a cheerful disposition. Having entered the Salesian Oratory of Turin, he devoted himself to his studies; later, he joined the same religious family, in which he took his perpetual vows in the year 1921. Feeling called to the missions, he was sent to China by his superiors in the same year. Even as a cleric, as far as was permitted, he exercised the missionary ministry in the city of Shanghai, and finally on the island of Timor, in the Vicariate of Shiuchow, where he was ordained to the priesthood by Bishop Versiglia on May 18, 1929. All in agreement, witnesses testify to his virtues of every kind, to his tireless missionary zeal, to his observance of the rules of religion as an example, and to his most tender piety towards the Most Holy Eucharist. It is fitting to mention that, as he was departing from the island of Ti-

[*Latin ed. p. 61*]

The Sacred Congregation of Rites, having heard the accounts, declared to its members: "Let us go, and let us prepare ourselves for martyrdom in China." Thus, they prepared themselves for martyrdom. Indeed, on February 25, 1930, both were killed together by bandits. In order that the fame of this martyrdom, which arose immediately, may be considered legitimate, the circumstances of the killing must be examined. The Bishop, along with Father Callisto and three young women, were traveling by river to the town of Lincho when they were forcibly stopped by at least ten bandits armed with firearms. The bandits then approached the boat and demanded a large sum of money from the Bishop. The Bishop declared that he did not have the money. However, just as the bandits were about to seize the young women, they changed their plans and attempted to kidnap them. The missionaries, in an effort to prevent the bandits from committing this crime, tried to protect the young women with their own bodies. Then, the bandits seized the young women, brutally beat the missionaries, tied them to the

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ground, and killed them with flaming projectiles. It is clearly shown that the bandits, in killing them, were motivated by hatred of the Christian religion and by malice, as is evidenced by the fact that they violently snatched a crucifix from the hands of one of the young women, blasphemed against it, and threw it into the river, and that they killed the missionaries, which bandits do not usually do when they are seeking money; indeed, one of the kidnapped young women reported that the bandits said to them, "We have killed Europeans because they do not allow us to kidnap young women." Another witness testified that the same bandits said to the missionaries: "We do not want money, but the life of a human being; you Europeans are devils against us." These words reveal the mindset of the communists, who pursue the Catholic Church with the most bitter hatred. These, among other things, confirm the fame of the martyrdom, which is widespread. At the urgent request of the Society of St. Francis de Sales, a formal process was instituted by ordinary authority in the Apostolic Vicariate of Shiuchow regarding the writings and the fame of the martyrdom. Since nothing in the writings hindered further proceedings, the Sacred Congregation decreed on March 18, 1930, that the matter could proceed. Furthermore, letters were presented to the Supreme Pontiff from three Cardinals of the Holy Roman Church, from numerous Archbishops and Bishops, from Apostolic Vicars and Prefects, especially from China, from the Major Superior of the Society of St. Francis de Sales, from the faithful of China, from the Municipality of the town of Cuorgné, from the Co-operators of the Salesian Society, and also from the General Vicariate of the Daughters of Mary Help of Christians, all earnestly requesting the introduction of the cause. Therefore, at the request of the Reverend Father Francisco Tomasetti, General Postulator of the causes of the Salesian Society, and the Reverend and Most Reverend Cardinal Benedict Aloisi Masella, Bishop of Palestrina, and promoter of the cause, in the Ordinary Congregation of the Sacred Rites on May 27th of this year.

[*Latin ed. p. 62*]

In the Acts of the Apostolic See, volume 62, after a discussion of a matter to be considered, a doubt was proposed. It was asked whether a commission should be appointed, for the cause and with the effect intended, and concerning this matter, the following was written: After hearing the opinions of the Fathers, the votes of the Prefects of the Offices, and the Reverend Father Salvatore Natucci, General Promoter of the Faith, it was judged that the commission should be appointed, if it pleased the Most Holy [Father]. After the report, signed by the aforementioned Cardinal, was presented to His Holiness, the Most Blessed Father, having approved the response of the Fathers, deigned to sign the commission for the introduction of the cause of Aloysius Versiglia and Callistus Caravario with his own hand. Given in Rome, on the 13th day of June, in the year of Our Lord 1952. [Signed] C.

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Card. MIGARA, Bishop of Velletri, Pro-Prefect; A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 63*]

Sacra Romana Rota, 63. ACTA TRIBUNALIUM. SACRA ROMANA ROTA. Citatio edictalis. ALBA JULIEN. NULLITATIS MATRIMONII (NAGY-ANTHAL).

Cum ignoratur locus actualis commorationis Domini Iulii Anthal, in causa conventi, eundem citamus ad comparendum, sive per se sive per procuratorem legitime constitutum, in sede Tribunalis S. R. Rotae (Romae, Palazzo della Cancelleria) die 22 Martii 1953 hora decima secunda cum dimidio ad concordandum de dubio disputando, vel infrascripto subscribendum et ad diem designandam, qua habebitur Turnus Rotalis pro causae definitione. An constet de matrimonii nullitate, in casu. Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedicti Domini Iulii Anthal, curare debent, ut de hac edictali citatione ipse moneatur.

Dinus Staffa, Ponens. Ex Cancellaria Tribunalis S. R. Rotae, die 15 Decembris 1952. E. Fiore, Notarius.

Etant inconnu le lieu de la demeure actuelle de Mr Jules Anthal, défendeur en cette cause, nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancelleria) le 22 mars 1953, à 12 heures et demi, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la décision de la cause devant la Rote. (Jonst-t-il de la nullité du mariage dans le cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit Mr Jules Anthal devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SECRETARY OF STATE, by Apostolic Brief, the Most Holy Father Pius XII, reigning happily, deigned to appoint:

Assistant to the Papal Throne, December 30, 1949. His Excellency, Reverend Monsignor Auvity Francis, titular Bishop of Dionisiana.

Apostolic Protonotaries, with the same privileges as those participating:

September 8, 1947. Monsignor Germain Octave, of the diocese of Lisieux.

January 24, 1952. Monsignor Lisibach Gustav, of the diocese of Basle.

By a letter from the Secretary of State dated December 31, 1952, the Most Holy Father Pius XII, reigning happily, deigned to appoint:

Reverend Monsignor Carlo Corvo, Under-Secretary of the Sacred Congregation for the Propagation of the Faith.

Likewise, by letters from the Secretary of State, the Most Holy Father

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Pius XII, reigning happily, deigned to appoint:

Domestic Prelates of His Holiness:

January 28, 1946. Monsignor Trezzini Celestine, of the apostolic administration of Lugano.

May 8, 1950. Monsignor Gallo Jerome, of the diocese of Piracicaba.

March 28, 1951. Monsignor Lindeboom Henry, of the diocese of Nottingham.

June 2, 1951. Monsignor Geerdinck John Anthony, of the archdiocese of Utrecht.

June 6, 1951. Monsignor Contreras Joseph Humbert, of the archdiocese of Merida.

June 6, 1951. Monsignor Moreno Elizeo, of the same archdiocese.

October 13, 1951. Monsignor Grafenhorst Henry, of the diocese of Muenster.

October 21, 1951. Monsignor Hughes John, of the archdiocese of Pretoria.

October 27, 1951. Monsignor Simmerstaetter Francis, of the archdiocese of Salzburg.

December 28, 1951. Monsignor Gabriel John, of the archdiocese of Vienne.

HONOR:

By Apostolic Brief, the Most Holy Father Pius XII, reigning happily, deigned to bestow:

The Grand Cross of the Order, August 8, 1952.

Upon His Excellency, Mr. Gomez Castro Laureano, President of the Republic of Colombia.

[*Latin ed. p. 65*]

Year XXXV, No. 16, February 1953 (Series II, No. XX) - No. 2

ACTA APOSOLICAE SEDIS

COMMENTARIUM

ACTA SANCTA

Official Record of the Holy Father, Pope XII

SECRET CONSISTORY

On the second day of the month of January, in the year 1952, in the customary hall of the Apostolic Palace at the Vatican, there was a Secret Consistory, whose acts are reported in order.

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I - CHAMBERLAIN OF THE SACRED COLLEGE

The Most Reverend Cardinal Mercati presented to the Most Blessed Father, the Supreme Pontiff, on behalf of the Sacred College of His Holiness, a [document], which he then handed over to the Most Reverend Cardinal Bruno, to serve as Chamberlain of that Sacred College of Cardinals for this year.

II - ADDRESS OF THE HOLY FATHER

TO THE VENERABLE BROTHERS

Since your Sacred College, seven years ago, was supplemented with newly elected Cardinals, it has suffered many, as you know, and serious losses; and we especially desire to commemorate with a sorrowful spirit those eminent men, whose presence we wish we could have with you today. But in order to grant you new colleagues, it was not only necessary, as indeed it was, to restore the most distinguished Senate of the Church to its proper number, but also to appoint most worthy prelates...

[*Latin ed. p. 66*]

In the Acts of the Sacred Congregation, number 66, those who, whether in pontifical legations, or in dioceses entrusted to them, or in the Roman Curia, have demonstrated their zeal, diligence, and prudence in their service, and have contributed greatly to the growth of the Christian name, deserve to be rewarded with fitting honor. And it would be most pleasing to Us – and We wish to declare this before you – to confer the same dignity upon others also, who, either through their counsel or their work, are so closely associated with Us, or who, though far from Us, constantly labor, and excel in virtue and merit. However, the number of Cardinals, as established by Our predecessor, the blessed Pope Sixtus V, through Apostolic Letters dated December 3rd, in the year 1586, and subsequently reaffirmed by the Code of Canon Law, We have not seen fit, after careful consideration of the circumstances, to alter; rather, We desire to declare, in this solemn assembly, the esteem and goodwill We feel for those, even though We could not bestow upon them such high honor, as a sign of Our appreciation. Furthermore, there is another matter which We do not wish to pass over in silence: We had intended to co-opt two most distinguished Prelates into your Sacred College, who, for their part, preside over public affairs concerning the Church; and their names were already among the first We had written down when We compiled the list of Cardinals to be appointed. However, these Prelates, as a testament to their outstanding virtue, so earnestly requested that We allow them to decline this most important office, that We considered it necessary to grant their repeated wishes and

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prayers. And since We did so, We wished to honor their virtue with some reward; and therefore, as you know, We have promoted them to a higher rank, which is more fitting and better suited to their industrious endeavors. In the selection of new Cardinals, We were moved by this thought, namely, to appoint, as far as possible, those who...

[*Latin ed. p. 67*]

May the actions of the Most Holy Pope John Paul II, number 67, reflect the living image of the entire Church, whose most distinguished Senate is called; namely, the Catholic Church — of which this Apostolic See is the head, established by the provident counsel of God — is not foreign to any nation, any people, but belongs to all, and embraces all with the same charity and the same care. Indeed, this seems to Us worthy of the highest consideration and the deepest meditation: for while the community of nations and the union of citizens in these times are divided by discord and disagreements, and are sometimes even brought to great strife, the society founded by the Divine Redeemer for the salvation of all is, by its very nature, one, and considers each and every individual, of any race or nation, as its most beloved children. This unique character, which places it above all nations, Your Sacred College, as you see, shares, although sometimes Cardinals are appointed from other dioceses and peoples, according to the circumstances. For this exalted dignity of the Church is not joined to any particular see, nor is it necessarily to be bestowed upon it; and moreover, those who have attained it, undoubtedly, as We have observed, in performing this honorable office, have the entire Church most especially in mind. At the present time, as We see you, Venerable Brothers, We cannot help but turn our sorrowful thoughts to the Venerable Brother of Agram, the Archbishop, to whom, due to the circumstances in which he finds himself, it has not been possible to visit this city freely and to meet with the common Father, and We embrace him with paternal charity; and We earnestly desire that all may know that when We decreed that he should be adorned with the Roman purple, We sought nothing other than to honor his outstanding merits with a worthy reward, and also to testify to Our benevolence to the entire nation of which he is a part; to praise in a special way Our chosen sons and daughters, and to abundantly bless them, who...

[*Latin ed. p. 68*]

Acts of the Apostolic See – We declare that, with steadfastness of spirit, in these most difficult times, they demonstrate their Catholic faith. And it is particularly far from the truth that We decided to propose him to your Sacred College with the intention of provoking the public officials of Yugoslavia. Nor did We intend, with this announcement of the election, to respond in a harsh manner, by which We, together with this Apostolic See, would be offended; we consider such a manner to be harsh, and, grant-

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ing forgiveness, We excuse it. However, Our conscience did not permit Us to acknowledge or approve the basis of those accusations; which, as you know, have proceeded to the point that the Archbishop of Agram has been condemned to a very serious punishment. Furthermore, We could not fail to satisfy the hope and expectation of the Catholic faithful of the entire world, and of not a few even of those who are not Catholic, for whom this news of the elevation of this most holy Prelate, who has distinguished himself through apostolic zeal and Christian fortitude, has been a great joy. Moreover, the office of the Cardinals is solely an ecclesiastical dignity; yet, those who govern the affairs of state and the people, are wont to rejoice greatly when it concerns their citizens in your esteemed College. Finally, there is another matter which greatly grieves Our heart. A few days ago, the Venerable Brother Stephen Wyszynski, Archbishop of Gnesen and Warsaw, announced in a few words that he would not be able, as he had hoped, to visit this beloved City. The reasons for which he cannot do so are still unknown to Us. However, it is certain – and We wish that all should understand this – that when We decided to propose this holy Prelate, who has deservedly earned the highest honors for the Church, for the dignity of the Roman purple, We not only wished to honor this distinguished man, but also to signify to the most noble Polish nation, which has written pages worthy of the highest praise and greatest glory in the annals of the Christian name, Our paternal and most loving will.

[*Latin ed. p. 69*]

Acta PP. XU 69. And finally, we wish to commemorate before you the most esteemed man, namely the Patriarch of Venice, who, after having been informed by Us that he would soon be elevated to the same dignity, passed away from this mortal life. He received the reward for his apostolic labors, not here from Us, but, as we trust, from God Himself, in eternal blessedness.

III. CREATION AND PUBLICATION OF CARDINALS.

Now, therefore, we shall proceed to supplement your illustrious Order, by choosing twenty-four most worthy Prelates to be raised to it, whom, for their individual outstanding merits and for the praises of their virtues, we deem worthy of so great an honor and so great a charge. These are: The Archbishop *titularis* of Theodosiopolis in Arcadia, and Secretary of the Holy Congregation for the Propagation of the Faith; AUGUSTUS ALVARO DA SILVA, Archbishop of São Salvador in Brazil; CAJETAN CICOGNANI, Archbishop *titularis* of Ancyra, and Apostolic Nuncio in Spain; ANGELUS JOSEPH RONCALLI, Archbishop *titularis* of Mesembria, and Apostolic Nuncio in France; VALERIUS VALERI, Archbishop *titularis* of Ephesus, and Assistant to the Holy Congregation

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for the Eastern Church; PETRUS CIRIACI, Archbishop *titularis* of Tarsus, and Apostolic Nuncio in Lusitania; FRANCISCUS BORGONGINI DUCA, Archbishop *titularis* of Heraclea in Europa, and Apostolic Nuncio in Italy; MAURITIUS FELTIN, Archbishop of Paris; MARCELLUS MIMMI, Archbishop of Naples; CAROLUS MARIA DE LA TORRE, Archbishop of Quito; ALOISIUS STEPINAC, Archbishop of Agram; GEORGIUS FRANCISCUS XAVERIUS MARIA GRENTE, Archbishop of Le Mans; CELSUS COSTANTINI,

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - Official Commentary.

The Archbishop of Genoa; IOANNES D'ALTON, the Archbishop of Armagh; IACOBUS FRANCISCUS MEINTYRE, the Archbishop of Los Angeles; IACOBUS LERCARO, the Archbishop of Bologna; STEPHANUS WYSZYNSKI, the Archbishop of Gnesen and Warsaw; BENIAMINUS DE ARRIBA ET CASTRO, the Archbishop of Tarragona; FERNANDUS QUIROGA ET PALACIOS, the Archbishop of Santiago de Compostela; PAULUSAEMILIUS LÉGER, the Archbishop of Montreal; CHRYSANTHUS LUQUE, the Archbishop of Bogota in Colombia; VALERIANUS GRACIAS, the Archbishop of Bombay; IOSEPHUS WENDEL, the Archbishop of Munich and Freising; IOSEPHUS SIRI, ALFREDUS OTTA VIANI, Assessors to the Holy Congregation of the Holy Office. What do you think? Therefore, with the authority of Almighty God, and of the Holy Apostles Peter and Paul, We create and publicly proclaim the following Most Reverend Cardinals, chosen from the Order of Presbyters: CELSUM COSTANTINI, AUGUSTUM ALVARUM DA SILVA, CAIETANUM CICOGNANI, ANGELUM IOSEPHUM RONCALLI, VALERIUM VALERI, PETRUM CIRIACI, FRANCISCUM BORGONGINI DUCA, MAURITIUM FELTIN, MARCELLUM MIMMI, CAROLUM MARIAM DE LA TORRE.

[*Latin ed. p. 71*]

Acts of Pope Pius XII: ALOISIUS STEPINAC, GEORGE FRANCIS JOSEPH SIRI, JOHN D'ALTON, JAMES FRANCIS, JAMES LERCARO, STEPHEN XAVIER M. 71 GRINTE, INTYRE, WYSZYNSKI, BENJAMIN DE ARRIBA ET CASTRO, FERNANDO PAUL QUIROGA ET PALACIOS, AEMILIUS CHRYSANTHUS VALERIANUS JOSEPH LÉGER, LUQUE, GRACIAS, WENDEL. From the Order of Deacons: ALFRED OTTAVIANI. With the dispensations, derogations, and clauses necessary and opportune. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. It remains to consult with the Churches, concerning their appointed Pastor.

IV. PROVISIONS FOR CHURCHES.

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Thereafter, the Supreme Pontiff published, through Apostolic Letters bearing the leaden seal, the resignations of certain ecclesiastical dignitaries, namely:

The Archbishop of Eierapoli, James Ossola, who had previously been Bishop of Novara, recently deceased.

The Archbishop of Saint Andrews and Edinburgh, Gordon Gray.

The Archbishop of Seattle, Thomas Arcture Connolly, who had previously been Bishop of the same diocese, now elevated to an archdiocese.

The Archbishop of Nueva Segovia, James Sancho, who had previously been Bishop of the same diocese, now elevated to an archdiocese.

[*Latin ed. p. 72*]

72 Acta Apostolicae Sedis - Commentarium Officiale.

Caceres, raised to the rank of archdiocese, Peter Paul Santos Song-co, already Bishop of that same diocese.

Iaren, raised to the rank of archdiocese, Joseph Cuenco, already Bishop of that same diocese.

Cagayan, raised to the rank of archdiocese, James Thomas Hayes, already Bishop of that same diocese.

Veracruz, raised to the rank of archdiocese, Emmanuel Pius López Estrada, already Bishop of that same diocese.

Mopsuestia, Joseph Gotthardt, Apostolic Vicar of Windhoek.

Aprus, Philip Francis Pocock, already Bishop of Saskatoon, Coadjutor with right of succession to the Most Reverend Father, D. Alphrid Arcturi Sinnott, Archbishop of Winnipeg, to whom he has now succeeded.

Aenus, Louis Morel, already Archbishop of Suiyüan.

Suiyüan, Francis Wang.

Cotrada, Hugh Bressane de Araujo, already Bishop of Guaxupé, Coadjutor with right of succession to the Most Reverend Father, D. Anthony dos Santos Cabrai, Archbishop of Belo Horizonte.

São Luís do Maranhão, Joseph de Medeiros Delgado, already Bishop of Caicó.

Corinthus, January Verolino, Apostolic Nuncio to the Republics of Guatemala and El Salvador.

Macren in Rhodope, John Dooley, Apostolic Delegate to Indochina.

Iliopolis in Phoenicia, Daniel Rivero, already Archbishop of Sucre.

Nicaea, Hilary Alcini, already Bishop of Dionysias.

Sucre, Joseph Clement Maurer, already Bishop of Cea.

Olinda and Recife, Anthony Almeida Moraes, already Bishop of Montes Claros.

Philadelphia, John Francis O'Hara, already Bishop of Buffalo.

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Gorizia and Cradisca, Hyacinth John Ambrose, already Bishop of Chioggia.

[*Latin ed. p. 73*]

Acts of the Sacred Congregation of the Propagation of the Faith, Volume XII, page 73.

Bizyenum, Alexander Tokic, appointed Coadjutor with right of succession to the Most Reverend Father Nicholas Dobreeic, Archbishop of Bar.

Sebaste in Armenia, Alphridus Arcturus Sinnott, already Archbishop of Winnipeg.

Cabal, Ignatius Mobarak, already Archbishop of Beirut of the Maronite rite.

Beirut of the Maronite rite, Ignatius Ziade', already Bishop of Alep of the Maronite rite.

Coadjutor with right of succession, to the Most Reverend Father Philip Servulus Desranleau, Archbishop of Sherbrooke, recently deceased; George Cabana, Archbishop of Anchialus, who has now succeeded him.

Manaen, the diocese having been raised to an archdiocese; Albert Gaudentius Ramos, already Bishop of that same diocese.

Natal, the diocese having been raised to an archdiocese; Marcolinus de Souza Dantas, already Bishop of that same diocese.

Ilierapolis in Syria, Rosalvus Costa Rego, already Bishop of Marciana.

Preslavus, Mauritius Baudoux, already Bishop of Saint Paul in Alberta, Coadjutor with right of succession to the Most Reverend Father Arcturus Béliveau, Archbishop of Saint Boniface.

Nicomedia, Paul Bertoli, Apostolic Delegate in the Republic of Turkey.

Santa Severina, Ioannes Dadone.

Bologna, Iacobus Lercaro, already Archbishop of Ravenna and Bishop of Cervia.

Pompeiopolis in Cilicia, Raphael Ignatius Arias Blanco, already Bishop of Saint Christopher in Venezuela, Coadjutor with right of succession to the Most Reverend Father Lucas Gulielmus Castillo Hernández, Archbishop of Caracas.

Carpathus, Nicolaus Eugenius Navarro, already Bishop of Usula.

Odessus, Ioannes Baptista Geisler, already Bishop of Brixen, recently deceased.

Laodicea in Syria, Beniaminus Roland-Gosselin, already Bishop of Siguit, recently deceased.

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Official Commentary, Gregory Hindié, already Archbishop of Alep of the Armenians. Of Rhoina, John Landázuri,

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Coadjutor to the Most Reverend Father John Gualbert, Cardinal Guevara, Archbishop of Lima. Of Ravenna and Bishop of Cervia, Giles Negrin. Of Proconnesus, Cornelius Sebastian Cuccarono, already Archbishop of Hydrus. Of Brysis, Joseph Bartholomew Evangelisti, Coadjutor to the Most Reverend Father Evangelista Vanni, Archbishop of Agra. Of Aprus, Anthony Gregory Vuccino, already Archbishop of Corcyra. Of Laodicea in Syria, Paul Bernier, Apostolic Nuncio to the Republics of Costa Rica and Panama. Of Taipei, newly erected archdiocese, Joseph Kuo. Of Munich and Freising, Joseph Wendel, already Bishop of Spire. Of Teresiano, a diocese elevated to an archdiocese, Severin Vieira de Melo, already Bishop of the same diocese. Of Kansas City in Kansas, a diocese elevated to an archdiocese, Edward Joseph Hunkeler, already Bishop of the same diocese. Of Anchialus, James Vilanova et Meléndez, already Bishop of Santa Ana. Of Naples, Marcellus Mimmi, already Archbishop of Bari. Of Saint Joseph in Costa Rica, Rubén Odio Herrera. Of Hadrianopolis in Haemimontus, Charles Falcinelli, already Bishop of Aesina. Of Bari, Henry Nicodemo, already Bishop of Miletus. Of Newark, Thomas Aloysius Boland, already Bishop of Paterson. Of Mocissa, Vigil Frideric Dalla Zuanna, already Bishop of Carpen. Of Nicopolis in Epirus, Celestine Joseph Damiano, Apostolic Delegate in Southern Africa. Of Madytus, Joseph Gawlina, already Bishop of Mariammitan.

[*Latin ed. p. 75*]

Acts of the Sacred Congregation of the Propagation of the Faith, Volume XII, page 75.

Aleppo of the Armenians: Aloysius Batanian, formerly Archbishop of Jableh.

Scythopolis: Anthony Tani, formerly Archbishop of Urbino.

BISHOPS:

Elatea: Dominic Tang.

Czestochowa: Zdzislaw Golinski, formerly Bishop of Hemer.

Theodosiopolis in Armenia: Anthony Baraniak, Auxiliary to the Most Reverend Stephen Wyszyński, Archbishop of Gnesen and Warsaw.

Heraclea Pontica: Stephen Bäuerlein, Auxiliary to the Most Reverend Anthony Aksamovic, Apostolic Administrator of the diocese of Syrmia.

Berlin: William Weskamm, formerly Bishop of Rhandus.

Nusco: Guidon Casullo.

Dodgepolitan: John Baptist Franz, newly erected diocese.

Ceuceven: Aloysius Li Paiyu, newly erected diocese.

Bencenna: Loras Thomas Lane, Auxiliary to the Most Reverend Henry Patrick Rohlman, Archbishop of Dubuque.

Segunto: Paul Giirpide Beope.

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Atore: John of Vienne, formerly Bishop of Tianjin.

Faliscoduna and Aquapendente: Aloysius Boccadoro, dioceses united in person.

Lentaeven: Alphonsus Tsung Huai-Mo.

Sambalpur: Hermann Westermann, newly erected diocese.

Nicotana: John Baptist Tran Huu Due, Apostolic Vicar with sede vacante in Vinh.

Aberdon: Francis Walsh.

Phyteana: Joseph Schoiswohl.

Cernitza: Aemilius Elijah Verhille, Apostolic Vicar of Arcis Rousset.

Edistiana: Peter Joseph Rivera Mejia, Auxiliary to the Most Reverend Bernard Botero Alvarez, Bishop of Santa Marta.

Novara: Gillam Vincent Gremigni, formerly Bishop of Teramo and Atri.

[*Latin ed. p. 76*]

76 Acta Apostolicae Sedis - Official Commentary. Mylasa and the Prefecture nullius of Batanes and Babuyan, Peregrinus De la Fuente. Jamnitenum, Thomas Asagoro Wakida, already Bishop of Yokohama. Aegaeum, Gerard Coderre, Coadjutor with right of succession to the Most Reverend Anastasius Forget, Bishop of Saint John of Quebec. Qaurian, Ernest Aurelian Ghiglione, Apostolic Vicar of Bengal. Hilta and Garcia, Norbert Forero, Auxiliary to the Most Reverend Raphael Afanador and Cadena, Bishop of Neo Pamplona. Druas, William Guy Van Zuylen, Coadjutor with right of succession to the Most Reverend Louis Joseph Kerkhofs, Bishop of Liège. Junell, newly erected diocese, Dermot O'Flanagan. Yakima, newly erected diocese, Joseph Dougherty. Abaradira, Joseph Fady, first Apostolic Vicar of Likun. Syedra, Francis Xavier Ñuño, Coadjutor with right of succession to the Most Reverend Ignatius Placencia and Moreira, Bishop of Zacate Uzes. Nagpore, Eugene Louis Reginald D'Souza. Dibrugarh, newly erected diocese, Orestes Marengo. Kyoto, newly erected diocese, Paul Yoshiyuki Furuya. Abidda, William Duschak, first Apostolic Vicar of Calapan. Sainte-Anne-de-la-Pocatière, newly erected diocese, Brunon Décrocher. Cidram, Francis Miranda Vicente, Auxiliary to the Most Reverend Henry, His Holiness's Eminence, Cardinal Pia y Deniel, Archbishop of Metan. Doryla, Henry Dupont, Auxiliary to the Most Reverend Achilles, His Holiness's Eminence, Cardinal Liénart, Bishop of Isola. Grand Island, John Paschang. Nerito, Conrad Ursi. Segobrico, Joseph Pont Gol. Abydus, Lancillott Goody, Auxiliary to the Most Reverend Raymond Prendiville, Archbishop of Perth.

[*Latin ed. p. 77*]

Acts of the Holy Fathers, XII, 77. Eelenopolitanum, in Palestine, Matthias Wehr, Coadjutor with right of succession, to the Most Reverend Father Francis Rodulph Bornewasser, Archbishop of Treves, to whom he has now

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succeeded. Anastasiopolitanum, Theodoric de Angelis, already Bishop of Nuceria Paganorum. Palmyrenum of the Melchites, Leo Kilzi, of the same order, now Bishop of Caesarea. Rhandensem, Paul Chevalier, Auxiliary to the Most Reverend Father George Francis Xavier M., Archbishop of Le Mans. Uelensem, Joseph Joachim Gonçalves, Coadjutor to the Most Reverend Father Aloysius Scortegagna, Bishop of Spiritus Sancti, now deceased. Aurelianensem, Robert Picard de la Vacquerie, now Bishop of Doara. Botrianensem, John Lesourd, the first Apostolic Vicar of Nbunen. Aguas Calientes, Salvatore Quezada. Orurensem, Berthold Bûhl, now Bishop of Cartennita. Cocliabambensem, John Tarcisius Senner, now Bishop of Rusadita. Tliagastensem, Anthony Poma, Auxiliary to the Most Reverend Father Dominic Menna, Bishop of Mantua. Neocaesariensem, in Syria, Marcellus Riopel, Auxiliary to the Eminent Father Clement Emilius S. R. E., Cardinal Roques, Archbishop of Rennes. Hipponensem, William Bosetti, Auxiliary to the Most Reverend Father Hyacinth Tredici, Bishop of Brixia. Chomatitanum, Aloysius Charles Borromeo, Auxiliary to the Most Reverend Father Peter Calchi Novati, Bishop of Lodi, now deceased. TagUlaranum, Emmanuel Mascariñas, now Bishop of Palo. Palensem, Linus Gonzaga. Wollongongensem, in the newly established diocese, Thomas McCabe, now Bishop of Port Pirie.

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - Official Commentary, concerning Joseph Paulissen, formerly Bishop of Kumasi. Dionysias, Charles Celik. Yerbium, Peter Ossola, formerly Bishop of Montis Alti and Ripanum. Arethusia, Bonaventure Jáuregui, Auxiliary to the Most Reverend Joseph García Benítez, Archbishop of Medellin. To the dioceses of Montis Alti and Ripanum, united in person, Vincent Radicioni. Chusira, Frederick Rintelen, Auxiliary to the Most Reverend Lawrence Jaeger, Archbishop of Paderborn. Raigarh-Ambica, the newly established diocese, Anscar Sevrin, formerly Bishop of Ranchi. Vijayawada, Ambrose De Battista. Yenan, Pacificus Ly-Hsüante. Yokohama, Luke Katsusaburo Arai. Bruz, Joseph Pavlisc, Auxiliary to the Most Reverend Victor Buric, Bishop of Senj. Avensa, Alaphrid Lanctôt, Apostolic Vicar of Bukoba. Febiana, Laurean Rugambwa, the first Apostolic Vicar of Kagera Inferiore. Spiritus Sancti, Joseph Joachim Gonçalves, formerly Bishop of Helos. Citium, Blaise D'Agostino, Auxiliary to the Most Reverend Oddon Bernacchia, Bishop of Larino and Thermularum. Barbastro, Peter Cantero Cuadrado. Cartagena, Andrea Jacquemin, Coadjutor to the Most Reverend Francis Maria Picaud, Bishop of Bayeux. D. Ampuria and Templa, Charles Re, formerly Bishop of Hadrunietum. Laganita, Xavier Geeraerts, Apostolic Vicar of Constermanspolis. Stectorenu, Peter Marinimi Arntz, Apostolic Vicar of Bandung. Thapsis, Intonio Torasso, the first Apostolic Vicar of

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Florencia.

[*Latin ed. p. 79*]

Acts of the Holy Fathers: Burca, Mbnluen. Patricius Winters, on the first day of December, 79, Apostolic Vicar of Cnossus; Georgius Leo Landry, already Bishop of Hearst. Bismarck, Lambertus Hoch; Gordanus, Henricus Baaken, Auxiliary to the Most Reverend Michael Keller, Bishop of Muenster. Clodien, Ioannes Baptista Piasentini, already Bishop of Anagni. Hieraces, Pacificus Aloysius Maria Perantoni. Coadjutor with right of succession to the Most Reverend Anthony Joseph dos Santos, Bishop of Assis; Josephus Lazzarus Neves, Bishop of Abarita. Sancti Fiori, Franciscus Marty. Doara, Alexander Moscicki, Auxiliary to the Most Reverend Ceslaus Falkowski, Bishop of Lomza. Buffalo, Josephus Aloysius Burke, already Bishop of Vita. Rhasus, Thomas Gorman, already Bishop of Reno; Coadjutor with right of succession to the Most Reverend Joseph Patrick Lynch, Bishop of Dallas. Mina, Josephus Me Shea, Auxiliary to the Most Reverend John Francis O'Hara, Archbishop of Philadelphia. Teras and Atri, Stanislaus Hamilcar Battiste III, already Bishop of Soana-Pitilia. Nolan, Adolphus Binni. Hemceuven, Josephus Wan Tsu-Chang. Carrian, Aloysius Bigiurumvami, first Apostolic Vicar of Nyndoen. Astypalaea, Jesselton. Iacobus Buis, first Apostolic Vicar of Cnidus; Ioannes Vos, first Apostolic Vicar of Kuching. Murano, Matthaeus Guidon Sperandeo, already Bishop of Samos.

[*Latin ed. p. 80*]

80 Acta Apostolicae Sedis - Commentarium Officiale. Bapara, Xaverius Michael Ariz Huarte, Coadjutor with right of succession to the Most Reverend Very Reverend Joseph Garcia Grain, Apostolic Vicar of Puerto Maldonado. Adrasnum, Matthew Garkovic. Eadrumetinum, George Manrique, Auxiliary to the Most Reverend Prelate Abel Isidore Antezana and Rojas, Archbishop of La Paz in Bolivia. Andriensem, Aloysius Pirelli. Saskatoonensem, Francis Joseph Klein. Thibaritanum, Leonellus Audet, Auxiliary to the Most Reverend Prelate Mauritius Roj, Archbishop of Quebec. Salditanum, Helder Câmara, Auxiliary to the Eminence of Peter S. R. E. Cardinal de Barros Câmara, Archbishop of São Sebastião do Rio de Janeiro. Coadjutor with right of succession, to the Most Reverend Prelate Joseph Edward Mc Carty, Bishop of Portland, Daniel Feeney, Bishop of Sita. Montisclarensem, Aloysius Victor Sartori. Bacolodensem, Emmanuel Yap, already Bishop of Capiz. Capicensem, Joseph Frondosa. Attudensem, William Escobar Vélez, Auxiliary to the Most Reverend Prelate Aloysius Andrade Valderrama, Bishop of Santa Fe de Antioquia. Cuemavaeensem, Sergius Méndez Arceo. Ribeirão Preto, Aloysius Mousinho, already Bishop of Cajazeiras. Port Pirie, Bryan Gallagher. Amaurensem, Stephen Loosdregt, the first Apostolic Vicar of Vientiane. Castabala, Joseph Gabriel

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Maria Tissot, the first Apostolic Vicar of Berbérati. Carcassonne, Peter Maria Puech, already Bishop of Dolichenum. Vita, Francis Oroczo Lonielin, Auxiliary to the Most Reverend Prelate Aloysius Martínez, Archbishop of Mexico. De Chittagong, Raymond Larose. Jalpaiguri, newly erected diocese, Ambrose Galbiati. Xunel, John Joseph Boardman, Auxiliary to the Most Reverend Prelate Thomas Edmund Molloy, Archbishop-Bishop of Brooklyn.

[*Latin ed. p. 81*]

Acta Pii PP. XII 81:

* Severiana, Gabriel Bukatko.

* Hermiana, Joseph Villalón Mercado, Auxiliary to the Most Reverend Aloysius Martínez, Archbishop of Mexico.

* Siguitanum, Benjamin Roland-Gosselin, formerly Bishop of Versailles, now deceased.

* Aezanitanum, Frederick Emanuel, formerly Bishop of Castro Mar.

* Monopoli, Charles Ferrari.

* Helos and the Territorial Prelature of Rio Branco, newly established, Joseph Nepote-Fus.

* Photice and the Territorial Prelature of Tefé, newly established, Joachim de Lange.

* Cea and the Territorial Prelature of Solimões Superior, newly established, Wenceslaus Nazarenus Ponti, now deceased.

* Philadelphia in Arabia, Michael Fontevecchia, formerly Bishop of Aquinata; Sora and Pontiscurvo.

* Santa Rosa de Copán, Charles Aloysius Geromini.

* Brixen, Joseph Gargitter.

* San Cristóbal in Venezuela, Alexander Fernández-Feo Tinoco.

* Nuceria Paganorum, Fortunatus Zoppas.

* Zipaquirá, newly established diocese, Tullio Botero Salazar, formerly Bishop of Marida.

* Coadjutor with right of succession to the Most Reverend Fortunatus Chirichigno, Bishop of Piura, recently deceased, Frederick Pérez Silva, Bishop of Carystus, who has now succeeded him.

* Soanense-Pitilianense, retaining the archiepiscopal title attached to the person, Pacificus Julius Vanni, formerly Archbishop of Singan.

* Huajuapan, Caelestinus Fernández et Fernández, formerly Bishop of Binda.

* Arcis William, newly established diocese, Edward Quintinus Jennings, formerly Bishop of Kamloops.

* Kumasi, Andreas Van den Bronk, formerly Bishop of Tentiritan.

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* Legaspiensem, Flavianus Ariola.

* Indore, newly established diocese, Franciscus Simons.

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[*Latin ed. p. 82*]

82. Acta Apostolicae Sedis – Commentarium Officiale.

Attanasus, Laurentius Hardman, primus Vicarius Apostolicus Zombaensis.

Aeheloium, Aemilius Durrheimer, primus Vicarius Apostolicus de Katiola.

Peoria, Gulielmus Cousins, iam Episcopus Formensis.

Reno, Robertus Dwyer.

(Ruaxupensis), Ioannes dal Monte, iam Episcopus Agbiensis.

Thennesus, Aloisius Rodríguez, Auxiliarius Excellentissimi Domini Augustini Arce, Episcopi Sanctae Crucis de Sierra.

Hearstensis, Aloisius Lévesque.

Caicoensis, Iosephus Adelinus Dantas.

Qurzensis, Felix Honoratus Verdet, Auxiliarius Excellentissimi Domini Pauli Réniond, Archiepiscopi Episcopi Nicensis.

Polybotus, Thomas Wilczynski, Auxiliarius Excellentissimi Domini Petri Kalwa, Episcopi Lublinensis.

Sancti Pauli in Alberta, Aloisius Philippus Lussier.

Coccinensis, Alexander Edezhat.

Alleppeyensis, Michaël Arattukulam.

Catula, Leo Paulus Seitz, Vicarius Apostolicus de Kontum.

Legia, Gulielmus Van Rester, Vicarius Apostolicus Basankusuensis.

Eutyme, Gulielmus Motulese, Auxiliarius Excellentissimi Domini Fer di nandi Bernardi, Archiepiscopi Tarentini.

Bindaeum, Eugenius Seiterich, Auxiliarius Excellentissimi Domini Vendelini Rauch, Archiepiscopi Friburgensis.

Cali, Benedictus Zorzi, iam Episcopus Ilheosensis.

Marida, Petrus Brot, Auxiliarius Excellentissimi Domini Mauritii Felitin, Archiepiscopi Parisiensis.

Tremitiudum, Regina Duprat, iam Episcopus Princip. Alberti.

Friburgensis, Leo Biais.

Marida, Leo Richardus Smith, Auxiliarius Excellentissimi Domini Iosephi Aloisii Burke, Episcopi Suffalensis.

[*Latin ed. p. 83*]

Acts of Pope Pius XII, 83.

TAviensem, Franciscus Köning, Coadjutor with right of succession to the

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Most Reverend Father Michael Memelauer, Bishop of Sancti Hippolyti.

Gisipensem, Basilius Salvator Theodorus Peres, Coadjutor with right of succession to the Most Reverend Father Victor Rosarii Fernandes, Bishop of Mangalorensis.

Philadelphenum minor, Leonardus Fey, Auxiliary to the Most Reverend Father Cletus Loayza Gumiel, Bishop of Potosiensis in Bolivia.

Sorsogonensem, Theopistus Alberto et Valderrama, for the newly established diocese.

Bennefensem, Prosperus Dodds, the first Apostolic Vicar of Ziguingor.

Portugallensem, Antonius Ferreira Gómez, already Bishop of Portalegrensem.

Agbiensem, Alphonsus Zaplana Bellizza, Auxiliary to the Most Reverend Father Aurelius Macedonius Guerrero, Archbishop of Truxillensis.

Cepliasenum, Michael Medina et Medina, Auxiliary to the Most Reverend Father Julius Caicedo, Bishop of Caliensis.

Uthinensem, Iosephus Maria Cavaliere, Auxiliary to the Most Reverend Father Alfred Viola, Bishop of Saltensis in Uruguay.

Gandidae Gasae, Iosephus McGee.

Bassianensem, Gualterius Kampe, Auxiliary to the Most Reverend Father William Kempf, Bishop of Limburgensis.

Viglevwiemem, Aloysius Barbero.

Omoitanum, Iacobus Navagh, Auxiliary to the Most Reverend Father Vincentius Stanislaus Waters, Bishop of Raleighiensis.

Brugensem, Aemilius De Smedt, already Bishop of Elusanum.

Sedunesem, Nestorius Adam.

Rusadifmi um, Iosephus Howard Hodges, Auxiliary to the Most Reverend Father Peter Leo Ireton, Bishop of Richmondiensis.

Valentinensem, Iosephus Urtasun.

Geritanum, Hyacinthus Argaya et Goicoechea, Auxiliary to the Most Reverend Father Marcellinus Olaechea et Loizaga, Archbishop of Valentini.

Caeciritanum, Raymundus Masnon et Boixeda, Auxiliary to the Most Reverend Father Ioannes Pereus Io et Pou, Bishop of Vicensis.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Commentarium Officiale.

Tabudensem, Anthony Añoveros Ataún, Auxiliary Bishop to the Most Reverend Father Dominic Angel Herrera et Oria, Bishop of Malaga.

Kamloopsensem, Michael Alphonsus Harrington.

Aearassensem, Paul Schoenmaeckers, Auxiliary Bishop to the Most Eminent Father Joseph Ernesti, Servant of God, Cardinal, Archbishop of Mechlin.

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Usulensem, Joseph Carraro, Auxiliary Bishop to the Most Reverend Father Anthony Mantiero, Bishop of Tarvisium.

Auriensem, Angel Temiño Saiz.

Elusanum, Joseph Basil Roper, already Bishop of Toowoomba.

Antaradiensem, Benedict Varghese, Auxiliary Bishop to the Most Reverend Father John George Thomas Panickerveetil, Archbishop of Trivandrum (Syro-Malankara).

Pionitatum, Abilio de Campo Barcena, Auxiliary Bishop to the Most Reverend Father Fidelis García et Martínez, Bishop of Calaguriti and La Calzada.

Astensem, James Cannonerò, already Bishop of Messene.

Laudensem, Tarcisius Vincent Benedetti, already Bishop of Jerichuntinum.

Medelitanum, Fulvius Tessa r oli, already Bishop of Signinum.

Ancusensem, Bonaventure Porta, already Bishop of Pesaro.

Cremonensem, Daniel Bolognini, already Bishop of Sidon.

Bitensem, Thomas Joseph Danehy.

Cyparissiensem, Joseph Bowers, Auxiliary Bishop to the Most Reverend Father Adolph JSToser, Bishop of Accra.

Ceryniensem, Joseph Zimmermann, Auxiliary Bishop to the Most Reverend Father Joseph Freundorf er, Bishop of Augustana Vindelicorum.

Relenopolitanum in Palaestina, John Hackett, Auxiliary Bishop to the Most Reverend Father Henry O'Brien, Bishop of Hartford.

Liberae Urois et Boënsem, Thomas Brosnahan.

Leribensem, newly erected diocese, Emmanuel Mabathoana.

Sapporensem, newly erected diocese, Benedict Tomizawa.

Prusensem, Gregory Elijah Olazar Muruaga, Coadjutor Bishop with right of succession to the Most Reverend Father Athanasius Celestine Jauregui y Goiri, Apostolic Vicar of Saint Gabriel from the Virgin Dolorous of Marañon.

[*Latin ed. p. 85*]

Acts, P.P., XII, 86: Acalissus, Dominic da Apresentação Fernandes, Auxiliary to the Most Reverend Lord John Evangelista De Lima Vidal, Archbishop and Bishop of Aveiro. Demetrias, Franciscus Arcturus Carvalho, Auxiliary to the Most Reverend Lord Ludovic Mathias, Archbishop of Madraspatan and Melipore. Armenia, newly erected diocese, Jesus Martínez Vargas, formerly Bishop of Aulonita. Pereira, newly erected diocese, Balthasar Alvarez Restrepo, formerly Bishop of Amyzon. Bumangu, newly erected diocese, Hannibal Muñoz Duque, formerly Bishop of Socorro and San Gil. Palmira, newly erected diocese, Jesus Anthony Castro Becerra, formerly Bishop of Barranquilla. Badia, Ruben Isaza Restrepo, Auxiliary to the Most Reverend Lord Joseph Ignatius

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López, Archbishop of Cartagena in Colombia. Messene, Franciscus Rendeiro, Coadjutor with right of succession to the Most Reverend Lord Marcellinus Anthony Mary Franco, Bishop of Faro. Spire, Isidorus Emanuel. Fidentina, Paul Rota, formerly Bishop of Memphis. Pesaro, Aloysius Charles Borromeo, formerly Bishop of Chomatita. Portalegre, Augustine De Moura. Zapare, Ernest Corripio Ahumada, Auxiliary to the Most Reverend Lord Seraphin Mary Armora and González, Bishop of Tamaulipan. Carpi, Arthemius Prati. Signa, and Auxiliary to the Eminent Lord Benedict, S.R.E. Cardinal Aloysius Masella, Bishop of Praeneste, Peter Severi, formerly Bishop of Germe in Galicien. Aesina, John Baptist Pardini. Abbots (NULLIUS): New Norcia, Gregory Gomez. Coadjutor with right of succession to the Most Reverend Lord Simon Lawrence Salvi, Bishop of Diocaesarea in Palestine and Abbot of Subiaco, Giles Gavazzi. Monti Virginis, Louis Anselm Tranfaglia.

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - Official Commentary. Finally, the Most Blessed Father declared that he had approved the canonically made election in the Synod of Chaldean Bishops, of the Reverend Father Zaya Dachtou, for the metropolitan Church of UrmyÄ□ {Urmia, Rezayeh} and for the cathedral Church of Salmas. Likewise, he confirmed the canonically made election in the Synod of Syrian Bishops, of the Most Reverend Father Julius George Kandela, for the titular episcopal Church of Oeplsen, and also the canonically completed transfer in the Synod of Syrian Bishops, to the Syrian archiepiscopal Church of Mossul.

V - THE REQUEST FOR PALLIA. Then, in person, the Ordinaries of the metropolitan Churches requested the Pallia: Gorizia, and Gradisca, Ravemmt, Otranto (by succession), Bari, as well as the archiepiscopal Church of Catania (by succession). Through their representatives, the request for the Pallia was made for the metropolitan Churches: Saint Andrews and Edinburgh, Seattle (by elevation of the see), Nueva Segovia (by elevation of the see), Caceres (by elevation of the see), Iares (by elevation of the see), Cagayan de Oro (by elevation of the see), Vera Cruz (by elevation of the see), Soeiiiien, Monts Regal, Saint Louis in Maranhão, Sucre, Olinda e Recife, Philadelphia, Managua (by succession), Monterrey (by succession), Manaënsi (by elevation of the see), Natal (by elevation of the see), Sherbrook (by succession), Taipei (newly erected), Teresina (by elevation of the see), Kansas City-Saint Joseph in Kansas (by elevation of the see), San José de Costa Rica, Newark, Cambray (by succession). Also, for the archiepiscopal Churches: Santa Severina and Winnipeg (by succession).

II PUBLIC CONSISTORY. On Thursday, January 15th, in the year 1953, in the Vatican Basilica, a public Consistory was held, in which the Holy Father, Pope Pius XII, solemnly bestowed the red Pontifical Palls upon the

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Eminent and Reverend Cardinals: Celso Costantini, Augusto Alvaro da Silva, Valerio Valeri, Francesco Borgongini Duca, Maurizio Feltri.

[*Latin ed. p. 87*]

Acts of Pope Pius X, 87. MARCELLO MIMMI, CAROLO MARIAE DE LA TORRE, GEORGIO FRANCISCO XAVERIO MARIAE GRENTE, IOSEPHO SIRI, IOANNI D'ALTON, IACOBO FRANCISCO ME INTTRE, IACOBO LERCARO, PAULO AEMILIO LÉGER, CHRYSANTHO LUQUE, VALERIANO GRACIAS, IOSEPHO WENDEL, ALFREDO OTTAVIANI. In the meantime, through the Advocate of the Sacred Consistory, Camillus Corsanego, the cause of the Servant of God, Joseph Toniolo, was presented.

III. SECRET CONSISTORY

I. CLASSIFICATION OF BISHOPS AND PROVISIONS FOR CHURCHES.

After the public Consistory, which was held in the usual hall on the upper floor of the Vatican Apostolic Palace, a secret Consistory was held, in which, the Most Blessed Father, after having, as is customary, closed the mouths of the aforementioned new Cardinals, proposed the following appointment: To the Patriarchal Church of Venice, he appointed His Eminence, Most Reverend Angelo Joseph S.R.E. Cardinal Roncalli. Furthermore, he publicly announced another Sacred Prelate who had already resigned through Apostolic Letters, namely: the Archbishop of Urbino, Anacletus Cazzaniga.

II. OPENING OF THE MEETING AND ASSIGNMENT OF TITLES.

After this, the Most Blessed Father opened the meeting to the newly created Cardinals, so that they might, with their cardinalatial authority, express their opinions on matters before the Consistory, and he presented rings to each of them, assigning the following titles:

AUGUSTO ALVARO DA SILVA, the title of the Saints Nereus and Achilleus.

VALERIO VALERI, the title of Saint Angelus in Foro Piscario (a deaconry, for this occasion, elevated to a title).

FRANCISCO BORGONGINI DUCA, the title of Saint Mary in Vallicella.

MAURITIO FELTIN, the title of Saint Mary of Peace.

CELSO COSTANTINI,

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[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Official Commentary. Title of St. Callixtus. Title of St. Mary in the Quirinal (diaconate, for this occasion, elevated to a title). To GEORGE FRANCIS XAVIER MARY GRANTE, the Title of St. Bernard ad Thermas. To JOSEPH SIRI, the □□□□□□□□□ Mother of Victory. To JOHN D'ALTON, the Title of St. Agatha (diaconate, for this occasion, elevated to a title). To JAMES FRANCIS Me Intire, the Title of St. Anastasia. To JAMES LERCARO, the Title of St. Mary in Transpontina. To PAUL EMIL LÉGER, the Title of St. Mary of the Angels in Thermas. To CHRYSANTHUS LUQUE, the Title of SS. Cosmas and Damian (diaconate, for this occasion, elevated to a title). To VALERIAN GRACIAS, the Title of St. Mary in Via Lata (diaconate, for this occasion, elevated to a title). To JOSEPH Wendel, the Title of St. Mary Nova. To ALFRED OTTAVIANI, the Diaconate of St. Mary in Domnica. To MARCELLO MIMMI, to CHARLES MARY DE LA Torre. III - PETITIONS FOR THE PALLIUM. Then, the Most Reverend Cardinal Piazza, in the name of the Most Reverend Cardinal Roncalli, petitioned for the Pallium for the Patriarchal Church of Venice; the Most Reverend Cardinal Mimmi for the Metropolitan Church of Naples; the Most Reverend Cardinal Lercaro for the Metropolitan Church of Bologna; the Most Reverend Cardinal Wendel for the Metropolitan Churches united of Munich and Freising. Through a procurator, the petition was made for the Metropolitan Church of Urbino.

CONSTITUTION: THE APOSTOLIC COLLEGE OF CANONS IN THE CATHEDRAL TEMPLE OF THE DIOCESE OF SPIRITUS SANCTI IS ERECTED AND ESTABLISHED.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY:

How much and how diligently the Apostolic See has always been and will be concerned with increasing the splendor of the "house of God" is so well known that it requires no argument. Therefore, since the Colleges of Canons, besides being of service to the Bishops in matters of governance of the churches, also...

[*Latin ed. p. 89*]

The splendor of ceremonies in the principal temple of each diocese is something that, whenever circumstances permit, greatly pleases Us. Therefore, after consulting with Our venerable Brother, the Most Reverend Cardinal Prefect of the Sacred Congregation of the Consistorial Secretariat, and after hearing the opinion of the venerable Brother Charles Chiari, Archbishop of Amiens and Apostolic Nuncio in the Brazilian Republic, We readily grant the request of the venerable Brother Joseph Joachim Gonealves, Bishop of Spiritus Sancti, who petitioned Us to establish a College of Canons in his cathedral, in accordance with the law. Therefore,

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with Our supreme authority, and with the consent of all those whose interests are involved, or who believe their interests are involved in any way, We erect and establish a College of Canons in the cathedral of the diocese of Spiritus Sancti, consisting of two Dignitaries, namely the Dean and the Prebendary, and eight Canons, of whom one shall hold the office of Theologian, and the other the office of Prefect responsible for admitting penitents, in accordance with the law. The assignment of these Dignities and canonries, even if initially granted, must be made in accordance with the common law. Until these canonries can be suitably endowed, We grant the faculty that they may also be held by priests who are endowed with another benefice, even if it is connected with the care of souls. Furthermore, We decree that the Canons of the diocese of Spiritus Sancti shall be bound to perform the divine office and choral services only on the following days: the Nativity of Our Lord Jesus Christ, Easter, Pentecost, the Feast of the Blessed Sacrament, on the Sunday of Palms, on the three last days of the Greater Week, and on the four days on which the Virgin Mary is especially venerated: or on any other feast day free from all reproach, or as if received by heaven, or commonly known as "de Penha," as the Patroness of the diocese, or finally, under the title of "Auxilium Christianorum," by which the cathedral is designated. Since it is fitting that those who are admitted to the Bishop's senate and council should be adorned with certain insignia and privileges, We decree that the Dignitaries and Canons shall wear a black cassock, adorned with violet trim, with a violet silk sash around the waist, and a black silk mozzetta with red trim, in the chapter ceremonies and only within the confines of their diocese; and that they shall also wear white fur-trimmed cloaks at the appropriate time; and finally, they shall wear violet shoes. We also wish that the chapter statutes be drawn up and enacted as soon as possible, in accordance with the law and in accordance with what We have established above; and We command that they be approved by the Bishop, and received and religiously observed by the Dignitaries and Canons. As for everything else that...

[*Latin ed. p. 90*]

90. The Acts of the Apostolic See – the official commentary pertaining to the College of Canons, that is to say, its offices, functions, rights, and privileges – must be diligently observed according to the norms of common law; and therefore, after the College has been established and constituted, the diocesan Consultors, having performed their duties, shall cease their functions. All of these things, which We have ordained and established, or the venerable Brother Charles Chiarlo, whom We mentioned above, the Archbishop with the title of Amida and Apostolic Nuncio in the Republic of Brazil, will ensure are carried out, to whom We therefore grant all the necessary and appropriate faculties for this purpose, and may also delegate to any other person, if necessary, who is constituted in ecclesiastical dignity;

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or he will ensure that it is carried out by the one who, at the time when the execution of these acts is ordered, presides over the Nunciature of Brazil; to whom we assign the task of preparing a record of the completed execution and of transmitting, as soon as possible, faithful copies thereof to the Most Holy Congregation of the Consistory. We will that these Letters be firm, valid, and efficacious, and that they obtain their full and complete effect, and that all that is prescribed in these Letters be inviolably observed by all to whom they pertain. If anything should happen, by anyone, with any authority, knowingly or unknowingly, that is contrary to what We have established, it shall be entirely null and void, notwithstanding any other provisions to the contrary, to all of which We hereby derogate. Moreover, copies or excerpts of these Letters, even if printed, shall be given the same full faith, if signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, as if they were these Letters themselves, as is shown herein. Finally, it is not permitted to anyone to obstruct those things which have been established by Our Letters. And if anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf, near Rome, on the twelfth day of the month of October, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate.

For the Holy Roman Church:

E. Cardinal Tisserant, Prefect

S. Cardinal Pizzardo, Dean of the College

S.C. Consistorial Secretariate

Albertus Serafini, Protonotary Apostolic

Iosephus Caprio, Protonotary Apostolic

[*Latin ed. p. 91*]

Acts of Pope Pius XII, 91. LETTERS: I. To the Most Reverend Father Peter, Titular Archbishop of Santa Maria trans Tiberim, in the Roman Kingdom of Spain, Cardinal Segura y Saenz, Archbishop of Seville, completing five years since receiving the sacred purple.

PIUS PP. XII. Beloved Son, greetings and the Apostolic Blessing.

In the twenty-fifth year, after our predecessor, the venerable memory of Pope Pius XI, appointed you to the most distinguished College of Cardinals, a most pleasing opportunity presents itself to us to, with our authority, add to your joy and that of your faithful, and to promote the celebration of this auspicious event with good and fitting observances. Therefore, beloved Son, we congratulate you from the heart on the approaching celebration, and at the same time, we earnestly implore God in prayer that He may deign to enrich you and your faithful with heavenly gifts and consolations.

Furthermore, that the upcoming solemnities may be more beneficial to

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the Christian people, we freely grant you the power to, on the appointed day, after the Sacred Office has been performed according to the pontifical rite, in the presence of the faithful, to bestow, in our name and with our authority, a plenary indulgence upon them, according to the established conditions of the Church.

May the Conciliator of heavenly gifts and the herald of our particular charity be the Apostolic Blessing, which we bestow with the greatest affection in the Lord upon you, beloved Son, and upon the entire clergy and people entrusted to your care.

Given at Rome, near the Holy Apostles Peter, on the sixth day of the month of December, in the fourteenth year of our pontificate.

PIUS PP. XII.

II. To the Most Reverend Father Norman Thomas, Titular Archbishop of the Four Crown Saints, in the Roman Kingdom of Spain, Cardinal Gilroy, Archbishop of Sydney, whom He sends as a legate to the First Plenary Council to be held for the entire episcopate of the Philippine Islands.

PIUS PP. XII. Beloved Son, greetings and the Apostolic Blessing.

With particular spiritual delight, we have learned that the entire episcopate of the Philippine Islands, with a united will, has decided that, at the beginning of the coming year,

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - Official Commentary: The First Plenary Council is Celebrated. For the statutes established in the Provincial Council of Manila in the year 1907, before the promulgation of the Code of Canon Law, no longer adequately reflect the significant growth of the episcopal hierarchy in those islands, nor do they entirely correspond to the new conditions that exist there, after the recent war, by which the Philippine Islands archipelago has become a self-governing republic. Therefore, the next Plenary Council will be of great importance and of the utmost benefit for the renewal of the religious and moral life of the Christian people. This importance is certainly evident from the very topics that will be discussed in the solemn assemblies: first and foremost, the fostering of the faith of the faithful and the perfecting of right morals; the sanctity and pastoral care of the clergy must be constantly promoted; catechetical instruction must be diligently carried out in each parish and in public and private schools; the diocesan curia and the offices of diocesan administration must be managed with greater efficiency; the taxes established on the occasion of the administration of the Sacraments or Sacramentals must be reformed in accordance with the canons; the decorum of sacred buildings and the observance of liturgical laws must be carefully maintained; the work of ecclesiastical vocations and the education and formation of students in

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seminaries must be diligently pursued; sacred preaching and the growth of the Catholic Action must be zealously promoted. Finally, it must be carefully considered, with regard to their execution, the statutes recently approved by the Sacred Congregation Consistorial concerning the annual meetings of Bishops, which are called the Catholic Welfare Organization, and the decree of the same Sacred Council, by which the Castrensis Vicariate is established in the Philippine Islands, and the greater and more diligent defense of the Catholic faith and the integrity of Catholic morals against the increasingly frequent efforts of dissidents, who are called Aglipay. These are, indeed, the main points that We, as Prelate, propose to those Bishops and others who will be convened to the Council. Therefore, since We ourselves will be able to preside over this plenary assembly of Bishops, as prescribed by the Code of Canon Law, We choose and appoint you, Our Beloved Son, who, adorned with the splendor of the Roman purple, governs the illustrious See of Sydney, as Our Legate in these letters, so that, representing Our person, you may duly convene the first plenary council from the entire episcopate of the Philippine Islands in Our name and with Our authority, and preside over its solemn assemblies. In the meantime, we earnestly implore the Giver of all good things that He may guide the minds and hearts of those who come to the city of Manila with heavenly light and grace, and that pious undertakings and studies may be brought to a happy conclusion. As a pledge of this heavenly help, and in anticipation of Our special charity, We, the Apostle—

[*Latin ed. p. 93*]

Acts of Pope Pius XII, 93: We impart to you, our beloved son, and to the prelates and flocks of the Philippine Islands, this blessing with paternal affection in the Lord. Given in Rome, at St. Peter's, on the eighth day of December, in the year 1943, in the fourteenth year of Our pontificate, in the feast of the Immaculate Conception of the Blessed Virgin Mary.

PIUS P. XII

To the Most Reverend Father Vincent Gillam, Bishop of Novara, in the eighth century after Peter, from Lombardy, who published four books of Sentences.

PIUS P. XII. Venerable Brother, greetings and the Apostolic Blessing.

We celebrate with you a noteworthy event, for we have learned, both from your letters and from those of the administrator of this city, that it is approximately the eighth century since Peter Lombard, "a man of great knowledge and admirable among the Parisian doctors" (Robert de Monte, *Chronica*, apud *Mon. Germ. hist. ss*, vol. VI, p. 509/35), published his four books of *Sentences*. This is indeed a source of glory and honor to you, whether you were born in this city or "in the territory of Novara" (Ricobal-

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dus Ferrariensis, *Hist. Imperatorum*, apud *Script. Rer. Ital.*, vol. IX, p. 124); for in the twelfth century, when the theological discipline was straying from the right path due to certain opinions that could lead to serious divisions, he, turning himself entirely to the study of Divine Scriptures—in which, especially, the commentaries on the Psalms and the epistles of the Apostle Paul shine forth—and adhering to the teachings of the Holy Fathers and the Church, illuminated the divinely revealed truths with a new light, and, by diligently examining them, brought them to a certain perfection, which stands as a monument to his genius and is most useful to all. And not only did he excel in the splendor of sacred disciplines, but also in the virtues of Christianity, so that, being raised to the dignity of a bishop, he was appointed to govern the illustrious diocese of Paris. He was particularly distinguished by his Christian humility and meekness—even though he was held in high esteem by all; therefore, when he began that work of great importance and gravity, namely, the four books of *Sentences*, he prefaced them with words that Dante Alighieri describes in his poem.

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Official Commentary (Paris, X, 106-108): "Desiring to send something of our poverty and hardship to the poor in the treasury of the Lord (Cf. Luke, XXI, 2; Mark, XII, 42-43), we presumptuously undertook a difficult task, an undertaking beyond our strength... The truth of the promise delights us, but the immensity of the labor frightens us; desire urges us to proceed, but weakness deters us, which zeal for the house of God overcomes" (Prologue, Book of Sentences, second edition, near Clara Aquas, near Florence, from the press of St. Bonaventure). And, philosophizing prudently and carefully, he confesses that he writes in a special way against those whom he calls "more elevated and garrulous reasoners"; who "do not subject their will to reason, nor devote themselves to the study of doctrine, but strive to adapt the words of wisdom to what they have dreamed, following not the true, but the pleasing, reason... turning the ear to fables" (Ibid). Therefore, we are not surprised that this work, having overcome not a few difficulties, which some, scarcely published, objected to it, was almost universally interpreted with great praise by those who, like Albert the Great, like Bonaventure, like Thomas Aquinas, were the principal teachers of the sacred doctrine. For Peter of Lombardy certainly contributed greatly, both to present and illustrate the solid truths of the Christian faith, upon which the same is founded, and to oppose a firm defense against the opinions of those philosophers who were stumbling along a path of errors. Therefore, while even today what has been transmitted from our ancestors as the sacred heritage of Christian doctrine, culture, and humanity is either forgotten by some, or led into every kind of danger, it is entirely fitting and most

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opportune to recall these glories not only in our minds, but also publicly, and to place them in their proper light, so that they may be an example to all. Therefore, we highly praise the plan initiated by you; and we impart, most willingly in the Lord, the Apostolic Blessing to all those who contribute to this matter, and to these secular celebrations, and especially to you, Venerable Father, and to the administrator of this municipality, as a witness of Our paternal benevolence and an omen of heavenly blessings. Given at Rome, at St. Peter's, on the tenth day of the month of December, in the fourteenth year of Our pontificate. PIUS PP. XII.

[*Latin ed. p. 95*]

Acta of Pope Pius XII, 95, IV, addressed to the Most Reverend Maurice, Titular Archbishop of Santa Maria de Pace, Prefect of the Congregation, Cardinal Feltin, Archbishop of Paris, concerning the celebration of five years of his episcopate.

Pius PP. XII, Beloved Son, health and the Apostolic Blessing.

Indeed, your faithful subjects, with the encouragement of the clergy, joyfully prepare to celebrate with you two great events: the noble office in the most distinguished See of Paris, and the recently accepted Roman purple, which We wished to bestow upon you, and the approaching completion of five years of your episcopate. Both of these events will surely bring you great joy, as they are a clear demonstration of the love and veneration with which this flock is bound to you. For, wherever you have exercised your pastoral office, first in the diocese of Troyes, then in the metropolitan churches of Sens and Bordeaux, and finally in Paris, in the capital of Francis, you have generously given "I am the good shepherd. The good shepherd giveth his life for his sheep," pouring forth great treasures of doctrine and charity. Your industry and diligence are evident in the many new churches and parish buildings erected, the countless associations founded to promote the Catholic Action, and the constant efforts to improve the morals of the people through sacred missions.

A staunch defender of Christian peace, you have addressed social issues with great effort, striving to alleviate the economic and moral conditions, especially of the working class, and to help those burdened with children who, amidst the terrible ruins of war, had lost their homes, to rebuild their family lives. You have also clearly demonstrated a particular concern for fostering vocations, having successfully completed the Seminary for clerics near Sens, and having zealously encouraged vocations to the Major Seminary in Bordeaux and the Seminary of Saint Mauritius.

Remembering these outstanding achievements, We, Beloved Son, heartily congratulate you on your long and active service in the pastoral ministry, especially during these difficult times, and We anticipate ever greater fruits from God.

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Meanwhile, that the upcoming celebrations may be more beneficial to the Christian people, We grant you, at your request, the faculty to, on a designated day, after the Sacred pontifical rite has been performed, and in the presence of the faithful, to bestow, in Our name and with Our authority, a plenary indulgence upon them, according to the established regulations of the Church.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - Official Commentary

ACTA of the HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

DECREE: The Priest Leonard Feeney is Declared Excommunicated.

Whereas the priest Leonard Feeney, residing in Boston (Saint Benedict Center), who had already been suspended from the administration of the Sacraments due to a grave denial of obedience to ecclesiastical authority, and despite repeated warnings and the threat of excommunication, has not repented, the Most Eminent and Reverend Fathers, entrusted with the safeguarding of faith and morals, in a Plenary Session held on Thursday, February 4, 1953, declared him excommunicated with all its legal effects. Furthermore, on Friday, February 12, 1953, the Most Holy Lord, Pope Pius XII, by the Divine Providence, approved, confirmed, and ordered to be made public the decree of the Most Eminent Fathers.

Given at Rome, from the Offices of the Holy Office, on the tenth day of February in the year 1953.

Marius Crovini, Notary.

SACRED CONGREGATION CONSISTORIAL

PROVISION FOR CHURCHES

The Most Holy Lord Our Pope Pius XII, by successive decrees of the Sacred Consistorial Congregation, has provided for the following churches, each now having a new pastor:

On December 13, 1962:

— He appointed the Reverend Rubén Isaza Restrepo, rector of the seminary of the diocese of Manizales, as titular bishop of the Church of Badiensis, and appointed him Auxiliary to His Excellency, Archbishop Joseph Ignatius Lopez, of Cartagena in Colombia.

[*Latin ed. p. 101*]

The Sacred Consistorial Congregation, December 10th, 1837. — To the

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Cathedral Church of Palmirana, recently erected, the Most Reverend Lord Jesus Anthony Castro and Becerra, formerly Bishop of Barranquilla. — To the Cathedral Church of Pereira, recently erected, the Most Reverend Lord Balthassar Alvarez Restrepo, formerly titular Bishop of Amyzon. — To the Cathedral Church of Armenia, recently erected, the Most Reverend Lord Jesus Martínez Vargas, formerly titular Bishop of Aulonita. December 22nd. — To the titular episcopal Church of Messene, the Reverend Father Francis Rendeiro, O.P., whom the Most Reverend Lord Marcellinus M. Franco, Bishop of Faro, has appointed as Coadjutor with the right of succession. December 27th. — To the Cathedral Church of Portalegre, the Reverend Father Augustine De Moura, Provincial Superior of the Congregation of the Holy Spirit of Lusitania. — To the titular episcopal Church of Zaparena, the Reverend Doctor Ernest Corripio and Ahumada, Chancellor of the diocesan curia of Tamaulipas, whom the Most Reverend Lord Seraphim Mary Armora and González, Bishop of Tamaulipas, has appointed as Auxiliary.

LETTER CONCERNING THE LOAN OF MATERIALS PRESERVED IN ECCLESIASTICAL ARCHIVES IN ITALY.

Rome, December 30th.

Most Reverend Excellency,

It cannot be doubted that the documents, manuscripts, and other writings of historical interest, preserved in the archives and libraries of ecclesiastical and religious institutions, are included among the objects of sacred history and art, as mentioned in the Circular of this Sacred Congregation of May 24th, 1939 (Acta Apostolicae Sedis, vol. XXXI, page 266), and are therefore subject to the provisions of the same Circular.

Regarding the loans of said documents, manuscripts, and writings, requested for study purposes by institutions or individuals residing in Rome, this same Sacred Congregation decrees that the same documents, manuscripts, and writings be sent for temporary deposit to the Vatican Secret Archives, which offers all possible guarantees for their proper preservation.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - Official Commentary. Regarding the official procedures and due supervision during study, as well as the possibility of having photographs taken using various methods. However, concerning requests for loans for study purposes from institutions or individuals residing outside of Rome, this Holy Congregation reserves the right to examine each request individually, in order to ensure that documents, manuscripts, and writings are deposited in the archives or libraries of ecclesiastical or religious institutions. Furthermore, in the event that no ecclesiastical or religious archive or library in the requested location is able to provide the necessary service for study, this Holy Congregation will

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consider the expediency of depositing the materials in a public library, which provides the necessary guarantees. It is also important to remember that the prohibitions against removing books, which were established by founders or donors and stipulated by the Holy See for many libraries, are still in effect, under penalty of specific ecclesiastical sanctions. Therefore, Your Most Reverend Eminence, please also bring the attention of the parish priests, rectors of churches, and those in charge of other ecclesiastical and religious institutions to the present regulations, as well as to the previous ones mentioned in the aforementioned circular of this Holy Congregation of May 24, 1939, urging them to ensure their regular observance. In this spirit, with particular reverence, I remain, Your Most Reverend Eminence, as a brother, Q$ G. Card. BRUNO, Prefect. S. F. Roberti, Secretary.

[*Latin ed. p. 103*]

Sacra Romana Rota 103 ACTA TRIBUNALIUM

SACRA ROMANA ROTA

Citation éditoriale

DIVIOKEN. NULLITATIS MATRIMONII (DE CHAUVIGNY - DE SEROUX)

Cum ignoretur locus actualis commorationis Dominae Iacobinae de Seroux, in causa conventae, eandem citamus ad comparendum, sive perse sive per procuratorem legitime constitutum, in sede Tribunalis S. R. Rotae (Roma, Palazzo della Cancelleria), die 15 Aprilis 1953 hora meridiana, ad concordandum de dubio disputando, vel infrascripto subscribendum et ad diem designandam, qua habebitur Turnus Rotalis pro causae definitione.

An constet de matrimonii nullitate, in casu Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedictae Dominae Jacobinae de Seroux, curare debent, ut de hac edictali citatione ipsa moneatur.

A. Wynen, Ponens Ex Cancellaria Tribunalis S. R. Rotae, die 21 Ianuarii 1953.

E. Fiore, Notarius

Since the actual place of residence of Lady Jacqueline de Seroux, the defendant in this cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on April 15, 1953, at noon, to discuss the doubt presented below, or to subscribe to it, and to set the date for the decision of the cause before the Rota.

Concerning the possibility of the marriage's nullity: the Ordinaries of the place, the pastors, the priests, and all the faithful who have knowledge of

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the aforementioned Lady Jacqueline de Seroux's place of residence, ought, insofar as possible, to inform her of this citation.

[*Latin ed. p. 104*]

104 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE PONTIFICAL COMMISSION FOR REVISING THE ORIENTAL CODE OF CANON LAW

RESPONSES TO PROPOSED QUESTIONS

I. APOSTOLIC LETTERS ISSUED *MOTU PROPRIO* ((ENTITLED)) (ON THE TWENTY-SECOND DAY OF FEBRUARY, IN THE YEAR MCMXLIX). CONCERNING THE DISCIPLINE OF THE SACRAMENT OF MATRIMONY.

CANON 85. AUTHENTIC INTERPRETATION

D. I. - Whether a priest of the Latin rite, lawfully assisting at a marriage between a party of the Eastern rite and a party who is not Catholic, whether baptized or not, must observe the prescription of canon 1102 § 2 of the Code of Canon Law, or the prescription of canon 85 of the Apostolic Letters *Crebrae allatae sunt*.

R. Affirmative with respect to the first part; negative with respect to the second.

D. I. - Whether a priest of the Eastern rite, lawfully assisting at a marriage between a party of the Latin rite and a party who is not Catholic, whether baptized or not, must observe the prescription of canon 1102 § 2 of the Code of Canon Law, or the prescription of canon 85 of the Apostolic Letters *Crebrae allatae sunt*.

R. Negative with respect to the first part; affirmative with respect to the second.

II. APOSTOLIC LETTERS ISSUED *MOTU PROPRIO* ((ENTITLED)) (ON THE TENTH DAY OF FEBRUARY, IN THE YEAR MCM LII). CONCERNING JUDICIAL PROCEEDINGS.

CANON 72 § 1 N. 6. AUTHENTIC INTERPRETATION

D. I. - Whether the appellate tribunal referred to in canon 72 § 1 n. 6, which is to be designated "by the Patriarchs of the various rites in the case," should be constituted by the Patriarchs of the rites in the case, through separate decrees for each case of appeal, or by a single decree for all cases.

R. Negative with respect to the first part; affirmative with respect to the

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second.

[*Latin ed. p. 105*]

Pontifical Commission for the Compilation of the Code of Canon Law of the Orient, 105-D. I. I. - Should the words of canon 72, § 1, n. 6, "by the Patriarchs of different rites in the matter," be understood to refer to all Patriarchs of the faithful whose Hierarchs, according to canon 39, § 1, have agreed regarding the establishment of a single tribunal? R. Affirmative. AUTHENTIC INTERPRETATION OF CANON 151, § 1, D. I. I. - Should the words of canon 151, § 1, "in any place within his diocese," be understood in such a way that the Bishop can, either by himself or through another, validly and lawfully exercise judicial power even in places that are under the exclusive jurisdiction of another rite, provided that the express consent of the aforementioned Hierarchs is present? R. Affirmative. D. I. I. - Whether the interpretation given in the response to I is declarative or extensive. R. Negative regarding the first part; affirmative regarding the second. Given in Rome, on the 8th day of January, in the year 1953. By special mandate of the Most Holy Cardinal MASSIMO, President. L.g* s. • A. Coussa, Basilian, of Aleppo, Secretary.

[*Latin ed. p. 106*]

In the *Acta Apostolicae Sedis*, Volume 106, in the official commentary of the *Diarium Romanae Curiae*, the Secretariat of State, with documents dated January 2, 1953, His Holiness graciously deigned to appoint the Most Reverend and Venerable Monsignors Pietro Pavani, Giacomo Testa, Umberto Mozzoni, Mario Cagna, Giulio Barbetta, and Carlo Emanuele Toraldo, to bear, as Apostolic Delegates, the Cardinal's biretta respectively to the Most Reverend Lords: Gaetano Cicognani, Apostolic Nuncio in Spain; Angelo Giuseppe Roncalli, Apostolic Nuncio in France; Pietro Ciriaci, Apostolic Nuncio in Portugal; Francesco Borgongini Duca, Apostolic Nuncio in Italy; Beniamino de Arriba y Castro, Archbishop of Tarragona; and Fernando Quiroga y Palacios, Archbishop of Santiago de Compostela.

Likewise, with documents from the Secretariat of State dated January 2, 1953, the same Holiness deigned to appoint the Noble Pontifical Guards: Luigi dei Marchesi Castiglioni, Luigi dei Marchesi Serlupi d'Ongran, Noble Filippo Antonucci Lucidi, Count Lamberto Cantuti Castelvetri, Marquis Silvio Ghini, and Count Edoardo Colacicchi Alessandri, to announce to the Most Reverend Lords: Gaetano Cicognani, Apostolic Nuncio in Spain; Angelo Giuseppe Roncalli, Apostolic Nuncio in France; Pietro Ciriaci, Apostolic Nuncio in Portugal; Francesco Borgongini Duca, Apostolic Nuncio in Italy; Beniamino de Arriba y Castro, Archbishop of Tarragona; and Fernando Quiroga y Palacios, Archbishop of Santiago de Compostela, their elevation to the Sacred Purple, and to present to them the Cardinal's zucchetto.

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Furthermore, with documents from the Secretariat of State dated January 15, 1953, His Holiness graciously deigned to assign: to the Most Eminent and Reverend Cardinal Celso Costantini, the Sacred Congregations for the Oriental Church, for the Council, for Propaganda Fide, and for the Rites; to the Most Eminent and Reverend Cardinal Augusto Alvaro da Silva, the Sacred Congregations for the Discipline of the Sacraments, for Religious Orders, and for the Reverend Fabric of Saint Peter's; to the Most Eminent and Reverend Cardinal Valerio Valeri, the Sacred Congregations Consistorial, for the Oriental Church, for the Discipline of the Sacraments, and for Extraordinary Ecclesiastical Affairs.

[*Latin ed. p. 107*]

From the Roman Curial Diary, number 107, to the Most Eminent and Most Reverend Lord Cardinal Francesco Borgongini, Duke, addressed to the Sacred Congregations of the Holy Office, for the Discipline of the Sacraments, of Propaganda Fide, and of Extraordinary Ecclesiastical Affairs; to the Most Eminent and Most Reverend Lord Cardinal Maurizio Feltin, addressed to the Sacred Congregations Consistorial, of the Council, and of Rites; to the Most Eminent and Most Reverend Lord Cardinal Marcello Mimmi, addressed to the Sacred Congregations of the Council, of Religious Orders, and of Seminaries and Universities; to the Most Eminent and Most Reverend Lord Cardinal Carlo Maria de la Torre, addressed to the Sacred Congregations of the Council, of Seminaries and Universities, and of the Reverend Fabric of Saint Peter's; to the Most Eminent and Most Reverend Lord Cardinal Giorgio Francesco Saverio Maria Grente, addressed to the Sacred Congregations of the Council, of Rites, and of Seminaries and Universities; to the Most Eminent and Most Reverend Lord Cardinal Giuseppe Siri, addressed to the Sacred Congregations for the Discipline of the Sacraments, of the Council, and of Seminaries and Universities; to the Most Eminent and Most Reverend Lord Cardinal Giovanni D'Alton, addressed to the Sacred Congregations for the Discipline of the Sacraments, of the Council, and of Ceremonial; to the Most Eminent and Most Reverend Lord Cardinal Giacomo Francesco Me Intyre, addressed to the Sacred Congregations Consistorial, of Propaganda Fide, and of Ceremonial; to the Most Eminent and Most Reverend Lord Cardinal Giacomo Lercaro, addressed to the Sacred Congregations of the Council, of Religious Orders, and of Seminaries and Universities; to the Most Eminent and Most Reverend Lord Cardinal Paolo Emilio Léger, addressed to the Sacred Congregations for the Discipline of the Sacraments, of Rites, and of the Reverend Fabric of Saint Peter's; to the Most Eminent and Most Reverend Lord Cardinal Crisanto Luque, addressed to the Sacred Congregations of the Council, of Rites, and of Ceremonial; to the Most Eminent and Most Reverend Lord Cardinal Valeriano Gracias, addressed to the Sacred Congregations for the Eastern Church, for the Discipline of the Sacraments, and of Propaganda Fide; to the Most

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Eminent and Most Reverend Lord Cardinal Giuseppe Wendel, addressed to the Sacred Congregations Consistorial, of Religious Orders, and of Rites; to the Most Eminent and Most Reverend Lord Cardinal Alfredo Ottaviani, addressed to the Sacred Congregations of the Holy Office, of Propaganda Fide, and of Extraordinary Ecclesiastical Affairs, and to the Supreme Tribunal of the Apostolic Signature.

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - Commentarium Officiale. BY THE GRACE OF GOD, Pope Pius XII, reigning happily, deigned to appoint:

May 21, 1919. The Most Reverend and Illustrious Cardinal Clemente Micara, Protector of the Franciscan Sisters of the Most Holy Sacrament of the Second Order of Kłodzko (Poland).

August 13, 1952. The Most Reverend and Illustrious Cardinal Giuseppe Pizzardo, Protector of the Daughters of the Holy Spirit (Saint Louis of Potosí).

October 14. The Most Reverend and Illustrious Cardinal Giuseppe Pizzardo, Protector of the Daughters of Charity (Vienna).

November 27. His Excellency, the Most Reverend Monsignor Damiano Celestino Giuseppe, titular Archbishop of Nicopolis of Epirus, Apostolic Delegate in Southern Africa.

December 3. His Excellency, the Most Reverend Monsignor Luke Martino, titular Archbishop of Aduli, Apostolic Intendant in India.

January 9, 1953. Mr. Giovanni Torre, Consistorial Advocate.

January 15. The Most Reverend and Illustrious Cardinal Alfred Ottaviani, Pro-Secretary of the Holy Congregation of the Holy Office.

His Excellency, the Most Reverend Monsignor Filippo Bernardini, titular Archbishop of Antioch of Pisidia, Secretary of the Holy Congregation for the Propagation of the Faith.

The Reverend Father Acacio Cöussa, Assessor of the Holy Congregation for the Eastern Church.

The Most Reverend and Illustrious Cardinal Valerio Valeri, Prefect of the Holy Congregation of Religious.

His Excellency, the Most Reverend Monsignor Giuseppe Fietta, titular Archbishop of Sardica, Apostolic Nuncio in Italy.

His Excellency, the Most Reverend Monsignor Mario Zanin, titular Archbishop of Traianopolis of Rhodope, Apostolic Nuncio in Strasbourg.

By Letters from the Secretariat of State, Pope Pius XII, reigning happily, deigned to appoint:

February 2, 1953. His Excellency, the Most Reverend Monsignor Filippo Bernardini, Secretary of the Sacred Congregation for the Propagation of the Faith, President of the Supreme General Council of the Pontifical Mission

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for the Propagation of the Faith.

[*Latin ed. p. 109*]

Diarium Romanae Curiae 109, February 2, 1953. His Eminence, Most Reverend Monsignor Filippo Bernardini, Secretary of the Sacred Congregation for the Propagation of the Faith, President of the General Superior Council of the Pontifical Work of Saint Peter the Apostle for Native Clergy.

His Eminence and Reverend Cardinal Alfredo Ottaviani, Member of the Sacred Consistorial Congregation.

Auxiliary Bishops to the Holy See: November 14, 1952. His Eminence, Most Reverend Monsignor Battistelli Stanislao, Bishop of Teramo and Atri.

His Eminence, Most Reverend Monsignor Ugliengo Umberto, Bishop of Susa.

Apostolic Protonotaries, as if participating, of His Holiness: July 14, June 6, 1947. Monsignor Germain Ottavio, of the diocese of Bayeux. 1951. Monsignor Hendrickx Francesco, of the diocese of 's-Hertogenbosch. January 18, 1952. Monsignor Gibney Uberto, of the diocese of Southwark. Monsignor Hägen Augusto, of the diocese of Rottemburgo. February 1, March 10. Monsignor Weinbacher Giacomo, of the archdiocese of Vienna. April. Monsignor Kastell Guglielmo, of the diocese of Magonza. Monsignor Wattel Giuseppe, of the archdiocese of Cambrai. May 26. Monsignor Boehler Guglielmo, of the archdiocese of Colonia. May 29. Monsignor Dorran Erberto, of the diocese of Portsmouth. July 30. Monsignor Sommariva Enrico (Rome). October 29. Monsignor Chimenton Costante, of the diocese of Treviso. November 11. Monsignor De Biasi Giuseppe, of the diocese of Vittorio Veneto. November 14. Monsignor Fink Leone G., of the archdiocese of Philadelphia. Monsignor Fitzpatrick Fenton J., of the same archdiocese. Monsignor Me Nally Tommaso F., of the same archdiocese. November 18. Monsignor Voccà Paolo, of the archdiocese of Salerno. November 21. Monsignor Jaccarino Giuseppe, of the archdiocese of [Sorrento]. December 4. Monsignor Di Capua Francesco Paolo, of the diocese of Castellammare di Stabia. January 12, 1953. Monsignor Maurault Oliviero, of the archdiocese of Montréal. November 14. Monsignor Gouet Giuliano, of the diocese of Le Mans. Monsignor Lepron Leone, of the same diocese. Monsignor Piçhard Luigi, of the archdiocese of Paris.

Domestic Prelates of His Holiness: January 27, 1946. Monsignor Trezzini Celestino, of the apostolic administration of Lugano.

[*Latin ed. p. 110*]

10 Acta Apostolicae Sedis - Official Commentary, August 24, 1946. Monsignor Laverseyn Maurizio, of the diocese of Lille. January 2, 1952. Monsignor Meyer Enrico, of the archdiocese of Bamberg. Monsignor Rauh Enrico, of the same archdiocese. August 9. Monsignor Chaudre Alberto, of the diocese of Aix-la-Chapelle. August 12. Monsignor Jouassard Giorgio,

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of the archdiocese of Lyon. August 18. Monsignor Goftoel Maurizio, of the archdiocese of Malines. August 23. Monsignor Romain Giorgio, of the diocese of Meaux. February 2. Monsignor Fleischmann Francesco Saverio, of the diocese of Ratisbon. Monsignor Guenthner Francesco Serafico, of the same diocese. Monsignor Hoermann Giovanni Battista, of the same diocese. August 5. Monsignor Wall Bernardo, of the diocese of Southwark. August 10. Monsignor Scheller Carlo, of the diocese of Fulda. August 21. Monsignor Guardini Romano, of the diocese of Mainz. August 22. Monsignor Kramer Giuseppe, of the diocese of Limburg. March 3. Monsignor Yanka Carlo Vittorio, of the diocese of Orléans. August 5. Monsignor Geith Engelberto, of the diocese of Ratisbon. August 26. Monsignor Pourchet Maurizio, of the archdiocese of Besanzone. Monsignor Riduet Giuseppe, of the same archdiocese. April 1. Monsignor Seeland Ermanno, of the diocese of Hildesheim. May 6. Monsignor Fischi Giovanni, of the diocese of [Secovia. August 12. Monsignor Hold Carlo, of the diocese of Saint-Hippolyte. Monsignor Triebl Giovanni, of the same diocese. August 26. Monsignor Laguier Luigi, of the archdiocese of Cambrai. Monsignor Chauvin Paolo, of the diocese of La Rochelle. Monsignor Ducoux Francesco, of the same diocese. June 19. Monsignor Eckert Luigi, of the archdiocese of Freiburg im Breisgau. August 26. Monsignor Morgante Marcello, of the archdiocese of Ravenna. July 10. Monsignor Kainz Eugenio, of the diocese of Wuerzburg. Monsignor Schaefer Antonio, of the same diocese. August 30. Monsignor Smith Giorgio D., of the archdiocese of Westminster. August 25. Monsignor Kuhn Giovanni E., of the archdiocese of Cincinnati. Monsignor Elko Nicola T., of the apostolic exarchate for the Ruthenians of Byzantine rite in the Podcarpazia in the United States of America. August 29. Monsignor Cann Giacomo G., of the diocese of Saint Augustine. Monsignor Elslander Carlo L., of the same diocese. Monsignor Mullins Giovanni, of the same diocese. Monsignor O'Looney Giovanni G., of the same diocese. Monsignor Byrne Michele J., of the diocese of San Diego.

[*Latin ed. p. 111*]

From the Diary of the Roman Curia, Number: Extraordinary Chamberlains of His Holiness: October 12, 1949. Monsignor Uchoa Ludolf, of the diocese of Parnaiba. March 17, 1950. Monsignor Giuseppe Moreno de Sant'Ana, of the archdiocese of San Luigi del Maragnano. Monsignor Cruz Arias, of the same archdiocese. May 8, Monsignor Federico Pires Chaves, of the same archdiocese. Monsignor Giuseppe Maria Sarrion, of the diocese of Assis. July 8, Monsignor Antonio Alfonso Silva, of the archdiocese of Paraiba. Monsignor Pietro Anisio Bezerra Dantas, of the same archdiocese. July 20, Monsignor Giuseppe Gonçalves del Patrocinio, of the diocese of Bragança. September 5, Monsignor Raffaele Coelho, of the archdiocese of Mariana. February 27, 1951. Monsignor Andrea Obendorfer, of the diocese of Ratisbon. June 6, Monsignor Innocenzo

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Calles, of the diocese of Barquisimeto. June 24, 1952. Monsignor Giovanni Battista Miller, of the diocese of Rottemburgo. July 10, Monsignor Carlo Goebel, of the diocese of Wuerzburg. Monsignor Antonio Heckelmann, of the same diocese. Monsignor Giuseppe Heeger, of the same diocese. Monsignor Antonio Medermeier, of the same diocese. Monsignor Federico Stoermer, of the same diocese. Monsignor Leone Wolpert, of the same diocese. June 21, Monsignor Nicola Giuseppe Janssen, of the archdiocese of KolÃn. June 30, Monsignor Edoardo S. Sutton, of the archdiocese of Westminster. September 13, Monsignor Giovanni Moleon, of the archdiocese of Santissima Assunzione. Monsignor Salvatore Gauci, of the archdiocese of Malta. October 2, Monsignor Giorgio Preca, of the same archdiocese. Monsignor Fernando Celiai, of the archdiocese of Firenze. November 7, Monsignor Umberto Dionisi (Rome). November 17, Monsignor Angelo Morta Figuls, of the diocese of Solsona. November 29, Monsignor Edoardo S. Sutton, of the archdiocese of Westminster. November 30, Monsignor Angelo Cavallo, of the archdiocese of Bari. November 5, Monsignor Michele Mincuzzi, of the same archdiocese. Monsignor Iolando Nuzzi, of the same archdiocese. Monsignor Raffaele Saponaro, of the same archdiocese. Monsignor Cesare lochino, of the same archdiocese. Monsignor Giovanni Battista Cenesi, of the archdiocese of Bologna.

[*Latin ed. p. 112*]

112 Acta Apostolicae Sedis - Official Commentary, November 11, 1952. Monsignor Enrico Druetti, of the diocese of Geneva, Lausanne, and Freiburg im Breisgau.

Monsignor Ferdinando Sgambetterra, of the diocese of Mileto.

Monsignor Gennaro Varriale, of the same diocese.

15 Monsignor Luigi Del Pietro, of the Apostolic Administration of Lugano.

18 Monsignor Alfredo Cataneo, of the Archdiocese of Salerno.

Monsignor Oreste Noschese, of the same Archdiocese.

Monsignor Giovanni Sarno, of the same Archdiocese.

Monsignor Vincenzo Tafuri, of the same Archdiocese.

Monsignor Aniello Vicinanza, of the same Archdiocese.

31 Monsignor Rosario Formica, of the diocese of Oppido Mamertina.

23 Monsignor Sante Falciani, of the diocese of Montalcino.

24 Monsignor Marcellino Valente, of the diocese of Chiavari.

Monsignor Francesco Fanelli, of the diocese of San Severo.

Monsignor Mario Sessa, of the same diocese.

December 6 Monsignor Guido Bani, of the diocese of La Spezia.

Monsignor Fernando Mazzi, of the same diocese.

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Monsignor Anthony de Lecce, of the diocese of Ugento.

15 Monsignor Vito Talamo, of the Archdiocese of Amaltì.

Secret Honorary Chamberlains of His Holiness, wearing sword and mantle:

December 19, 1952. Mr. Anselmo Foroni Lo Faro, of the Archdiocese of Genoa.

January 14, 1953. Mr. Aroldo Hood, of the Archdiocese of Westminster.

Honorary Chamberlains of His Holiness, wearing the peacock blue habit:

October 18, 1952. Monsignor Giovanni Martínez Garcia, of the diocese of Orihuela.

December 6 Monsignor Giuseppe Gabrielli, of the diocese of Sovana-Pitigliano.

Honorary Chamberlains of His Holiness, wearing sword and mantle (extraordinary):

March 12, 1951. Mr. Frederick Pustet, of the diocese of Ratisbon.

May 21, 1952. Mr. Emanuele Garcia de Olalla Nieto, of the diocese of Barcelona.

November 26. Mr. Cristiano Melchior-Bòiinet, of the Archdiocese of Paris.

December 22. Mr. Giuseppe Saverio Giacomini (Rome).

[*Latin ed. p. 113*]

A.D. and Vol. XXXV, February 24, 1953 (Series II, Vol. XX) - No. 3. ACTA AP. SEDIS. OFFICIAL COMMENTARY. ACTS OF THE SUPREME PONTIFFS. PIUS PP. XII. DECREE LETTERS. HONORS ARE CONFERRED UPON BLESSED AEMILIA DE VIALAR. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE. That supreme charity, which is far above all human endeavors and whose praise is chiefly due to the Church, transfers the minds of mortals to God, strengthens peace among them, and possesses the greatest power to alleviate all kinds of miseries. For it is that which, as Saint Augustine says, "inclines itself to others, elevates others, is gentle to some, severe to others, is hostile to no one, but is a mother to all" (De catech. rud., XV; P.L., XL, 328). Among those who have most excellently practiced this virtue, a certain place is held by Aemilia de Vialar, foundress of the Congregation of the Sisters of Saint Joseph of Apparition, whom the Sacred Celestial Orders today solemnly enrolled among the blessed. She, in order to enrich others through her charity, endured immense labors and patiently suffered grievous pains. Not inconsiderable glory has been attained by the town of Gaillac, located in France, in the Narbonensis region, within the archdiocese of Albi, and pleasing in its ancient color and appearance, where this outstanding

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administrator of the afflicted came into the world on the twelfth day of the month of September, in the year one thousand seven hundred and ninety-seven. She was commended by the lineage of her parents, Augustine Anthony de Vialar and Antonia Emilia de Portal, noble barons, and she amplified the brilliance of such Christian virtues. Being docile to the discipline of her pious mother.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis - The official record indicates that Anne, Margaret, and Adelaide, who were baptized at the sacred font, possessed a gentle disposition suited for divine matters. Moreover, through a singular grace of God, she readily yielded to all, and began to restrain her desires and to discipline herself with voluntary mortifications more quickly than was usual for her age. In the year one thousand eight hundred and seventy-seven, she received and was strengthened with the sacred chrism, preparing her for the trials of Christian life. To further her education, Emilia went to Paris with her mother, where, however, her mother died shortly thereafter, at a time most grievous to her family. In the Abbey of Nenus, in that city, which is called "of the Canons Regular of Saint Augustine," or "of Our Lady," she spent two years with the nuns, where her mind was nourished by divine wisdom and cultivated by human instruction. Having been instructed in salutary precepts, and filled with an incredible joy at receiving the most august Body of Christ, she was strengthened, and derived great benefit from this heavenly food, for she later recalled that it was then that she truly began to love God. Although she lived in the house, which her father called "the place where her mother had died," and devoted herself to domestic affairs, especially to the education of her younger brother, Maximillian, she was also entirely engaged in works of piety and charity; therefore, both her parents and certain servants, who were somewhat harsh with the virgin, often rebuked her for her excessive gentleness. As her sanctity increased with age, Emilia increasingly attuned herself to the inspiration and guidance of one God, and diligently devoted herself to heavenly matters. Refusing to admit any lover other than Christ, she firmly rejected the marriage that her father had arranged for her, and a few days later, she consecrated herself to her heavenly Spouse with a vow of virginity. Like a river overflowing its banks, her zeal and charity flowed forth to the citizens: she became a resourceful teacher for children who were ignorant of the truths of the Christian faith, and, as a solicitous mother, she received those who were burdened by poverty into a suitable home, which the people of Gallia possessed by inheritance. The young woman, almost unaware of the suffering it caused, used every means to restore the minds of those who had been led astray by vice. The poor who were under her care were accustomed to being surrounded by this most excellent young woman, for they were common riches to her, and she never

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failed to bring comfort to the sick, her heart inflamed with love for God. Indeed, she not only strove to repair, to the best of her ability, the damage done to the Christian name during that calamitous time when all of Gallia was filled with terror and turmoil, but she also inspired herself to bring the light of the Gospel to distant regions, which were shrouded in the darkness of error. Therefore, having lived for...

[*Latin ed. p. 115*]

Acta Pii PP. XII 115 duodeviginti, with solemn vows, established Saint Francis Xavier, as a most distinguished preacher of the divine word, to be venerated with the highest honors. After offering long prayers to God, seeking to know what way of life He wished her to follow, she was divinely inspired to found a sodality of holy virgins. To this plan, a father vehemently opposed, and, enraged by the daughter's earnest request that he allow her to carry out her purpose, he once threw a stone at her. However, with a courageous spirit, the virgin left home, against her parent's will, convinced that obedience to the Father in Heaven was paramount; and she sent a message to the world, which she had long before rejected, with its empty flattery. Having inherited a considerable fortune from her maternal grandfather, Emilia, after careful consideration, went to a house, not far from the church of Saint Peter in Gaillac, accompanied by several companions, to begin her life of religious devotion; and she named this pious sodality after Saint Joseph, in honor of her special devotion to the Spouse of the Virgin Mary, adding the name of Apparition, so that the mystery of the Incarnation, which was revealed to "this just man" by an angel (cf. MATTH. I, 19), might be remembered. Since, as was fitting, the rule of life for the new society needed to be established, Emilia immediately drafted certain precepts, as if they were the first lines; and later, at an opportune time, before the altar of the Sacrament, she wrote a formal Rule, which she presented to the members, in which she especially urged them to live a life of penance, according to the law of virtue, and to pursue holiness; and, while also engaging in active works, especially among young people devoted to the worship of idols, to instruct them in religion and morality, and to care for the sick and those suffering from other causes. This society, founded by Saint Joseph, was approved by Francis de Gualy, the Archbishop of Albi, where the foundress was held in great esteem, and by other sacred prelates; and, ten years after its founding, the Apostolic See, recognizing the abundant fruits of its labors, adorned and increased it with a decree of praise. The first members, finding no better means of improving their virtue than contemplation and imitation of the young foundress, followed her example, and, with her encouragement and the shining example she set, they went through the town of Gaillac, so that they would not be absent at any time. But not long after the society was established, the zealous foundress, with a certain divine impetus, was sent to a foreign land, in

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order to spread the faith more widely. After the Gauls regained control of the part of Africa that lies to the north, in the year one thousand eight hundred and thirty-five, she set sail for Icosium, accompanied by three companions. When she arrived in that city, she...

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis ~ Commentarium Officiale. A grievous epidemic of cholera had broken out, spreading rapidly among the people through contact. Emilia and her daughters, however, remained untouched by the illness, and without hesitation, they faced the danger of death in order to minister to the sick, to heal their bodies, and to lead their minds either from empty superstition to the truth of the Christian faith, or from corrupt morals to virtuous conduct, and finally, to prepare them for a holy death. With the considerable and ample fortune that had come to her, this noble disciple of Christ nearly exhausted it in order to build a house for her congregation at Icosii. In this house, a constant education was provided for young people, and those afflicted with illness, especially those who followed the religion of Mahomet, found a remedy for their ailments and wounds. The singular care that these holy virgins showed them was not without admiration. These, having heard so much good, also established houses in Hippone, Cirtam, and Tunet, from which much benefit was derived by the citizens. With the unanimous support, Emilia was already a leader, and she frequently traveled to Rome in order to carry out the affairs of the congregation, and, before Gregory XVI, Our Predecessor, she received a gracious reception, and in the city, she established a house and obtained many things that would benefit the society. For the common good, the sisters were sent to Greece, the island of Cyprus, England, Syria, and to the land of the Savior, as well as to other regions of Asia, and even to Australia, so that before her death, she had founded more than forty houses. For her great work, she often dedicated herself to travel and journeys, during which it is difficult to say how many inconveniences and hardships she endured. Once, while crossing the Adriatic Sea, which was being battered by storms, she was tossed about for several days, not unlike an Apostle among the Gentiles. However, after having found herself in the greatest danger, she made a vow that, if she survived, she would establish a college on the island of Melita, where she was being tossed about, for the education of girls; she died there, having fulfilled her promise. But Emilia was afflicted by much more severe and prolonged pains; such suffering often accompanies the great works of holy men, and leads to their flourishing and increasing progress. The sisters, whom she led, were unjustly expelled from the houses that they had established with great effort and expense in the region of Algiers; because of the perverse administration and dishonesty of those in whom, despite their great responsibilities, the leader had placed her trust, the entire fortune

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was squandered, and because of this, she was subjected to judgment, and she fell into this situation repeatedly; there were those who spoke ill of her, and cast a false accusation, like a poisoned dart, against her; and some were persistent and affirmed these falsehoods.

[*Latin ed. p. 117*]

Acta PP. XII, 117, records that she was forced to leave the society; she lost her position as superior in the house located in the town of Gallia, and she was ordered to abstain from the Sacraments within the boundaries of the archdiocese of Albiensis. At that time, her unwavering firmness of spirit and her utmost obedience to the divine will shone forth, so that, whenever she encountered adversity, she would give thanks to God by singing the psalm that begins, "O Praise the Lord, all ye nations," or the Ambrosian hymn. Therefore, since she could no longer remain with her companions in Gallia, she moved to Toulouse, where the society would establish its principal house, but since such a business could not easily be carried out there, she arrived in Massiliam. In that busy and bustling city, she finally found rest, when she discovered a prelate who would receive her kindly, and under whose protection she would establish a house of great benefit to the citizens. Finally, on the seventeenth day of the month of October, in the year one thousand eight hundred and fifty-five, the Emperor of Galliae formally registered the Congregation of Sisters of St. Joseph from the Apparition among the societies established by civil law, a notification which greatly relieved the superiors. So much strength of spirit and so many good deeds stemmed from the manner of life that Emilia had chosen, conforming her entire life to the principles of religion and piety. Even when she was engaged in labor and travel, she kept God in her heart, and she never abandoned the practice of praying to Him. Furthermore, she employed humility, so that whatever excellent things she accomplished, she would attribute them not to herself, but to the one celestial God, and she constantly held a modest opinion of herself. Diligently observing the rules of the society, which she herself had established, she strove for poverty, giving an outstanding example of this when, having been stripped of all her possessions by the negligence and wickedness of others and reduced to poverty, she declared that she was then truly a religious woman. She carefully observed chastity, preventing her daughters from any dangers, and for this reason, she once did not hesitate to cross the sea. She obeyed those who were in charge, especially the masters, as judges of her piety and conscience, and she did not undertake matters of greater importance without their consultation. She governed the congregation, which grew through the addition of many members, for twenty-four years until her death, and, with singular prudence, she attended to all the needs of the sacred virgins entrusted to her, raising up the fallen, confirming the wavering, and inspiring all to virtue. Steadfast and unyielding, although she

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was subjected to many storms, she was also endowed with special heavenly gifts from a young age.

[*Latin ed. p. 118*]

18. Acts of the Apostolic See - Official Commentary. The examples of charity and the zeal of religious souls exhibited by Emilia were such that her contemporaries and those who came after her regarded her with admiration. This divine fire, which burned within her, could not be extinguished by any misfortune, oppressed by any labor, or diminished by any injustice. However, God hastened to adorn her excellent virtue with the greatest reward, namely, eternal life, because she loved Him. For, suddenly, she was struck by a sickness, just as she was carrying a large sack of wheat, which she intended to give to the poor. And so, on the twenty-fourth day of August, in the year one thousand eight hundred and fifty-six, having received all the sacraments of the dying in preparation for the coming of the Divine Bridegroom, she departed from the bonds of her body in Marseilles, to be united with Him to whom her charity, which "Charity never falleth away" (1 Corinthians 13:8), would bind her for eternity. Not only the entire family of Sisters of Saint Joseph mourned the untimely death of this blessed mother, but also the city was moved by the loss of such an outstanding woman. Her funeral was honorably celebrated in the church of Our Lady of the Mount, which they call, and her lifeless body was buried in the cemetery of Saint Charles. Four years later, it was exhumed and transferred to the cemetery of Saint Peter. Finally, in the year one thousand nine hundred and fourteen, a beautifully decorated tomb was built for her in the sacred chapel of the house of the same congregation, and it is still adorned with pious honors. As the fame of her sanctity grew, especially due to the miracles that God was said to have worked through the intercession of Emilia de Vialar, the cause for her introduction into the ranks of the Blessed in Heaven was initiated. Therefore, after the ordinary proceedings were completed with due authority, Pope Pius XI, Our Predecessor, on the nineteenth day of May, in the year one thousand nine hundred and twenty-five, signed a decree establishing a commission to initiate the cause within the Sacred Congregation for Rites. Then, as the question of the virtues, both theological and cardinal, of the Venerable Servant of God was being examined, the same Predecessor, after all had been properly investigated and discussed, solemnly declared her to be worthy of being venerated as a heroine of the Church, on the nineteenth day of March, in the year one thousand nine hundred and thirty-three. After these things were completed, consideration was given to the miracles that were said to have been wrought by God through the invocation of the name of this Venerable Virgin. And so, after intense investigations and proofs, Our Predecessor, whom we have mentioned, decreed on the eleventh day of December, in the year one thousand nine hundred and forty-four: "That there is proof of the

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instantaneous and perfect healing of Lolanda Della Santa from acute cervical osteomyelitis with meningeal complications, and of the young girl Anne Elias from extreme typhus." In the general congregation, on the twenty-fourth day of January...

[*Latin ed. p. 119*]

In the year one thousand nine hundred and thirty-nine, before the same Supreme Pontiff, a meeting was convened to examine the question of whether the honors of Beatification could safely be conferred upon the Servant of God, Beata. He appointed the nineteenth day of February as the date on which he would announce his decision. However, this devoted Pastor was soon taken by death. We, who succeeded him in the Chair of Peter, on the twenty-sixth day of March, in the same year, declared: "It is safe to proceed with the solemn Beatification of the Venerable Emilia de Vialar." These sacred rites were celebrated in the Basilica of the Vatican on the twelfth day of June, in the year one thousand nine hundred and thirty-nine, with great solemnity, as is customary, in the presence of a large multitude of the faithful. When, at the request of the Venerable Beata, other miracles were said to have been wrought by God, and at the urging of Charles Miccinelli, a priest of the Society of Jesus and promoter of the cause, this cause was resumed on the twenty-sixth day of June, in the year one thousand nine hundred and forty, with the intention of advancing the renowned Virgin to the honors of the Saints. After the Apostolic investigations, which are called inquiries into miracles, were completed, and with the assistance of these, two miracles were presented as evidence to confirm the sanctity of Emilia de Vialar. The first miracle occurred to Teresia Moran, a member of a religious community founded by the Beata, who was suffering from widespread sclerosis. When medical treatment proved ineffective, the sick woman and her mother, a member of the same community, implored the help of prayers. Having heard of this, on the tenth day of March, in the year one thousand nine hundred and forty-six, Teresia was completely healed of her serious illness, a healing which, according to expert physicians and other witnesses, occurred beyond the order of nature. No less miraculously, the health of Sister Maria Brendan was restored, who was afflicted with Pott's disease, which had destroyed one vertebra and severely damaged two others. After all remedies had been tried in vain, the doctors had taken away all hope of recovery from the suffering woman, and therefore, the present help of the Beata was earnestly invoked. And the prayers were not in vain. On the twenty-fourth day of October, in the year one thousand nine hundred and forty-three, the religious woman was restored to perfect health, as is confirmed by doctors and witnesses. Both healings were discussed in the usual manner in the meetings of the Sacred Congregation of Rites, and finally before Us on the thirteenth day of March of this year; in this general assembly, Our beloved

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son, Frederick, Cardinal Tedeschini, the Relator of the cause, raised the question: "Whether and concerning which miracles there is evidence in this case, and whether they are sufficient for the purpose in question," and all who were present, both Cardinals and Prelates,

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - The Official Commentary: The Official Fathers and Consultors affirmed that the proposed healings were to be considered miracles. However, considering the importance of the matter, we opened our minds, so that, with fervent prayers to God, we might obtain heavenly assistance in rendering such a weighty judgment. Therefore, on the twenty-seventh day of that same month and year, with the Most Reverend Father Clement Micara, Cardinal of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Congregation for Sacred Rites, our beloved son Frederick, Cardinal Tedeschini, the Relator of the cause, as we mentioned; the Most Reverend Father Alfonso Carinci, Archbishop with the titular see of Seleucia in Isauria, and a member of the same Sacred Council, in charge of secretarial duties; and our beloved son Salvatore Natucci, General Promoter of the Faith, present, and after having diligently performed the sacred rites, we solemnly declared: That the instantaneous and perfect healing of Blessed Emilia de Vialar had occurred, through the intercession of the aforementioned, as well as the healing of Sister Theresa Moran from widespread sclerosis, and of Sister Mary Brendan from spinal tuberculosis. In order that this cause might reach a happy conclusion, one doubt remained to be resolved: whether, with two miracles duly proven, the honors of the Saints in Heaven could safely be conferred upon Blessed Emilia de Vialar. This doubt was proposed by the aforementioned Relator in a general meeting, on the third day of the month of April, this year, before Us; and since all those present, the Cardinals, Officials, and Consultors, approved, We took some time to give a certain response, in order to offer fervent prayers to God. Therefore, on the first day of the month of May, this very year, with those whom We have mentioned present, the Cardinals Clement Micara and Frederick Tedeschini, and the most distinguished men Alfonso Carinci and Salvatore Natucci, after the Eucharistic Sacrifice, We delivered this judgment: That it is safe to proceed with the solemn canonization of Blessed Emilia de Vialar. After these matters were concluded, three Consistories were held, as prescribed, the first of which, which is said to be secret, was held on the twelfth day of the month of May, this year. Therefore, the Most Reverend Father Clement Micara, Pro-Prefect of the Congregation for Sacred Rites, having been summoned to be with Us, S. R. E. Cardinals, delivered a discourse on the life and miracles of the Blessed Confessors Anthony Mary Gianelli, Bishop of Bobbio, the author of the Sisters of the Blessed Virgin Mary of the Garden; Francis Xavier

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Mary Bianchi, a priest of the Congregation of the Regular Clerics of Saint Paul, Barnabites; Ignatius of Laconi, a lay professed of the Order of the Friars Minor Capuchin; and also of the Blessed Virgins Emilia de Vialar, the foundress of the Sisters of Saint Joseph of the Apparition, and Mary Dominica Mazzarello, the other foundress of the Institute of Mary Help of Christians; and he recounted the acts which were recorded in the causes of their beatification and canonization.

[*Latin ed. p. 121*]

Acta of Pope Pius XII, 121. The Congregation of Blessed and Blessed Souls, after careful consideration, had decided to examine and approve [these cases]. After concluding his remarks, We, standing, asked the assembled Cardinals for their opinion, all of whom declared that they were in favor of bestowing the honors of the blessed upon those souls. Immediately, a public Consistory was held in the same hall of the Apostolic Palace, in which the esteemed sons, Advocates of the Holy Consistory, standing before Our throne, clearly presented the cases of the Blessed Confessors and Blessed Virgins, whom We have mentioned. The case of the Blessed Emilia de Vialar was eloquently presented by John Baptist Ferrata. Then, the esteemed son Anthony Bacci, from the office of letters to Princes, responded in Our name, stating that We also desired that these souls be honored with the marks of sanctity; but, faithfully observing the ancient custom of the Apostolic See, We would not give Our definitive judgment until, in a semi-public Consistory, which is called, We had consulted again with the Cardinals, Patriarchs, Archbishops, and Bishops, as many as were present in Rome, on these matters. In order that the Sacred Prelates might be better informed about all matters pertaining to these cases, We ordered that commentaries be sent to each of them concerning the lives, virtues, miracles, and events that had occurred in the cases of these blessed souls. Finally, We encouraged them to seek divine guidance, offering humble prayers to God, so that they might advise Us. The semi-public Consistory was convened on the fourth day of June of that same year; in which, after addressing those present with a brief discourse, We asked them to express their opinions on the proposed cases, individually. From the votes given, We learned with great joy that all the Cardinals and the Sacred Prelates considered these blessed souls worthy to be numbered among the Saints. Therefore, We set a date for the solemn celebration of the feast of these blessed souls in the calendar of Saints, to be held in the Basilica of Saint Peter. We also appointed the twenty-fourth day of June of the same year, to bestow similar honors upon the Blessed Virgins Emilia de Vialar and Mary of the Holy Rosary Mazzarello. Regarding these matters, We ordered that the acts be properly recorded, in the presence of the Apostolic Protonotaries. When the appointed day arrived, with the solemn procession of all orders of the secular and regular clergy, the Prelates and officials of the

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Roman Curia, numerous Abbots, Bishops, Archbishops, and Cardinals of the Holy Roman Church, and with the chanting of the Litany of the Saints and the hymn "Ave Maris Stella," We entered the Basilica of Saint Peter.

[*Latin ed. p. 122*]

122 Acta Apostolicae Sedis - We entered a hall, adorned and filled with a great multitude of people, among whom were many faithful from Gallia and students of this venerable institution, and, after offering a brief prayer before the main altar, we approached Our Chair. Then, as is customary, after the Cardinals present had given their obedience, the Venerable Brother Clement Micara, Pro-Prefect of the Sacred Congregation for Rites, and entrusted with the preparation for this double canonization, together with the esteemed son Aloysius Philip Re, Advocate of the Consistorial Hall, earnestly, most earnestly, urged Us to bestow the honors of the Saints upon Blessed Emilia de Vialar and Blessed Maria Dominica Mazzarello. To this request, We responded, through the esteemed son Anthony Bacci, a man skilled in letters to princes, as We have said, that We also desired to declare those Blessed Virgins as Saints. Therefore, illuminated by the light of the Divine Paraclete, and together with the clergy and the faithful, we, seated in the Chair, as the Master of the entire Church of Christ, solemnly proclaimed: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, and by that of the Blessed Apostles Peter and Paul, after mature deliberation and frequently invoking divine assistance, and with the counsel of Our Venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the City, We declare and define that Blessed Emilia de Vialar and Blessed Maria Dominica Mazzarello, Virgins, are Saints, and We add them to the Catalogue of Saints, decreeing that their memory should be piously observed each year by the entire Church on the day of their birth, that is, of Emilia on the twenty-fourth of August, and of Maria Dominica on the fourteenth of May, among the Saints who are Virgins but not Martyrs. In the name of the Father, and the Son, and the Holy Spirit. Amen. After this formula of canonization was pronounced by Us, and having approved the request presented by the same Cardinal Clement Micara, through the same Consistorial Advocate Aloysius Philip Re, We ordered that these Decrees be drawn up and dispatched under the papal seal; and We commanded that the Apostolic Protonotaries should prepare a public instrument concerning this canonization. Then, we gave heartfelt thanks to Almighty God, singing the hymn "Te Deum" with the most devout multitude, and we invoked the intercession of the newly canonized Saints, and we celebrated their praises with a brief homily, exhorting all to turn their minds away from the vanities of this world and to turn to the light shining forth from these heavenly Saints, or to Christian

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virtue; to restrain the movements of the soul, to...

[*Latin ed. p. 123*]

The Acts of Pope Pius XII, page 123, urge us to act rightly, to alleviate suffering, and to foster pious endeavors. Finally, after having imparted the Apostolic Blessing and the plenary indulgence to those present, we approached the altar, offering the unbloody Sacrifice. Therefore, having considered all that needed to be examined, with certain knowledge and the fullness of Our Apostolic authority, we reaffirm, strengthen, establish, decree, and announce to the entire Church of Christ, all and each of the things which we have stated above. Furthermore, We command that these Letters, whether copied, excerpted, or even printed, but always bearing the hand-written signature of the Apostolic Notary and sealed with his seal, be given the very same credence as if they were exhibited or shown. To no one, however, is it permitted to infringe upon these Letters of definition, decree, assignment, mandate, statute, and Our will, or to oppose them. If anyone should presume, with reckless audacity, to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and fifty-one, on the twenty-fourth day of the month of June, in the thirteenth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Portus, and Cardinal TISSERANT, Dean of the Sacred College. I, CLEMENS, Bishop of Velletri, Cardinal MICARA. I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO. I, BENEDICTUS, Bishop of Praeneste, Cardinal ALOISI MASELLA. I, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal PIAZZA.

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Commentarium

I, FRIDERICUS, Official Titular Bishop of Tusculanus, Cardinal TEDESCHINI, Datary.

I, ALEXANDER, Titular Priest of S. Mariae in Cosmedin, Cardinal VERDE.

I, PETRUS, Titular Priest of S. Crucis in Hierusalem, Cardinal FUMASONI BIONDI.

I, DOMINICUS, Titular Priest of S. Apollinaris, Cardinal IORIO.

I, MAXIMUS, Titular Priest of S. Mariae in Porticu, Cardinal MASSIMI.

I, NICOLAUS, Titular Protodeacon of S. Nicolai in Carcere Tulliano, Cardinal CANALI, Major Penitentiary.

I, IOANNES, Titular Deacon of S. Georgii in Velo Aureo, Cardinal MERCATI.

I, IOSEPH, Titular Deacon of S. Eustachii, Cardinal BRUNO.

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For the Holy Roman Church,

EUGENIUS, Cardinal, TISSERANT, Dean of the Sacred College,

and CLEMENS, Cardinal, MICARA, Pro-Prefect of the Congregation of Sacred Rites.

Albertus Serafini, Apostolic Protonotary.

Ioseph Caprio, Apostolic Protonotary.

In the Register of Appeals, Volume LXXXII, number 52.

BEATO ANTONIO MARIAE GIANELLI, CONFESSOR TO THE POPE, THE HONORS OF THE SAINTS ARE BESTOWED.

PIUS, BISHOP, SERVUS SERVORUM DEI, for the perpetual memory of the matter, it ought to be remembered that the successors of the Apostles must consider themselves to be of service to those to whom they are assigned, "even as the Son of man is not come to be ministered unto, but to minister and to give his life a redemption for many" (Matthew 20:28). For if a bishop has never hesitated to be useful to the people whom the Holy Spirit has entrusted to him to govern, both in word and in deed, then only he will be deemed worthy to receive such praise and reward as that speculator who "And he sees the sword coming upon the land, and sound the trumpet, and tell the people:" (Ezekiel 33:3). And the holy Church of God has never lacked such pastors, and so many of them, who have demonstrated by their actions how they have...

[*Latin ed. p. 125*]

The Acts of the Most Holy Fathers, Volume XII, page 125, state that an account must be given, not only of oneself, but of the entire people entrusted to one. In this most select assembly, the Creator of all things, heavenly and earthly, willed that Anthony Mary Gianelli, Bishop of Bobbio, be present, whom today, as an example to the faithful, we solemnly honor. Anthony Mary Gianelli, born in the mountainous region called Cereta, in the archdiocese of Genoa, to humble farmers, James Anthony Gianelli and Mary Gianelli, displayed remarkable virtues from his earliest childhood. Endowed with a gentle and docile nature, his constant obedience and singular innocence clearly demonstrated the sanctity he would one day attain. Soon, evidence of this was seen in his diligent devotion to prayer, which is the mother of all virtues and a constant companion, as it had been in his parents, and in his incredible desire to learn Christian truths. When he reached the age when he could begin to learn the elements of literature, a pious woman, who had founded a small school for beginners, diligently undertook to instruct the boy. He did not hesitate to undertake a journey of an hour twice a day to attend school, and in the evening, he would write his lessons in a dark hut, sometimes lacking oil for the lamp; thus, he learned to overcome and conquer all the hardships and troubles of poverty with the help of God and a strong spirit! Nor did he spend the time free

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from the teacher's instruction in childish games and amusements, or in the idle company of his peers, but he was diligent in his studies and prayers, constantly imparting Christian instruction to young people, and, especially after he grew older, he helped to alleviate his parents' poverty by carrying bundles of wood home. But God, with his infinite love for his son, watched over him and provided him with the means to be further educated and to embark on the path marked by divine providence. In the year 1800, when Anthony's parents had hosted a wealthy woman as a guest in their humble home for a few days, this woman arranged for the boy to attend the schools of the Seminary of Genoa, and soon she secured his admission to the Seminary itself. There, Anthony Mary made such remarkable progress that, in a short time, he became an example to all his classmates, adorned with genuine virtues and profound knowledge. Among the most outstanding qualities of mind and character that distinguished this sacred student, was a remarkable gift for oratory, which he had already demonstrated, so that the boy was commonly called a "little orator"; and therefore...

[*Latin ed. p. 126*]

126 Acta Apostolicae Sedis - The official record indicates that, as formerly in the metropolitan church, through novenas to the Blessed Virgin, and in the absence of a preacher, sermons were delivered, at the order of the superiors, amidst great public attendance and joy. Finally, after completing his studies, on the feast of the most holy Trinity, the twenty-fourth day of May in the year one thousand eight hundred and thirty-two, he was, with great joy of spirit, ordained to the priesthood in the church of Our Lady of Carmel in Genoa. This marked the beginning of his sacred journey, which, loving God more than men, more than all earthly things, and more than his own life, and with unwavering faith and ardent charity, he pursued, becoming a true father and teacher of souls. Strong yet gentle, imbued with piety and dedicated to study, carefully avoiding the insane customs and practices of his age, he already showed himself to be a "fervent saint," as he was known by those who called him by that name. Even then, he demonstrated such skill in persuasion, such effectiveness in exhorting penitents, and such zeal in inspiring in the hearts of men a love for the holy precepts of God and for virtuous qualities, and in guiding them with such safe counsel, that it could be considered extraordinary for his young age. These excellent and admirable virtues always accompanied him, whether when he undertook the care of souls in the archdiocese of Genoa, or when he was appointed as a teacher of rhetoric in the diocese of Acqui, and soon after in the seminary of Genoa itself. However, he relinquished this office immediately upon realizing that the youth were too far removed from the precepts of the Council of Trent to be reformed, so that he might devote his tireless efforts entirely to sacred duties and sermons, for the sake of the great love he held for souls. When his fame was already growing daily,

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the Archbishop of Genoa, the Most Reverend Aloysius Cardinal Lambruschini, sent him, as "the most beautiful flower of his garden," to Clavar, and appointed him to the curia of St. John, where he was received with great joy and splendor by a large crowd. Nor did events disappoint. For it soon became evident how much fruit his diligence would bear. Indeed, he soon brought about the uprooting of many vices; many men and women began to attend the sacraments of God more frequently; and most of the faithful devoted themselves more diligently to prayer. As a result, it was not uncommon to see people, not only within the confines of their homes, but also in public places, frequently offering prayers to God. Nevertheless, amidst all these labors of his office, he primarily focused his thoughts on preparing suitable ministers for God, which was his greatest concern.

[*Latin ed. p. 127*]

Acta Pii PP. XII 127, he consistently ensured that, when the harvest was plentiful, there would not be too few laborers. However, since the priests who graduated from the seminary in Clavarensi were not sufficient for the vastness of the diocese, he undertook the expense of establishing a second seminary in Clavarensi. When, through suitable exhortations and funds collected, this was finally achieved, the prefect, with remarkable diligence, strove to ensure that the students excelled, both in virtue and in doctrine, as befits future ministers of God. He never neglected anything that would effectively demonstrate his concern for that sacred institution. Meanwhile, in order to also care for the rest of the clergy, he held daily conversations and discussions at his home with priests about sacred disciplines, especially about the divine Scriptures and Theology, which is commonly called moral theology, which was not sufficiently taught at that time in the seminary. When he realized that his own strength was insufficient to meet the pressing needs of many souls, he devoted himself even more intensely to fostering the piety of the people and the practice of Christian virtues, and he founded the Sodalitas Missionalium, named after Saint Alphonsus Maria de Liguori, to spread the word of God more abundantly and widely, especially through sacred expeditions, which are called missions; and he always kept these members closely connected to him in the performance of priestly duties, bringing great religious benefit, especially to the rural population. He also founded the Sodalitas Puellarum Mariae Sanctissimae ab Horto, whose primary concern was to educate young girls, especially from the poorer population, in piety, and to assist the sick, especially those who were burdened by poverty, in the infirmaries. This Sodalitas was always so dear to him that he often supported it with his own money, and he never ceased to care for it, even after he had resigned as bishop. But the immense love of Anthony Mary for his flock was wonderfully evident in the year 1835. When a devastating plague spread throughout the surrounding lands, and the people of Clavarensi, horrified by the severity of the disease,

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fled to their bishop, he, willingly accepting suffering, prayed fervently to God that he might be struck down, provided that the flock might be saved. And while the people admired their pastor, who was enduring suffering in order to atone for the sins of the multitude and repay divine love, a miraculous sign was given, promising that the city would be spared from the deadly plague. But endowed with such virtues of spirit and fortitude, this man, by the providence of God, had a wider field to cultivate. And so it happened that, twelve years after assuming the office of bishop of Clavarensi,

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - The official record indicates that the Bishop of Bobbio reported to King Charles Albert, and, contrary to the opinion of some, highly recommended him. The news of this appointment was received with astonishment and tears. Anthony Mary, considering himself unworthy to bear such a heavy burden, offered fervent prayers, attempting to dissuade them, but understanding the divine will, he finally submitted to the new office assigned to him, declaring that he could not refuse obedience to those who had constantly preached obedience.

How arduous was the task entrusted to Anthony Mary is clear to those who, with the ardent piety of a newly ordained Bishop, observed the state of discipline, both among the clergy and the people, in the Diocese of Bobbio at that time. Therefore, the servant of God diligently undertook to reform such customs with constant prudence and fortitude, with kindness and severity, with patience and charity, beginning with the seminary, which he entrusted to the care of the association of Missionaries that he had founded, as was fitting. Consequently, for eight years, he neglected nothing that pertained to eradicating vices, fostering piety, restoring divine worship, and promoting virtues, dedicating himself strenuously to sacred expeditions, sermons, the instruction of Christian doctrine, and the hearing of confessions. In these constant duties, he had tireless helpers, both members of the Congregation of Missionaries and young women of the Most Blessed Virgin, whom he had called to Bobbio for this purpose.

But as he was led by the one love of Christ to cleanse the vineyard of God and to sow good seeds, he did not hesitate to appoint another to lead the association of Missionaries, a man who was, indeed, a friend, but who, despite being paternally warned by the Bishop, had been deceived by the perverse doctrines of French sedition and the errors of Jansenism. However, due to the serious labors and voluntary sufferings undertaken for the glory of God, it was inevitable that the strength of his body would weaken. In truth, at the end of the year 1844, the death of his most pious mother, and soon after, the worsening of a pulmonary disease, gradually undermined his health, so that he had to go to Piacenza to enjoy a milder climate. Nevertheless, he never complained about the severity of his illness;

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on the contrary, he bore it with great patience, grieving only that he could no longer govern his flock or perform his duties of piety. In the year 1846, on June 7th, on the feast of the most august Trinity, he departed from this earthly exile. And the body of the deceased was transported to Bobbio, to S. Co-

[*Latin ed. p. 129*]

The cause for the canonization of the Venerable Anthony Mary Gianelli was instituted within the crypt of the church of Lumban, which had been restored with most magnificent piety, amidst the constant lamentations and groans of the afflicted citizens. From that time, the fame of his sanctity, which had already surrounded him in life, and the ardent desire of the most beloved Pastor, by which the flocks of the faithful, whom he had cared for, were held, caused many not to cease to consider him as an intercessor with God. Moreover, as the fame grew more and more, due to the many miracles which were said to have been wrought by God through the intercession of Anthony Mary, the process for including him in the list of the Blessed was begun in the year 1889, with the insistence of several Bishops, among whom it is fitting to mention John Baptist Porrati, successor in the Bobbio See to the venerable Gianelli, and John Baptist Scalabrini, Bishop of Plasencia. Therefore, after the ordinary processes had been carried out in the Bobbio, Genoa, and Chiavari tribunals, and after they had been duly approved by the Holy Congregation of Rites, our predecessor, Leo XIII, on the second day of June, in the year 1896, signed with his own hand the commission for the introduction of the cause. After the Apostolic processes had been completed, the question of the theological and cardinal virtues of the Venerable Servant of God was discussed, virtues which Benedict XV, also our predecessor, solemnly declared on the eleventh day of April, in the year 1920, in the presence of the Most Reverend Cardinals Anthony Vico, Prefect of the Congregation of Rites, and Caietano Bisleti, Promoter of the Cause, and Alexander Verde, then Secretary of the same Congregation, who was later elevated to the cardinalate, and the Most Reverend Angelo Mariani, General Promoter of the Sacred Congregation of the Faith, that he possessed to a heroic degree. Then, a discussion was to be held concerning two miracles, which, through the intercession of the Venerable Anthony Mary, were said to have been wrought by God. Therefore, after the ordinary processes had been duly completed, these miracles were investigated in the preparatory and preparatory meetings of the same Holy Congregation, and finally, before our predecessor, Pope Pius XI, on the eighth day of June in the year 1924, having summoned to him the aforementioned Cardinals Vico and Bisleti, and Alexander Verde and Angelo Mariani, he solemnly decreed, after due deliberation: That both of the proposed miracles are established, namely, the first: the instantaneous and perfect healing of Melania Oleoso, who had been reduced to the final stage of pulmonary

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tuberculosis; and the second: the instantaneous and perfect healing of Eulogio Palacios from a serious wound, together with an acute, diffuse, and purulent peritonitis which had followed. Shortly after, on the eighth day of July of the same year, there was...

[*Latin ed. p. 130*]

130 Acta Apostolicae Sedis - Official Commentary on the customary assembly of the Vatican Palace, a general congregation before Our Predecessor, Pope Pius XI, in which, from the same Cardinal Bisleti, the following question was proposed: Whether, with the approval of virtues and two miracles, it could safely proceed to the solemn beatification of the Venerable Servant of God, Anthony Mary Gianelli. All those present affirmed this with one voice. However, the Supreme Pontiff deemed it prudent to postpone the final judgment to the nearest day in July. On that day, after having celebrated the Holy Sacrifice of the Mass, he declared: "It is safe to proceed to the solemn beatification of the Venerable Servant of God, Anthony Mary Gianelli." This beatification indeed took place in the Vatican basilica, before a large multitude of the faithful, on the nineteenth day of April, in the year of Our Lord nineteen hundred and twenty-five. And when, after the intercession of the Blessed, other miracles were said to have been worked by God, consideration was given to adding him to the canon of the Saints shortly thereafter; and the same Supreme Pontiff, Pius XI, on the twenty-eighth day of July of the year nineteen hundred and twenty-six, signed with his own hand the resumption of the cause of the commission. Therefore, two healings, miraculously granted by God through the intercession of the Blessed, were presented to the examination of the Sacred Congregation of Rites. The first of these concerned Ravera Zattera, a three-month-old girl, who, in Chiavari, in the year nineteen hundred and forty-six, was subjected, as the doctors asserted, to a surgical operation on the first of June of that year, due to an ileocolic intussusception with occlusion. When the intestinal membranes had already been severed and were found to be dead, and the danger of death was imminent, the surgeon was forced to refrain from continuing and completing the operation. But two days later, after the intercession of the Blessed Anthony Mary had been invoked, the intestinal adhesion was miraculously healed, and the toxicemia and other deadly conditions immediately ceased. The other equally miraculous healing concerns the boy, Aldo Simonelli. He, in the city of Spezia, was afflicted with hemorrhagic purpura, and the disease progressed so severely that on the seventeenth day of April of the year nineteen hundred and forty-nine, he was reduced to a preagonal state, as was later testified by the doctors and nurses of the Spezia hospital. Therefore, all hope of healing was lost. But in the evening of the same day, after the image of the Blessed Anthony Mary Gianelli had been placed on the body of the sick boy, and after fervent prayers in which the intercession of the Blessed was implored,

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the sick boy completely recovered, the signs of the disease vanished, and the boy was subsequently restored to perfect health. In the Chiavari ecclesiastical court, the investigation concerning the first miracle was carried out, and in Spezia, the investigation concerning the second miracle; these were carried out by the Sacred Congregation of Rites.

[*Latin ed. p. 131*]

The acts of the Sacred Congregation of Rites, volumes XII, page 131, having been duly examined, the College of Physicians of the same Congregation affirmed, on the eighteenth day of July of the year nineteen hundred and forty-nine, and on the twenty-ninth day of May of the year nineteen hundred and fifty, that those two healings occurred beyond the power of nature. Discussion concerning these miracles took place in two preparatory meetings, held on the tenth day of January of the year nineteen hundred and fifty, and on the twenty-third day of January of this year, and finally, in a general meeting, on the third of April of the same year, before Us in the customary hall of the Vatican Palace. In that general meeting, Our beloved son, Frederick, then Cardinal-Priest Tedeschini, who, as the Promoter of the Cause, had succeeded the Most Reverend Cardinal Caietano Bisleti, proposed the question: "Concerning which miracles, and in what regard, does the case pertain to the matter under consideration?" And all those present, Fathers Cardinals, Prelates, and Consultors, expressed their opinions. After hearing these opinions, We postponed Our decision until the first day of the following month of May. On that day, having summoned Our venerable brothers, Clemente Micara, Pro-Prefect of the Congregation of Rites, and Cardinal Frederick Tedeschini, and the venerable Father Alphonso Carinci, who had in the meantime been elected Archbishop of Seleucia in Isauria, and Salvatore Natucci, who was engaged in the Sacred Office, We decreed: "That it is established that there was an instantaneous and perfect healing, both in the case of the Reverend Zattera from an ileocolic invagination, and in the case of Aldi Simonelli from a primary hemorrhagic purpura." Having completed these matters, in order that this most important cause might reach a happy conclusion, one further question remained to be discussed: namely, whether, with these two miracles having been so thoroughly proven, the honors of the blessed could be safely conferred upon Blessed Anthony Mary Gianelli. Therefore, having been informed that the Sacred Congregation of Rites had scrupulously observed all that was its due, and that both the Cardinals and the official Prelates and the Consultor Fathers had given their affirmative vote, on the eleventh day of May of the same year, with Cardinals Micara and Tedeschini present, and with the Secretary of the Congregation of Rites, together with the General Promoter of the Faith, We solemnly decreed: "That it is safe to proceed to the solemn canonization of Blessed Anthony Mary Gianelli." Having issued this decree, following the example of Our

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predecessors, We convened the customary Consistory. A secret meeting was held on the twenty-eighth day of the same month in the customary hall of the Apostolic Palace of the Vatican, and in it, after the venerable Father Clemens, Cardinal Micara, Bishop of the suburbicarian diocese of Velletri, Pro-Prefect of the Congregation of Rites, had...

[*Latin ed. p. 132*]

132. The Acts of the Apostolic See – Official Commentary. With Our permission obtained, a discourse was delivered concerning the life and miracles of the Blessed Confessors Anthony Mary Gianelli, Bishop of Bobbio, and the Lay Sister of the Order of the Sisters of the Most Holy Virgin of the Garden; Francis Xavier Mary Bianchi, priest, of the Congregation of the Regular Clerics of St. Paul; Ignatius of Laconi, a lay brother of the Order of the Capuchin Friars; and the Blessed Virgins Emilia of Vialar, Lay Mother of the Institute of the Sisters of St. Joseph from the Apparition, and Mary Domenica Mazzarello, the other Lay Mother of the Institute of Mary Help of Christians; the acts were presented which the Congregation for the Causes of Saints, after a careful examination, had deemed worthy to be admitted and approved in the cause for the beatification and canonization of these Blessed and Blessed. Having completed this presentation, each Cardinal present, having been asked by Us, expressed their opinion. After a secret Consistory, a public Consistory was immediately held in the same hall, in which Our esteemed Consistorial sons, Advocates for those Blessed and Blessed whom We have just mentioned, briefly recounted the life, virtues, and miracles of each, earnestly urging Us to deign to bestow upon these Blessed the crown of the Saints as soon as possible. For the canonization of the Blessed Anthony Mary Gianelli, the esteemed son Camillus Corsanego, one of those Advocates, concluded with an eloquent discourse. To these Advocates, We responded through the esteemed son Anthony Bacci, Prefect of the Apostolic Briefs, that We also fervently desire to adorn their heavenly abode with brighter gems, to set them forth more fully in the light, so that many more might be drawn to follow in their footsteps; nevertheless, as is the custom handed down by Our predecessors, We ourselves, being most religious, do not wish to decide these matters before, in a semi-public Consistory, eight days later, We have again consulted the Cardinals and all those who would be present in the City, namely, the Patriarchs, Archbishops, and Bishops, and have obtained their votes. In order that the Sacred Prelates might be more fully informed about all matters pertaining to the cause itself, We ordered that, through the care of the Congregation for the Causes of Saints, commentaries should be sent to each of them concerning the life, virtues, and miracles of these Blessed and Blessed, and of their causes, and We urged all those present to, in the meantime, offer fervent prayers to God, that We might obtain more abundant light from the Holy Spirit for Our minds. On the fourth day of June, in the same year, a semi-

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public Consistory was held, in which, after a brief prayer, We addressed those present, and We asked them to, having fully understood the matter, openly express their opinions on the proposed causes. Having received their votes, We were greatly pleased that both the Cardinals and the Sacred Prelates were of one mind.

[*Latin ed. p. 133*]

Acts of Pope Pius XII, 133, under the heading, and we desired and requested that the five Blessed be added to the list of Saints. Therefore, considering that there was no reason for delay, we announced the date for the solemn celebration of the canonization of each of these Blessed in the Basilica of the Vatican. For the Blessed Anthony Mary Gianelli, Francis Xavier Mary Bianchi, and Ignatius of Laconi, we set the date for the twenty-first day of the coming month of October. In the meantime, we requested those present to join us in fervent prayer to God, that these things, which were desired by all, might contribute greatly to the glory of God and to the benefit and adornment of the Church; and, at the request of the Advocates of the Consistorial Hall, we instructed the Apostolic Notaries to prepare an authentic record of all that had been done in that Consistory. And so, when that appointed day arrived, all the regular and secular Orders of the clergy, the Prelates and officials of the Roman Curia, not a few Abbots, Bishops, and Archbishops, and the most distinguished College of Cardinals, gathered in the Basilica of St. Peter, magnificently adorned, and already filled with a dense throng of the faithful, among whom were many from the regions in which these Blessed had been born, and frequent members both from the Order of the Brothers Minor Capuchin, and from the Congregation of the Clerics Regular of St. Paul, and from the Institute of the Sisters of the Blessed Virgin of the Garden. With all these pious supplications preceding, and with the recitation of the Litany of the Saints and the singing of the hymn "Ave Maris Stella," We ourselves entered the Basilica, to the applause of the entire clergy and people, and after a brief prayer before the main altar, We proceeded to Our Cathedra. Then, after the customary obeisance to Us by the Cardinals present, Our venerable brother, Cardinal Clemens Micara, Pro-Prefect of the Congregation for the Sacred Rites, who had been appointed to oversee the canonization of these three Blessed, urged, with great insistence and with the utmost urgency, at Our request, that We confer the honor of sainthood upon the Blessed whom We have mentioned. To this plea of the Advocate, made by the esteemed son whom We have mentioned, We replied that We were already prepared to grant the request; but that first, the light of the Divine Paraclete should be invoked through the hymn "Veni Creator." After the singing of that hymn, We, from the Chair of St. Peter, as Teacher of the entire Church, solemnly declared: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian

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Religion, by the authority of Our Lord Jesus Christ,..."

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - Official Commentary: After mature deliberation and frequent invocation of divine assistance, and with the counsel of our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church residing in the City; We decree and define that the Blessed Confessors Anthony Mary Gianelli, Francis Xavier Mary Bianchi, and Ignatius of Laconi are Saints, and We add them to the Catalogue of Saints; We decree that their memory should be devoutly observed each year on the day of their birth, namely, for Anthony Mary, on the seventh day of June among the Saints of the Pontiffs and Confessors; for Francis Xavier Mary, on the thirty-first day of January, and for Ignatius, on the eleventh day of May, among the Saints who are Confessors but not Pontiffs. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Having pronounced this formula of canonization, the same Cardinal Micara, through the same Consistorial Advocate, requested that We order that decrees concerning the canonization of each of these Saints be issued under the papal seal and that the proceedings be made public. Approving these requests, We ordered that the decrees concerning the Saint Anthony Mary be issued, and We instructed the standing Apostolic Notaries to draw up a document, in the proper form, detailing all that had been done in this canonization. Then, with heartfelt gratitude to Almighty God, We gave thanks, singing the hymn "Te Deum" with a very large gathering of clergy and people, and We invoked the patronage of the newly canonized Saints, and We spoke of their praises in a brief homily. After reciting this homily, We imparted the apostolic blessing and granted a plenary indulgence to those present; and, having celebrated a solemn pontifical Mass at the main altar, We concluded the ceremonies of canonization. Having completed this rite, We deem it fitting to exhort all the faithful to turn their minds to this most excellent man, now shining with the glory of redemption, to learn from his example and to seek his protection. But We especially desire that the sacred pastors should look to him, for in him they have a model, and as it were, a law to which they should bring their most important duties. May they also have him as a salutary patron before God, so that, as they show a greater and greater amplitude in the performance of their duties, they may, under his protection, receive an increase of strength, prudence, and zeal. Therefore, having carefully considered all that was necessary, with certain knowledge and with the fullness of Our Apostolic authority, as We have mentioned above, We confirm, strengthen, and again establish what We have decreed.

[*Latin ed. p. 135*]

We announce to the Acts of Pope Pius XII, number 135, and to the entire

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Church of Christ, that, commanding that full faith be given to these Letters, whether copied, excerpted, or even printed, provided that they are signed by the hand of an apostolic official and sealed, as if they were presented or shown in their entirety. To no one shall it be permitted to disregard what we have commanded in these Letters. But if anyone should have dared to do so rashly, let him know that he will incur the wrath of Almighty God and of the Holy Apostles Peter and Paul. Given at Rome, near St. Peter's, on the twenty-first day of the month of October, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church.

I, EUGENIUS, Bishop of Ostia and Portus, and Cardinal TISSERANT, Dean of the Sacred College.

I, CLEMENS, Bishop of Velletri, Cardinal MICARA.

I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO.

I, BENEDICTUS, Bishop of Praeneste, Cardinal ALOISI MASELLA.

I, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal PIAZZA.

I, FRIDERICUS, Bishop of Tusculum, Cardinal TEDESCHINI, Datary.

I, ALEXANDER, Cardinal Priest of S. Maria in Cosmedin, VERDE.

I, PETRUS, Cardinal Priest of S. Crucis in Jerusalem, FUMASONI BIONDI.

I, DOMINICUS, Cardinal Priest of S. Apollinaris, IORIO.

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis — Official Commentary. I, MAXIMUS, titled Most Reverend Cardinal of St. Mary in Porticu. I, NICOLAUS, of St. Nicholas in Carcere Tulliano, Protodeacon Cardinal CANALI, Major Penitentiary. I, IOANNES, of St. George in Velo Aureo, Deacon Cardinal MERCATI. I, IOSEPH, of St. Eustachius, Deacon Cardinal BRUNO. For the Holy Roman Church, *B EUGENIUS, Cardinal, Dean of the Sacred College; © CLEMENS, Cardinal, Pro-Prefect of the Congregation of Sacred Rites; Albertus Serafini, Apostolic Protonotary; Ioseph Caprio, Apostolic Protonotary; in the Register of Appeals, Volume LXXXII, No. 5//. III. TO BLESSED IGNATIUS OF JACQUES, CONFESSOR, HONORS ARE DECREED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE, TO THE END THAT THE MEMORY MAY BE PRESERVED. The eternal Savior of mankind, Jesus Christ, who, appearing on earth unknown and obscure, spent almost his entire life in silence and labor, and presented himself as an outstanding example of sanctity to all, after suffering the cross, was crucified, so that, dying, he might bestow his strength and and grace upon those to whom he had revealed the mysteries of the Father's bosom while living; and whom he had earnestly called to enter the narrow path of salvation and to bravely bear his own cross, he promised to strengthen them forever

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with his help. Therefore, he who faithfully undertakes this arduous way of life and accepts the gentle yoke and light burden of the Lord, « who is meek and humble of heart » (Matthew 11:29), will surely be worthy to hear, after a brief course of this life, the most joyful words: « His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things. Enter thou into the joy of thy lord. » (Matthew 25:21). But since it is very difficult to undertake this work because of the wicked disturbances that hinder the minds of men, those most illustrious men shine forth « that you may be blameless and sincere children of God, without reproof, in the midst of a crooked and perverse generation: among whom you shine as lights in the world. » (Philippians 2:15).

[*Latin ed. p. 137*]

Acts, PP. XU 137 (Phil., 2, 15), who, with constant diligence and a spirit of silence, having renounced all worldly affairs and putting aside pleasures and comforts, have followed Christ throughout their lives. Among these, we mention the humble lay brother Francis of Capua, Ignatius of Laconi, who, having embraced the cross of Christ and hidden himself entirely in the harshness of religious life, diligently pursued the path of virtue and entered the threshold of the most blessed eternity. Ignatius, to whom heavenly honors have now been decreed, was born in a village in Sardinia, commonly called Laconi, within the archdiocese of Arborea, on the seventeenth day of the month of December, in the year one thousand seven hundred and one, of humble parentage. His father, named Mathias Peis Cad elio, and his pious wife, Anne Mary Sanila Casu, worked diligently in the cultivation of the land and the care of livestock, providing for their household with assiduousness and prudence. These spouses, although of modest means, were highly esteemed by all the inhabitants of the town, not only for the excellent example of piety and religion that they displayed, but also for the Christian education of their children, of whom they had nine, as if they were pledges of heavenly blessings. On the day following his birth, the infant was cleansed with the water of the sacred font; and the names Francis, Ignatius, and Vincent were given to him, the last of which, by common custom, he was called by throughout his religious life. Having been born into a family chosen by the secret will of God, from his tender years he began to observe rare examples of virtue among men in his humble home, received from his parents, and he imbibed divine precepts into his soul, although he did not learn the first elements of letters, nor did he ever learn them afterward, which was a common deficiency, especially in rural areas, due to the lack of primary education. Therefore, it is not surprising that Ignatius excelled above others with a burning and tender piety towards God; so that, as a boy, he often, putting aside games, would hasten to the temple and offer prayers with a fervent heart; and

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indeed, he not infrequently led his companions, so that they might greet the Virgin Mary, to whom he was always devoted, with the voice of the Archangel Gabriel; and, rising with all haste before the first light of dawn, he attended the sacred services with the greatest diligence. The boy, almost six years old, was marked with the sacrament of chrism by the Archbishop of Arborea on the seventeenth day of the month of May, in the year one thousand seven hundred and seven; and, perhaps, in the twelfth year of his age, as...

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis - The custom and practice of those times held that Ignatius was first nurtured and raised in Angelorum. However, after he first approached the Eucharistic Table, he frequently partook of the sacred offerings at the altar, so that he might constantly refresh and strengthen his soul for the trials and dangers of adolescence: as if he yearned with ardent desire for the Author of sanctity, hidden in the august Mystery of the altar, considering Him as the cornerstone and the invincible strength of his entire life. Thus strengthened by the gifts of heavenly grace, Ignatius grew in all virtues and with strict integrity of conduct, obeying the will of God and his parents. After having spent several years with his uncle Peter Sanna, in order to alleviate the needs of his relatives, upon returning home, he readily devoted his youthful strength and industry to domestic duties, to the cultivation of the fields, to the care of the livestock, and to other rural tasks, by which he aided his father and brothers. Nevertheless, amidst this variety of works and labors, he directed all his thoughts to one God, so that he seemed to be entirely devoted to heavenly contemplation. Indeed, even then, he had such a desire to dedicate himself to a life of austerity that he would abstain from every fruit of the field, and he observed daily that fast which Catholic people are accustomed to observe for forty days according to the institution of the Holy Church. Endowed with this mental fortitude and virtue, he began to flourish so quickly through divine favor that he transformed the course of salvation like a giant (cf. Ps. 17, 6). When he was nearing his twenty-ninth year, having fallen into such a serious illness that he was near death, with the permission of his parents, he devoted himself entirely to God with ardent zeal, promising that if he recovered from the illness, he would embrace the Franciscan Order of Capuchins. But although he recovered shortly afterward, Ignatius, who had never before revealed such a plan, returned to the fields and to manly labors, as if he had forgotten the promise of his vow; although he never ceased to observe with the utmost fidelity the precepts of the Christian life. For who can discern or investigate the secrets of the human mind, except God? But He, however, soon afterward, with a certain urgency, prompted him to fulfill his promises. For when he was once in his fields, and the horse on which

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he was riding, suddenly becoming fierce, bolted away, the young man, disturbed by the roughness of the roads and the steep and precipitous terrain, remembering his former vow, promised again to dedicate himself to the highest Author of life to religious service, if he escaped unharmed from this grave danger.

[*Latin ed. p. 139*]

Acts of Pope Pius XII, 139, could have escaped. But the benevolent God heard the heartfelt desire. For suddenly, the stubborn horse became docile in a remarkable way, and Ignatius, upon returning home, recounted the event to his astonished family, and declared that he was prepared in mind and will to fulfill the promises he had made and to embrace the life of religious devotion. Nor did his parents, who were accustomed to always obeying the will of God with the utmost honesty, dare to dissuade their son from his purpose. Therefore, on the third day of November, in the year one thousand seven hundred and twenty-one, on which day the feast of All Souls was celebrated, after having attended morning prayers for the souls attached to purgatory and having participated in the heavenly banquet, he announced his intentions to his grieving mother and to all his family, and, together with his father, went to the Franciscan Capuchin community, mindful of his vows, to declare himself. But the Master of the religious men of the province was initially reluctant to admit Ignatius to the sacred community of the Capuchins, due to his frail health; however, at the request and insistence of a very distinguished man, he was admitted to the novitiate, named after Saint Benedict, which was renowned throughout Sardinia for its austere way of life; and there he displayed such a desire for a more perfect life, especially in obedience, and with such humility of spirit, that after only seven days of entering that house, he was deemed perfectly worthy to be properly clothed in the habit of Saint Francis. Then Ignatius began to burn with a more fervent piety for God; and, wishing to imitate the patient Christ, he desired to follow in his footsteps, and to imitate his sufferings as far as his strength allowed. Therefore, he afflicted and subdued his own body with voluntarily accepted penances, and he constantly girded himself with a belt of iron with sharp points. However, with God's permission, the piety and virtues that Ignatius observed with sincere faith aroused suspicion among his companions, who jealously accused the novice of behaving so well that he was winning the praise of men. Nevertheless, enduring these afflictions, and keeping his spirit untroubled, the servant of God silenced all his detractors with silence and meekness, and he achieved—which he had almost despaired of—that, finally, on the tenth day of November, in the year one thousand seven hundred and twenty-two, with joyful exultation, he might join that sacred family as a lay brother, having solemnly professed his vows. After completing his novitiate, he was sent to the monastery of the Blessed Virgin Mary, called Valverde, in

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Iglesias, a sacred place distinguished by the large number of its inhabitants and the cultivation of a holy life.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - Official Commentary. In Solaize, Ignatius, as a novice of the Society, was entrusted with the care of the poorhouse, and the task of collecting alms from the farmers in the surrounding areas, along the roads and paths. In performing these duties, he never shirked, but always worked with diligence and promptness. Indeed, at this time, he delved deeper into the mysteries of Christ, which are revealed only to humble souls, through silence, suffering, and the diligence of his vocation. After having practiced the perfect life for fifteen years and having lived in many monasteries of Sardinia, he was finally called to Caralim, where he was given the task of learning the art of weaving, so that he might make clothes for the brothers. But he proved to be so unskilled in this matter that the masters of the workshop often had to reprimand him. However, God had bestowed other gifts upon him, by which his sanctity shone more brightly, increased by tireless study. Indeed, the Council of the Religious Society, for the governance of the province, in the year one thousand seven hundred and forty-one, entrusted to this servant of God the task of collecting offerings from the people; and he showed himself so well suited for this work that he clearly demonstrated examples of great love, patience, and prudence, even at that time. For in carrying out these duties, in which he had the opportunity to visit every house in the town, while collecting alms, he instilled the minds of the people with the wisdom of divine words, calmed disputes and quarrels, and, as it is said, brought back those who had strayed from the precepts of Christianity to the path of righteousness, and fostered virtue and piety in the hearts of all. Then, he proved the gentleness of his nature to almost the entire population, gently teaching the precepts of life to generous citizens, to the common people on the roads, in the squares, and even in the city port. And to the children, who eagerly and with joyful voices rushed to meet him upon his arrival, he imparted religious instruction and the elements of the Christian faith, which he himself had learned with the greatest diligence, solely through the help of divine grace. But when he was especially moved by compassion, he offered comfort to the afflicted, and gave help to those who sought it, even though he himself was a doctor, so that he truly seemed to express the form and, as it were, the face of Christ, the Savior of mankind. These outstanding qualities of mind and these benefactions, which were so pleasing and acceptable to the eternal God, were made manifest in a remarkable way by many miracles, which were said to have been wrought by God Himself through Ignatius at that time. Indeed, Ignatius possessed

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this almost heavenly and extraordinary virtue, which came from

[*Latin ed. p. 141*]

Acta PU Pp. XII 141, he daily drew from the very source of divinity, constantly devoted to earnest prayers and sincere piety; for he increasingly and zealously worshipped God, the origin of all sanctity, meditating only on heavenly things. So completely dedicated was he to this contemplation, that not only did he spend a large part of the day on divine matters, but he also spent nights, sometimes entire nights, in the temple, where, his mind being detached from all things, he was often transported to God; therefore, he was worthy to be numbered among those men of whom the Apostle Paul writes: "For you are dead: and your life is hid with Christ in God" (Col 3:3). However, so that this wonderful work of divine wisdom might be more fully accomplished, Ignatius still had to be tested by various bodily pains, as is customary in the saints, so that he might gradually attain to a perfect and complete form of life. Therefore, while suffering from these ailments in those years, and no longer able to seek a livelihood for that reason, he constantly refused to enter the monastery infirmary, even though the superiors strongly urged him to do so; indeed, he did not wish to relax in any way in the discipline and diligence of religious life. Having thus spent his life most honorably, entirely devoted to the love of heavenly things and the good of others, Ignatius, having become "For we are the good odour of Christ unto God, in them that are saved and in them that perish." (2 Corinthians 2:15) to all, hastened to the heavenly reward. As his ailments worsened, and he, being aged, was most piously comforted and strengthened by the sacraments of the Holy Church, he peacefully passed away in the embrace of the Lord on the eleventh day of May, in the year one thousand seven hundred and eighty-one, at the age of eighty. News of his death, which quickly spread throughout the city, deeply moved the hearts of the inhabitants, as everyone declared that a holy man had died. And the funeral, to which citizens of every order came, was celebrated with great solemnity, with crowds gathering from all sides, especially those who had received benefits from the man of God. Finally, three days after his death, the deceased was buried in the temple of Capua. Immediately after his death, consideration was given to introducing the cause for his beatification and canonization. However, due to the disturbances of those times, the matter was postponed until the year one thousand eight hundred and forty-four. In that year, through the diligent care of the Archbishop of Calaritan, Emmanuel Marangiu-Nurra, and also with the insistence of the Order of the Capuchin Minors, the judicial proceedings for the introduction of the cause were begun with ordinary authority. After these were duly completed and approved by the Holy Congregation of Rites, Pope Pius IX, Our Predecessor, on the fourth day of May, in the year one thousand eight

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hundred and forty-four,

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - The official commentary for the eight hundred and fifty-fourth year, decreed that the cause should be introduced. Subsequently, Apostolic processes were instituted concerning the life, deeds, virtues, miracles, and reputation for sanctity of Ignatius of Laconi, and these were thoroughly examined in the meetings of the Congregation of Sacred Rites. Then, on the twenty-sixth day of May, in the year one thousand eight hundred and sixty-nine, Pope Pius IX solemnly decreed that Ignatius of Laconi had, in life, cultivated theological virtues along with other virtues in the manner of the saints. Then, a discussion was instituted concerning the miracles which, according to the prayers of the same servant of God, were said to have been granted by God. According to the established norms of the Congregation of Sacred Rites, four miracles were required at that time in order to obtain beatification. However, at the request and with the permission obtained from our predecessor, the Most Blessed Pope Pius XI, the dispensation for a fourth miracle was granted. Therefore, the promoters of the cause presented three miraculous healings. These were maturely considered in the meetings of the same Congregation; in the preparatory meeting, in the preparatory meeting itself, and finally in the general meeting before Us, held on the second day of April, in the year nineteen hundred and forty. In this general meeting, our beloved son, Alexander, Cardinal Verde, Prefect of the Cause, proposed the following question: Concerning which miracles does the evidence consist in this case, and to what effect does it pertain? And all those present, both the Cardinals and the officials and consultants of the Congregation of Sacred Rites, expressed their opinions. We, however, postponed our final judgment until the fourteenth day of the same month. On that day, having summoned to Us the Most Reverend Cardinals Charles Salotti, Bishop of Preneste, and Prefect of the Congregation of Sacred Rites, and Alexander Verde, whom we have already mentioned, together with our beloved sons, Salvatore Natucci, General Promoter of the Faith, and Henry Dante, substitute of the aforementioned Congregation, after due deliberation, we solemnly declared: That three miracles are established, brought about by God through the intercession of the venerable Ignatius of Laconi; namely, the first: the instantaneous and perfect healing of Aloysius Salis from a suppurating tuberculous ulcer; the second: the instantaneous and perfect healing of Barbara Loi from a very serious tumor in the liver; the third: the instantaneous and perfect healing of Francis Romagna from an inflamed and incurable inguinal hernia. On the twenty-third day of the same month, in the general meetings held before Us, our beloved son, Cardinal Verde, proposed the following question for discussion: Whether, with the approval of the virtues and of the three miracles, it is permissible

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to proceed to the solemn beatification of the Venerable Servant of God; and all those present, the Cardinals, officials, and consultants, gave their votes in favor. We, however, postponed the expression of our judgment.

[*Latin ed. p. 143*]

The acts of the Most Holy Father, Pope Pius XII, number 143, dated to the thirteenth day of the following month of May. On that day, in the presence of the aforementioned Cardinals Salotti and Verde, together with our beloved sons Salvatore Natucci and Henry Dante, after having performed the necessary rites, we solemnly decreed: That it is permissible to proceed to the beatification of the Venerable Servant of God, Ignatius of Laconi. The Apostolic Letters for this beatification, in brief form, were issued on the sixteenth day of the month of June, in the year nineteen hundred and forty, and the solemnity was celebrated in the Vatican Basilica with splendid devotion. After the honors bestowed upon the blessed Celestine, other miracles were said to have been worked by God through the intercession of Blessed Ignatius of Laconi, and these were reported by our beloved son, Maurilio, Cardinal Fossati, Archbishop of Turin, who had previously been Bishop of Nuoro and later Archbishop of Turritano in Sardinia, by all the Archbishops and Bishops of Sardinia, and by the General Minister of the Order of the Friars Minor Capuchin. The resumption of the cause was earnestly requested. We, after mature deliberation, signed with our own hand the commission for the resumption of the cause of Blessed Ignatius of Laconi on the second day of the month of August, in the year nineteen hundred and forty-two. Therefore, two healings, which are briefly narrated below, were presented to the Congregation of Sacred Rites. The first miracle concerned Raphaela Tocco, wife of Aloysius Spiga, who resided in the town commonly called "Quartu S. Elena," in the Archdiocese of Cagliari. She was, in the year nineteen hundred and forty-five, afflicted with a completely incurable hepatic carcinoma, as confirmed by the attending physicians and by the expert medical commission of the Congregation of Sacred Rites. Having lost all hope and with her condition rapidly worsening, the woman received the sacraments of Holy Church on the sixteenth day of the month of January, in the year nineteen hundred and forty-six. But on the thirteenth day of the following month of February, being ill, she implored the help of Blessed Ignatius, whose image she possessed, and peacefully fell asleep for the entire night. The following morning, upon awakening, she felt herself healed, and she immediately rose from her bed and resumed her usual domestic duties. Experts in the medical art affirm that this healing could not have been attributed to the powers of nature. The second miracle was experienced by Gratia Garroni, daughter of Melchior, born in Nori, in Sardinia. She was afflicted with a tuberculous condition and had contracted tuberculous fibrocaseous peritonitis with a very unfavorable prognosis. On the twenty-seventh day of the month of August, in the year

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nineteen hundred and forty-seven, she was in such a serious condition in the morning that, with the virulence of the disease, the imminent death of the girl was predicted. But shortly...

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Official Commentary, Grace, having fervently invoked Blessed Ignatius, regained her health to such an extent that on the same day she was able to leave her home, visit the church, give thanks to God and Blessed Ignatius, and see her physician. Expert physicians unanimously affirmed that there were no signs of the disease remaining, and that there was no danger of its return, and that the healing surpassed the powers of nature. In the archiepiscopal court of Calaritana, for the first miracle, and in Nuorensi, for the second, processes were established by apostolic authority, the legal validity of which was recognized by the Holy Office of Rites. On the seventeenth day of the month of October, in the year nineteen hundred and forty-nine, a learned assembly of physicians from the same Holy Office diligently discussed both healings. Concerning these same healings, a preliminary discussion was held in accordance with the law, on the twenty-third day of the month of May, in the year nineteen hundred and fifty, and subsequently in a general assembly on the thirteenth day of the month of March of this year, before Us, in which the esteemed son, Cardinal Verde, proposed that the doubt be discussed: concerning which miracles are to be considered in this case, and to what effect. We, however, together with the Cardinals, Officials, and Consultors, decided to postpone Our judgment to the twenty-seventh day of the same month, having considered the votes of those present. On that day, having summoned Cardinals Verde and Micara, together with the venerable Father Alfonso Carinci, Archbishop with the title of Seleucia in Isauria, Secretary of the Holy Office of Rites, and Salvatore Natucci, General Promoter of the Holy Faith, after devoutly celebrating the holy sacrifice of the Eucharist, We solemnly declared: That there is proof of the instantaneous and perfect healing, through the intercession of Blessed Ignatius of Laconi, of Raphaela Spiga Tocco from hepatic sarcoma, and of Gratia Garroni from tuberculous fibrocaseous peritonitis. Therefore, only one doubt remained to be discussed concerning this most excellent cause: namely, whether, with the two miracles that we have described duly proven, it was safe to proceed to the solemn canonization of that Blessed One. This doubt was proposed by the Most Eminent Cardinal Verde in a general assembly, on the third day of the month of April of this year, before Us. We, however, in order that the light of the Holy Spirit might more clearly illuminate the matter, postponed the expression of Our judgment, having considered the votes of those present, to the first day of the coming month of May; on that day, having summoned the Most Eminent Cardinals Clemente Micara, Pro-Prefect of the Holy Office of Rites, and Alexander Verde, Promoter of the

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Cause, and those mentioned above, Alfonso Carinci and Salvatore Natucci, after performing the sacred rites, We declared: That it is safe to proceed to the solemn canonization of Blessed Ignatius of Laconi. We ordered that this decree be duly promulgated.

[*Latin ed. p. 145*]

Following in the footsteps of Our predecessors, We first convened the most distinguished College of Cardinals of the Holy Roman Church for a secret Consistory on the twenty-eighth day of the same month of May, in the customary hall of the Apostolic Palace in the Vatican, at which Consistory the Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, delivered a discourse on the life, works, and miracles of the Blessed Confessors Anthony Mary Gianelli, Bishop of Bobbio, and the Religious Father of the Sisters of the Blessed Mary of the Garden; Francis Xavier Mary Bianchi, a priest of the Congregation of the Regular Clerics of Saint Paul; Ignatius of Laconi, a lay professed of the Order of the Friars Minor Capuchin; and also of the Blessed Virgins Emilia de Vialar, the Religious Mother of the Institute of the Sisters of Saint Joseph of the Apparition, and Mary Domenica Mazzarello, who, together with Saint John Bosco, founded the Institute of Mary Help of Christians; and he recounted the acts which the Congregation of Sacred Rites, after a careful examination, had deemed worthy to be admitted and approved in the causes for the beatification and canonization of these Blesseds. After the report was given, We inquired individually of the present Cardinals of the Holy Roman Church, and each one revealed his opinion to Us. Then, in the same hall of the Apostolic Palace, We held a public Consistory for the solemn conclusion of the causes for the canonization of these Blesseds, which was individually conducted by the esteemed members of the Consistorial Hall, Camillus Corsanego, Paul Guidi, Francis Xavier Parisi, John Baptist Ferrata, Aloysius Philip Re, who earnestly requested Us to deign to proceed to the desired canonization as soon as possible. Francis Xavier Parisi eloquently pleaded the case for the Blessed Ignatius of Laconi. In Our own name, the esteemed Brother Anthony Bacci, Prefect of the Secret Archives, responded, and We also expressed Our strong desire to adorn these Blesseds, so admirable for their outstanding virtue, with the diadem of sanctity and to present their example before the eyes of all; nevertheless, so that the norms handed down by Our predecessors might be religiously observed in this matter, We decreed that We would first pronounce Our judgment on each cause, as in the Consistory which is called semi-public, and that the Cardinals, and the Venerable Brothers, the Sacred Prelates, as many as would be present in the City, would again be consulted on the matter in this very serious affair. Therefore, We ordered that commentaries on the lives, virtues, and miracles of these Blesseds and Blessed, and on the matters acted upon in their causes, be sent to each of the Sacred Prelates, so that, fully informed of

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the matter, they might express their opinion. The semi-public Consistory was convened before Us on the fourth day of the month of June of this year, and in it We, together with the present Cardinals, 10 - ACTA, vol. XX, n. 3. — 24-2-iü.sH

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis – After the official commentary and the introductory address delivered to the assembled prelates, we requested that all present express to us their sentiments regarding the bestowal of the highest heavenly honors upon the Blessed individuals we had mentioned. Having received their opinions, we were greatly pleased to find that the sentiments of the Cardinals and prelates coincided with our own. Therefore, it was decided to set a date for the solemn celebration of these canonizations in the Basilica of the Vatican; and we determined that the canonization of the Blessed Anthony Mary Gianelli, Francis Xavier Mary Bianchi, and Ignatius of Laconi would be held together on the twenty-first day of the coming month of October. At the request of the Advocates of the Consistorial Hall, we instructed the Apostolic Notaries present, according to custom, to ensure that all the necessary legal documents were prepared. Finally, on the appointed day, all orders of the clergy, both secular and regular, the prelates and officials of the Roman Curia, numerous abbots, bishops, and archbishops, and the most distinguished College of Cardinals of the Holy Roman Church, assembled in the Basilica of the Vatican. With all present adorned in solemn vestments, the litanies of the saints were recited, and the hymn "Ave Maris Stella" was sung. The Basilica itself was magnificently decorated, and it was filled with an immense multitude of the faithful, among whom were many members of the Order of Capuchins, and many faithful from Sardinia, who had come to Rome with almost all the bishops of Sardinia. We ourselves entered, and after a brief prayer offered before the main altar, we hastened to our Cathedra. Then, after the customary obeisance to us by the Cardinals, our venerable brother, Clement, Cardinal Micara, Prefect Pro-Prefect of the Congregation for Divine Worship, and entrusted with the preparation of these three canonizations, urged, with great insistence, through the esteemed son Camillo Corsanego, Advocate of the Consistorial Hall, that we bestow the honors of the saints upon the Blessed Anthony Mary Gianelli, Bishop of Bobbio; Francis Xavier Mary Bianchi, priest of the Congregation of the Regular Clerics of Saint Paul; and Ignatius of Laconi, a lay brother of the Order of the Capuchin Friars. To this plea, we responded through our esteemed son, Anthony Bacci, stating that we were already prepared to adorn these three Blessed individuals with the radiant insignia of sanctity, having first implored the light of the Holy Spirit. Then, together with the great multitude of the faithful, we sang the hymn "Veni Creator," imploring the Paraclete Spirit to illuminate our minds more and more with the abundance of heavenly light. Having

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completed the hymn, we, seated in the Chair of Saint Peter, as the supreme teacher of the entire Church of Christ, solemnly proclaimed: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic and Christian Faith..."

[*Latin ed. p. 147*]

By the grace of Our Lord Jesus Christ, and with the authority of the Most Holy Apostles Peter and Paul, and after mature deliberation and frequent invocation of divine assistance, and with the counsel of our venerable Brothers, the Cardinals of the Holy Roman Church, Patriarchs, and Archbishops residing in the City; We decree and define that the Blessed Confessors Anthony Mary Gianelli, Francis Xavier Bianchi, and Ignatius of Laconi are to be reckoned among the Saints; and We establish that their memory should be devoutly observed each year on the day of their birth, that is, Anthony on the seventh day of June among the Saints, both Popes and Confessors; Francis on the thirty-first day of January, and Ignatius on the eleventh of May, among the Saints, Confessors, but not Popes. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

This formula of canonization, having been pronounced by Us, and with the approval of the Most Eminent Cardinals of the Holy Roman Church, Clement Micara, and with the assistance of the Consistorial Advocate appointed by Us, We have ordered that these Decrees be drawn up and dispatched under the seal. Furthermore, We instructed the Apostolic Notaries to draw up a public instrument regarding the acts of this canonization.

Then, with heartfelt gratitude to the Most High God, We sang the hymn "Te Deum" with the multitude of the faithful, and We invoked the patronage of the newly recognized Saints, and We spoke of their praises in a brief homily. Finally, We bestowed the Apostolic Blessing and granted the plenary indulgence to all present, thus concluding the Sacrifice and the ceremony of canonization.

Before We conclude these Decrees, which speak of the life of Ignatius of Laconi, and which demonstrate him shining with unwavering glory among the Saints, We deem it fitting to exhort and urge all, as far as We have sons throughout the world, to contemplate this man, a mirror of Christian virtues, and to make use of his powerful intercession with God in the dangers and tribulations of this world.

Moreover, We especially desire that the Capuchin Fathers rejoice because of Ignatius, a zealous member of their Order, who today shines brightly with the honor of virtues, "in the splendor of the Saints." Let them learn from him to consider "Furthermore, I count all things to be but loss for the excellent knowledge of Jesus Christ, my Lord." (Philippians 3:8); that is, that knowledge by which the deceptive desires of this world are to be regarded as shadows; by which the soul, inflamed only by divine love, can ardently burn. Therefore, let them diligently imitate the excellent

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example of Ignatius' life, and let them approach with a willing spirit, so that, as they are with God.

[*Latin ed. p. 148*]

Acts of the Apostolic See, 148. The religious orders have declared that they daily hold joyful exercises in the institute of holiness. Now, concerning those matters which are proper to these Letters, having carefully considered all that was to be examined, with certain knowledge and with the fullness of Our apostolic authority, as We have mentioned above, We confirm, We decree, and We announce to the entire Church of Christ, ordering that to the transcriptions, excerpts, or even printed copies of these Letters, provided they are signed by the hand of an apostolic official and sealed, the very same faith be given as would be given to these Our Letters themselves, presented in person. To no one, however, is it permitted in any way to oppose what We have commanded through these Letters. But if anyone should have dared to do so rashly, let him know that he will have aroused the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, on the twenty-first day of the month of October, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church. I, EUGENIUS, Bishop of Ostia and Portus, and Cardinal TISSERANT, Dean of the Sacred College. I, CLEMENS, Bishop of Velletri, Cardinal MICARA. I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO. I, BENEDICTUS, Bishop of Praeneste, Cardinal ALOISI MASELLA. I, ADEODATUS IOANNES, Bishop of Sabina and Mandelensis, Cardinal PIAZZA. I, FRIDERICUS, Bishop of Tusculum, Cardinal TEDESCHINI, Datary. I, ALEXANDER, Presbyter of the title of St. Mary in Cosmedin, Cardinal VERDE.

[*Latin ed. p. 149*]

Acts of Pope Pius XII, 149. I, PETER, Cardinal Priest of the Title of the Holy Cross in Jerusalem, formerly MASONI BIONDI. I, DOMINIC, Cardinal Priest of the Title of Saint Apollinaris, formerly IORIO. I, MAXIMUS, Cardinal Priest of the Title of Saint Mary in Portico, formerly MASSIMI. I, NICOLAUS, Cardinal Protodeacon of Saint Nicholas in the Tullian Prison, formerly CANALI, Major Penitentiary. I, JOHN, Cardinal Deacon of Saint George in the Golden Hill, formerly MERCATI. I, JOSEPH, Cardinal Deacon of Saint Eustachius, formerly BRUNO. For the Holy Roman Church, the Chancellor, Cardinal EUGENIUS TISSERANT, Dean of the Sacred College; Cardinal CLEMENS MICARA, Pro-Prefect of the Congregation of Sacred Rites; Albertus Serafini, Apostolic Protonotary; Joseph Caprio, Apostolic Protonotary. In the Register of Appeals, Volume LXXXII, number 56. APOSTOLIC LETTERS concerning the Blessed Mary, commonly called "Dei Lattani," with the title "Queen of the World," patroness of the dioceses of

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Calvensis and Theanensis, confirmed. POPE PIUS XII. For the perpetual memory of this event. The faithful, whose lives are often beset by storms and darkness, should turn to the Most Holy Virgin Mary with confident hearts, who, by the providence of God, is a refuge and a haven of salvation for the afflicted. This is indeed felt by the inhabitants of the dioceses of Calvensis and Theanensis, who frequently visit the Temple of the Mother of God, commonly called "Dei Lattani," from which, invoking the name of the Mother of God, countless heavenly graces abundantly flow forth. This devotion has grown even more, after which, on the sixth day of August, in the year 1950, through the Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Velletri and Pro-Prefect of the Congregation of Sacred Rites, the image, amidst the prayers of the people, was redeemed with a golden crown, in Our name and authority. Furthermore, We have learned that the devotion to the Blessed Virgin Mary has also taken deeper root in the hearts of the faithful, as her image is carried through towns and villages in a pious pilgrimage. Therefore, moved by piety towards the Most Holy Virgin, called "Dei Lattani," to which the name "Queen" has also been added,

[*Latin ed. p. 150*]

"Acts of the Apostolic See - Official Commentary of the World," the priests, magistrates, and faithful of both dioceses have decided to adopt the Most Holy Virgin as their heavenly Patroness. To strengthen this choice with Our authority, the Venerable Brother James Palombella, Bishop of Calvens and Teano, presented earnest petitions to Us. We, for whom it is most dear that the cult of the Blessed Virgin Mary be fostered everywhere, willingly resolved to fulfill such requests. Therefore, having heard the Purple Father, whom We mentioned above, having carefully considered everything, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, We hereby, in perpetuity, confirm and establish the Most Holy Virgin, commonly called "dei Làttani," with the title "Queen of the World," as the principal heavenly Patroness of the dioceses of Calvens and Teano, granting to her all the rights and liturgical privileges that properly belong to the principal Patrons of regions, so that her feast day may be celebrated annually on the twenty-fourth day of the month of May. All contrary things notwithstanding. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that they shall fully support and be effective for those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void from now on. Given at Rome, at St. Peter's, under the Fisherman's ring, on the tenth day of the month of May, in the year

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1956, in the fourteenth year of Our pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal Gildo Brugnola, Prefect of the Pontifical Diplomatic Office.

SAINT FRANCIS, XAVIER, CONFIRMED AS HEAVENLY PATRON.

PIUS XII.

For the perpetual memory of this matter.

— Those who are united in honorable endeavors do not inappropriately seek the patronage of the Saints of Heaven, so that they may better promote the welfare of souls and use greater heavenly assistance in their endeavors. Moved by these things, the members of the association called "FEDERACIÓN ESPAÑOLA DE SINDICATOS DE INICIATIVA Y TURISMO" (SPANISH FEDERATION OF SYNDICATES OF INITIATIVE AND TOURISM).

[*Latin ed. p. 151*]

The Acts of Pope Pius X, number 151, is entitled in Spanish "Federación Española de Sindicatos de Iniciativa y Turismo" [Spanish Federation of Unions of Initiative and Tourism]. Saint Francis Xavier, who, in order to spread the faith, traveled to many parts of the world, with the greatest consent, decided to adopt the Heavenly Patron [Saint] Celestine. To confirm this choice with Our authority, a beloved son, the Moderator of the Council of this Federation, presented petitions to Us. These petitions, supported by the recommendation of the Most Reverend Brother Kigobert Domenech y Valls, Archbishop of Caesaraugusta, We have decided to fulfill with a willing heart. Therefore, after consultation with the Sacred Congregation of Rites, having carefully considered all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters, valid and forever, We confirm and establish, and declare, Saint Francis Xavier, Confessor, as the Heavenly Patron of the association called "Federación Española de Sindicatos de Iniciativa y Turismo," with all the honors and liturgical privileges that properly belong to the principal Patrons of associations. Notwithstanding anything to the contrary. We decree, We establish, We decide that these present letters shall always remain firm, valid, and effective; that they shall produce and obtain their full and complete effects; and that they shall fully suffice and shall suffice in the future for those to whom they pertain, or may pertain; and that they shall be rightly judged and defined; and that they shall be null and void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fourteenth day of the month of June, in the year 1922, in the fourteenth year of Our

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pontificate. By special mandate of the Most Holy Cardinal Gildo Prunola, Prefect of the Congregation for Affairs of the Church, entrusted with the dispatch of Pontifical Diplomats.

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis - Commentarium Officiale DIARIUM ROMANAE CURIAE, Secretariatus Status. BY APOSTOLIC LETTERS, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint: May 6, 1949. His Excellency, Reverend Monsignor Maurizio Picha, Bishop of Hradec Kralové, Assistant at the Papal Throne. February 17, 1953. His Excellency, Reverend Monsignor Anthony Saniore, titular Archbishop of Tirnovo, Secretary of the Sacred Congregation for Extraordinary Affairs. By Letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint: February 17, 1953. The Most Reverend and Reverend Monsignors Carlo Grano and Angelo Dell'Acqua, Substitutes of the Secretariat of State for Ordinary Affairs, and Secretaries of the Code. The Most Reverend and Reverend Monsignor Ermenegildo Brugnola, Chancellor of the Apostolic Letters. Domestic Prelates of His Holiness: August 29, 1952. Monsignor Edoardo Hannon, of the diocese of San Diego. Monsignor Malachia O'Sullivan, of the same diocese. Monsignor Alfonso Bertele, of the archdiocese of Detroit. Monsignor Vincenzo Borkowicz, of the same archdiocese. September 30. Monsignor Tommaso Margherita, of the diocese of Castel. October 20. Monsignor Domenico Ferrazzo, of the diocese of Mileto. Monsignor Aurelio Sorrentino, of the same diocese. Monsignor Vito Truglia, of the same diocese. Monsignor Alfonso Baum, of the archdiocese of Philadelphia. Monsignor Ian Giacomo A. Boy, of the same archdiocese. Monsignor Giovanni L. Boyle, of the same archdiocese. Monsignor Carlo P. Bruehl, of the same archdiocese. Monsignor Giovanni P. Connery, of the same archdiocese. Monsignor Giuseppe G. Cox, of the same archdiocese. Monsignor Edoardo F. Cunnie, of the same archdiocese. Monsignor Filippo E. Donahue, of the same archdiocese. Monsignor Scott A. Fasig, of the same archdiocese.

[*Latin ed. p. 153*]

Diary. "Of the Roman Curia, 153, November 14, 1952. Monsignor Flood, Howard R., of the same Archdiocese." "Monsignor Gorham, Giuseppe A., of the same Archdiocese." "Monsignor Green, Giovanni T., of the same Archdiocese." "Monsignor Hertkorn, Francesco J., of the same Archdiocese." "Monsignor Klekotka, Pietro J., of the same Archdiocese." "Monsignor Me Caffrey, Giuseppe W., of the same Archdiocese." "Monsignor Me. Giuley, Carlo B., of the same Archdiocese." "Monsignor Miller, Newton T., of the same Archdiocese." "Monsignor O'Brien, Cornelio V., of the same Archdiocese." "Monsignor O'Donnell,

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Giuseppe P., of the same Archdiocese." "Monsignor Pasto, Michele, of the same Archdiocese." "Monsignor Petro, Giorgio, of the same Archdiocese." "Monsignor Reilly, Edoardo M., of the same Archdiocese." "Monsignor Valanciunas, Ignazio, of the same Archdiocese." "Monsignor Wächter, Giovanni N., of the same Archdiocese." "15. Monsignor Martinoli, Luigi, of the Apostolic Administration of Lugano." "18. Monsignor Egbring, Erberto G., of the Diocese of Covington." "Monsignor O'Bryan, Giorgio G., of the same Diocese." "Monsignor Towell, Carlo A., of the same Diocese." "Monsignor Gieringer, Paolo A., of the Diocese of Harrisburg." "Monsignor Keffer, Roy C, of the same Diocese." "Monsignor Reardon, Dionisio P., of the same Diocese." "Monsignor ÍSchott, Lorenzo F., of the same Diocese." "Monsignor Stanton, Giovanni F., of the same Diocese." "Monsignor Masi, Donato, of the Archdiocese of Salerno." "19. Monsignor Costa, Franco, of the Archdiocese of Genoa." "Monsignor Angelini, Fiorenzo (Rome)." "26. Monsignor Paro, Gino, of the Diocese of Treviso." "December 2. Monsignor Romeo, Antonino, of the Archdiocese of Reggio Calabria." "Monsignor Tinello, Francesco, of the Diocese of Squillace." "4. Monsignor Vaccaro, Giuseppe, of the Diocese of Nocera dei Pagani." "5. Monsignor Fenocchio, Giuseppe, of the Diocese of Albenga." "Monsignor Ferrofino, Giovanni, of the Diocese of Alessandria." "Monsignor Righi Lambertini, Egano, of the Archdiocese of Bologna." "15. Monsignor Corvo, Carlo (Rome)." "21. Monsignor Lombardini, Igino, of the Diocese of Guastalla."

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis - Official Commentary, December 22, 1952. Most Reverend Father Francesco, of the diocese of Andria. January 12, 1953. Most Reverend Father Arturo Champagne, of the Archdiocese of Montréal. Most Reverend Father Giorgio Deniger, of the same Archdiocese. Most Reverend Father Donato Godin, of the same Archdiocese. Most Reverend Father Ireneo Lussier, of the same Archdiocese. Most Reverend Father Robert Mitchell, of the same Archdiocese. Most Reverend Father Lorenzo Presseault, of the diocese of San Girolamo. 14. Most Reverend Father Lewis Lieser, of the Archdiocese of Kolin. Most Reverend Father Giuseppe Teusch, of the same Archdiocese. Most Reverend Father Leone Porteboeuf, of the diocese of Le Mans. Most Reverend Father Andrea Sevin, of the same diocese. Most Reverend Father Theodoric Worlock, of the Archdiocese of Westminster. 17. Most Reverend Father Arturo De Jorio, of the diocese of Calvi and Teano. Most Reverend Father Mario Crovini, of the diocese of Fidenza. Most Reverend Father Ugo O'Flaherty, of the diocese of Kerry. Extraordinary Secret Chamberlains to His Holiness: December 17, 1952. Most Reverend Father Mario Pio Gaspari, of the Archdiocese of Bologna. Most Reverend Father Carlo Zoli, of the diocese of Forlì. Most Reverend Father Guglielmo Zannoni, of the diocese of Rimini. 29. Most Reverend Father Giuseppe Sullivan, of the diocese of Rochester. Most Reverend

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Father Gaetano Squilla, of the diocese of Sora. January 10, 1953. Most Reverend Father Ernesto Cardarelli, of the same diocese. Most Reverend Father Agostino Peracchi, of the diocese of Tarquinia. Most Reverend Father Paolo Carnicella, of the diocese of Terlizzi. 14. Most Reverend Father Placido Eduardo Fernandez, of the Archdiocese of Bombay. Most Reverend Father Michele Rodríguez, of the same Archdiocese. 17. Most Reverend Father Sebastian Másala, of the Archdiocese of Sassari. 20. Most Reverend Father Flaminio Cerruti, of the diocese of Casale Monferrato. Most Reverend Father Leopoldo Ferrarotti, of the Archdiocese of Vercelli. HONORS. With letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order: December 22, 1952. Upon His Excellency, Mr. Giuseppe Nosolini, Ambassador of Portugal to the Holy See.

[*Latin ed. p. 155*]

Diarium Romanae Curiae 155. The Knighthood of the Order of Saint Gregory, January 7, 1953. To the Most Noble Signor Serlupi d'Ongran, of the Marchi Luigi (Soma); Signor Ghini, Marchese Silvio (Rome); Signor Castiglioni, of the Marchi Luigi (Rome); Signor Antonucci Lucidi, Noble Filippo (Rome); Signor Cantuti Castelvetri, Conte Lamberto (Rome); Signor Colacicchi Alessandri, Conte Edoardo (Rome). The Grand Cross of the Order of Saint Gregory the Great, civil class: December 22, 1952. To His Excellency, Signor Harfouche Giuseppe, Minister of Lebanon to the Holy See. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: January 3, 1953. To Signor De Porcellinis Gustavo (Rome). The Commander's Cross with Plaque of the Order of Saint Gregory the Great, military class: July 17, 1952. To Signor General Scattini Arturo (Rome). The Commander's Cross of the Order of Saint Gregory the Great, civil class: April 6, 1950. To Signor de Oliveira Francesco, of the archdiocese of San Sebastiano of Rio de Janeiro. To Signor Gandolphe Teodoro, of the archdiocese of Carthage. May 17. To Signor Marcille Renato, of the same archdiocese. June 6, 1951. To Signor Steger Alfonso Maria, of the diocese of Haarlem. To Signor Colleye Uberto, of the archdiocese of Malines. July 16. September 18. To Signor Lemaingre Giorgio, of the diocese of Blois. November 22. To Signor Nonnenmuehlen Pietro, of the diocese of Aquisgrana. To Signor Zemann Venceslao, of the archdiocese of Vienna. December 25. December 11. To Signor Pierard Gabriele, of the archdiocese of Cambrai. To Signor Leonhard Giuseppe, of the archdiocese of Colonia. January 12, 1952. To Signor Chapas Giorgio, of the archdiocese of Lione. To Signor Gounot Emanuele, of the same archdiocese. To Signor Von der Lippe Vittorio, of the archdiocese of Vienna. January 30. To Signor Caudron Pietro, of the archdiocese of Cambrai. February 14. To Signor de Lavergnolle Giovanni, of the diocese of Limoges. To Signor Deckers Giuseppe, of the archdiocese of Malines. February 22. To Signor Louwers

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Ottavio, of the same archdiocese. To Signor Stracke Arturo, of the same archdiocese. To Signor Pirnay Luigi, of the diocese of Liegi. March 23. To Signor Schmidt Pietro, of the diocese of Strasburgo. May 4. To Signor de Brouwer Ivo, of the archdiocese of Malines. May 18.

[*Latin ed. p. 156*]

156 From the Apostolic See – Official Commentary, May 30, 1952. To Mr. Guglielmo Lefébure, of the diocese of Séez.

To Mr. Lorenzo Ricci Curbastro, of the diocese of Imola, June 1; September 17.

To Mr. Guglielmo P. Reynolds, of the diocese of Salford, October 10.

To Mr. Emilio Riccioni, of the diocese of Osimo, October 23.

To Mr. Ignazio Sanz Gonzales, of the diocese of Pamplona.

To Mr. Andrea Saviolo, of the archdiocese of Milan, November 25.

To Mr. Francesco Elincx, of the archdiocese of Malines, November 12.

To Mr. Vincenzo Virno (Rome), November 14.

To Mr. Giovanni Oberto, of the diocese of Ivrea, November 21.

To Mr. Bernardo Magnani, of the diocese of Pescia.

To Mr. Alfio Ciarlo, of the diocese of Grosseto, December 18.

To Mr. Felice De La Codre, of the diocese of Mmes, December 19.

To Mr. Achille Del Re (Rome), December 21.

To Mr. Antonio Poch y Gutiérrez de Caviedes (Spain), January 3, 1953.

To Mr. Giovanni Lopez (Rome).

The Order of Saint Gregory the Great, military class: July 17, 1952.

To Mr. General Armando Mazzocchi (Rome), November 27.

To Mr. Pietro Jorquera (Chile).

The Order of Saint Gregory the Great, civil class: May 18, 1950.

To Mr. Luigi Clément, of the diocese of Piracicaba.

To Mr. Maurizio Coquelin, of the archdiocese of Paris, July 28.

To Mr. Guglielmo van der Lugt, of the diocese of Haarlem, May 22, 1951.

To Mr. Giorgio E. L. Zeegers, of the same diocese.

To Mr. Francesco Haase, of the same diocese, June 10.

To Mr. Enrico G. de Boer, of the same diocese, June 16.

To Mr. Lodovico Carlo van Eick, of the same diocese, July 20.

To Mr. Francesco Bachg, of the same diocese, August 26.

To Mr. Martino Giuseppe Dings, of the diocese of Ruremonda, October 6.

To Mr. Carlo G. M. van Rooij, of the diocese of Breda, October 18.

To Mr. Mario Klinkenberg, of the archdiocese of Utrecht, October 19.

To Mr. Maurizio Burnod, of the diocese of Chartres.

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To Mr. Alano Dagory, of the same diocese.

To Mr. Pietro Delatouche, of the same diocese.

To Mr. Raimondo Papin, of the same diocese, November 25.

To Mr. Enrico Heijmeijer van Heemstede, of the archdiocese of Utrecht, November 30.

To Mr. Gisberto Leonardo van den Bergli, of the diocese of 's-Hertogenbosch, November 22.

To Mr. Enrico Bellugou, of the diocese of Angers.

To Mr. Pietro Bodinat, of the same diocese.

[*Latin ed. p. 157*]

Diarium Romanae Curiae 157, November 22, 1951. To Mr. Anthony Gouze, of the same diocese. To Mr. Henry Poupart-Lafarge, of the same diocese. December 11. To Mr. Paul Denoyelle, of the Archdiocese of Cambrai. To Mr. Henry Ducatteau, of the same Archdiocese. To Mr. Renato Masse, of the same Archdiocese. December 14. To Mr. Peter Boonen, of the Archdiocese of Malines. January 1952. To Mr. George Dubie, of the Archdiocese of Lyons. To Mr. John Ratelade, of the same Archdiocese. To Mr. Paul Savey-Casard, of the same Archdiocese. To Mr. Marcello Cordemans, of the Archdiocese of Malines. February 14. To Mr. Peter Mayolle, of the Diocese of Versailles. February 23. To Mr. Emilio Kristen, of the Archdiocese of Vienne. February 29. To Mr. Gastone Binje, of the Archdiocese of Malines. To Mr. Bernard Corthals, of the same Archdiocese. To Mr. Uberto Gesp, of the same Archdiocese. To Mr. Theophile Nys, of the same Archdiocese. To Mr. Verbraken Gonzales, of the same Archdiocese. To Mr. Mario Favre, of the Archdiocese of Lyons. March 2. To Mr. Braliam Taylor Judali, of the Apostolic Vicariate of Jamaica. To Mr. Amedeo Chenain, of the Archdiocese of Paris. March 22. To Mr. Louis Cazenave, of the Diocese of Bayonne. March 29. To Mr. Bernard Dartiguelongue, of the same diocese. To Mr. Andrea Mandron, of the Archdiocese of Cambrai. April 2. To Mr. Daniele Chamussy, of the Archdiocese of Lyons. April 19. To Mr. Henry Gormand, of the same Archdiocese. To Mr. Marcello Jandot, of the same Archdiocese. To Mr. George Mulsant, of the same Archdiocese. To Mr. Giuseppe Clerc, of the Diocese of Strasbourg. May 4. To Mr. Andrea Heidet, of the same diocese. To Mr. Henry Mack, of the same diocese. To Mr. Giulio Bentz, of the Archdiocese of Paris. May 16. To Mr. John Le Roy, of the Diocese of Amiens. June 7. To Mr. Louis Beltran y Mendoza, of the Archdiocese of Mesico. August 29. To Mr. Mario F. Biane, of the Diocese of San Diego. To Mr. William P. Mahedy, of the same diocese. To Mr. William R. Sidenfaden, of the same diocese. To Mr. Martin M. Smith, of the same diocese. To Mr. Parsegh Topouzian, of the Patriarchate of Cilicia of the

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Armenians. To Mr. John Losano, of the Archdiocese of Turin. To Mr.

[*Latin ed. p. 158*]

Acta Apostolicae Sedis - Official Commentary, November 21, 1952. To the Most Reverend Mr. Bittencourt Berenguer Fernando Cesare (Brazil). To the Most Reverend Mr. Manzella Michele Edoardo (Strasbourg). January 25, 1953. To the Most Reverend Mr. Mercuri Edmondo (Rome). The Grand Cross of the Order of Saint Sylvester: November 2, 1952. To His Excellency Yrarrázaval Raoul, Ambassador of Chile to the Holy See. November 24. To the Most Reverend Mr. de Ussia Antero (Spain). December 15. To the Most Reverend Mr. Bonnelly Walter Giuseppe (United States of America). The Commander's Cross with Plaque of the Order of Saint Sylvester: December 8, 1952. To the Most Reverend Mr. Maltarello Agostino (Rome). To the Most Reverend Mr. Moruzzi Giovanni (Rome). The Commander's Cross of the Order of Saint Sylvester: 1950. To the Most Reverend Mr. Correio e Castro Djalma Silvio, of the diocese of Guaxupé. November 22. To the Most Reverend Mr. Gonçalves Luigi, of the diocese of Ribeirâo Prete. To the Most Reverend Mr. Belian Walter, of the archdiocese of San Sebastiano of Rio de Janeiro. November 29, 1951. To the Most Reverend Mr. Amiel Enrico (United States of America). January 5, 1952. To the Most Reverend Mr. Fouarge Leopoldo, of the archdiocese of Malines. January 14. To the Most Reverend Mr. Hoornaert Andrea, of the same archdiocese. January 14. To the Most Reverend Mr. Verhoeven Luigi, of the same archdiocese. January 18. To the Most Reverend Mr. de Roeck Luigi, of the same archdiocese. January 18. To the Most Reverend Mr. Rodary Paolo, of the archdiocese of Paris. February 22. To the Most Reverend Mr. Goossens Alfred, of the archdiocese of Malines. To the Most Reverend Mr. Mertens Edmondo, of the same archdiocese. To the Most Reverend Mr. Ocket Adolfo, of the same archdiocese. March 23. To the Most Reverend Mr. Jousset Bernard, of the archdiocese of Paris. May 18. To the Most Reverend Mr. Borghgraef Cyril, of the archdiocese of Malines. To the Most Reverend Mr. De Mees Oscar, of the same archdiocese. To the Most Reverend Mr. Jacqmain Lewis, of the same archdiocese. To the Most Reverend Mr. Kottenhoff George, of the same archdiocese. To the Most Reverend Mr. Simons Enrico, of the same archdiocese. To the Most Reverend Mr. Silvi Hugo (Rome). June 20. July 7. To the Most Reverend Mr. Aresti Angelo (Rome). August 2. To the Most Reverend Mr. Battelli Giulio (Rome). October 4. To the Most Reverend Mr. Casale de Bustis y Figoroa Guy (Rome). To the Most Reverend Mr. Ippolito Gaetano, of the archdiocese of Spoleto. November 8. To the Most Reverend Mr. Sorbelli Thomas, of the archdiocese of Modena. November 30. To the Most Reverend Mr. Aprile Umberto, of the archdiocese of Bari. June 5.

[*Latin ed. p. 159*]

Diarium Romanae Cunae 159, 5 November 1952. To the Reverend Mr.

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Candura Giovanni, of the same Archdiocese. 12. To the Reverend Mr. Depasse Valerio, of the Archdiocese of Malines. To the Reverend Mr. Paschetta Bartolo (Rome). 14. To the Reverend Mr. Arreghini Antonio, of the Archdiocese of Milan. 15. To the Reverend Mr. Azimonti Giovanni, of the same Archdiocese. 16. To the Reverend Mr. Baladi Alfredo (Egypt). 21. To the Reverend Mr. Gabriel Luigi, of the Diocese of Ivrea. 22. To the Reverend Mr. Cella Franco, of the Diocese of Tortona. 23. To the Reverend Mr. Mueller Ottone, of the Archdiocese of Salzburg. 25. 27. To the Reverend Mr. Zinani Augusto, of the Diocese of Reggio Emilia. 9 December. To the Reverend Mr. Palumbo Salvatore, of the Diocese of Calvi. 12. To the Reverend Mr. Barbareschi Rosolino, of the Archdiocese of Milan. To the Reverend Mr. Bonhomme Giovanni, of the Diocese of Nîmes. 19. To the Reverend Mr. Brun Stefano, of the same Diocese. To the Reverend Mr. Doria Roberto, of the same Diocese. To the Reverend Mr. Graindart Giorgio, of the same Diocese. To the Reverend Mr. Laccassagne Marcello, of the same Diocese. To the Reverend Mr. Boissier Giacomo, of the same Diocese. The Knighthood of the Order of Saint Sylvester the Pope: 16 January 1952. To the Reverend Mr. Joris Ferdinando, of the Archdiocese of Malines. To the Reverend Mr. Steinmetz Francesco, of the Diocese of Bruges. 18. To the Reverend Mr. Bogaerts Renato, of the Archdiocese of Malines. 22 February. To the Reverend Mr. Provis Andrea, of the same Archdiocese. To the Reverend Mr. van den Oever Costante, of the same Archdiocese. To the Reverend Mr. Voet Luigi, of the same Archdiocese. To the Reverend Mr. d'Andlau Umberto, of the Diocese of Strasbourg. 4 May. To the Reverend Mr. Pfister Luigi, of the same Diocese. To the Reverend Mr. Roederer Giovanni, of the same Diocese. To the Reverend Mr. Walliser Enrico, of the same Diocese. 18. To the Reverend Mr. Baest Francesco, of the Archdiocese of Malines. To the Reverend Mr. Libotte Camillo, of the same Archdiocese. To the Reverend Mr. Vanbereven Giorgio, of the same Archdiocese. To the Reverend Mr. Versé Armando, of the same Archdiocese. 21 June. To the Reverend Mr. Rovaio y Fernandez Carlo, of the Archdiocese of Mes. 2 August. 13 October. 23. 12 November. 14. 18. To the Reverend Mr. Bottacci Bruno (Rome). To the Reverend Mr. Shak Giuseppe Stefano, of the Diocese of Hong-Kong. To the Reverend Mr. Marcopoli Giuseppe, of the Archdiocese of Rhodes. To the Reverend Mr. Goreux Giacomo, of the Archdiocese of Malines. To the Reverend Mr. Burrus Ruggero, of the Diocese of Sion. To the Reverend Mr. Valiante Mario, of the Diocese of Vallo della Lucania.

[*Latin ed. p. 160*]

To the Most Reverend Signor Ferrini Giovanni (Rome).

November 28, 1952.

To the Most Reverend Signor Patrone Italo Edoardo, of the diocese of Brugnato.

December 6.

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To the Most Reverend Signor Musesti Giovanni, of the diocese of Luni.

To the Most Reverend Signor Moruzzo Tito, of the same diocese.

To the Most Reverend Signor Saudino Corrado Alfonso, of the same diocese.

To the Most Reverend Signor Mamarbachi Pietro, of the diocese of Aleppo.

December 14.

To the Most Reverend Signor Gilbert Maurizio, of the archdiocese of Malines.

To the Most Reverend Signor Sledsens Luigi, of the same archdiocese.

To the Most Reverend Signor van Ufcelen Adriano, of the same archdiocese.

December 18.

To the Most Reverend Signor Truini Ferdinando, of the suburbicarian diocese of Albano.

To the Most Reverend Signor Tappi Guerrino, of the diocese of Cesena.

To the Most Reverend Signor D'Amati Gioacchino (Rome).

December 19.

To the Most Reverend Signor Labella Mariano (Rome).

To the Most Reverend Signor Volpi Augusto (Rome).

January 3, 1953.

To the Most Reverend Signor Vallania Roberto (Rome).

NECROLOGY:

November 24, 1952.

Most Reverend Signor Six Giorgio, titular Bishop of Baliana, Apostolic Vicar of Léopoldville.

December 1.

Most Reverend Signor Lapierre Luigi, Bishop of Szepingkai.

December 28.

Most Reverend Signor Agostini Carlo, Patriarch of Venice.

January 2, 1953.

Most Reverend Signor Chirichigno Fortunato, Bishop of Piura.

Most Reverend Signor Scher Filippo Giorgio, Bishop of Monterey-Fresno.

January 13.

Most Reverend Signor Tessaroli Fulvio, titular Bishop of Medeli.

January 17.

Most Reverend Signor Vilanova y Meléndez Giacomo Riccardo, Bishop of Santa Anna in El Salvador.

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January 31.

Most Reverend Signor Leven Enrico, titular Bishop of Arca of Armenia.

February 14.

Most Reverend Signor Santos y Olivera Balbino, Archbishop of Granada.

February 18.

Most Reverend Signor Giardina Pio, Bishop of Mcosia.

February 19.

Most Reverend Signor Anselmo Giovanni Battista, titular Bishop of Adrianople of Onoriade.

February 20.

Most Reverend Signor Baumann Agostino, titular Bishop of Casio.

[*Latin ed. p. 161*]

March 21, 1953, Year and Volume XXXV (Series II, No. XX) - No. 4

ACTA APOS TOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF THE SUPREME PONTIFF

APOSTOLIC CONSTITUTIONS

I. CONCERNING SIANGYANG

THE APOSTOLIC PREFECTURE OF SIANGYANG IS RAISED TO THE RANK OF A DIOCESE, WHICH SHALL BE CALLED SIANGYANG.

PIUS, SERVANT OF THE SERVANTS OF GOD,

FOR THE EVERLASTING MEMORY OF THIS EVENT,

This Apostolic See does not hesitate to bestow honors and grant dignities whenever a true hope arises for the expansion or increase of the Christian Religion. Therefore, when the Most Reverend Primate Anthony Riberi, Archbishop with the title of Barensis, and also Apostolic Delegate in China, proposed that the Apostolic Prefecture of Siangyang be raised to the rank and dignity of a Diocese, and this Prelate, believing that if it is increased in the episcopal dignity, it will also flourish with greater authority; and when the Council for the Propagation of the Christian Faith

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considered the offered petitions to be worthy of approval; We, concerned for the good of the universal Church, after hearing our beloved Son, the Prefect of that same Council, and after carefully considering the matter, supplementing the agreement of those whose interests are involved, and with certain knowledge of what we are about to do, We, with Our supreme authority, decree the following:

We raise the Apostolic Prefecture of Siangyang, with its secular clergy, within the same boundaries, to the dignity of a Diocese, and We name it Siangyang, borrowing its name from the principal city.

[*Latin ed. p. 162*]

182 Acta Apostolicae Sedis - Commentarium Officiale. We wish to call it Siamiamensem and establish it as a suffragan of the metropolitan Church of Hancheuvensi. Therefore, for the time being, the Prelate of this new diocese will be subject to the Archbishop of the aforementioned metropolitan Church. The Bishop will have his diocesan seat in the city of Siamiamensem, with the episcopal chair located in the temple of that city, which until now has been considered the cathedral. The rights, duties, privileges, and obligations of this new Church will be entirely the same as those of other Churches of the same rank throughout the world; likewise, the same will apply to its Prelates for the time being, as is customary for all officials of equal rank. In the meantime, as long as a College of Canons cannot be established due to circumstances, Diocesan Consultors, as they are called, shall be chosen to assist the Bishop, either in performing sacred rites or in carrying out the duties of his office. We decree, however, that a Seminary be founded, in which boys who have been called by God to the ministry of the priesthood may be educated and instructed in the precepts of Christ. As for the episcopal table, it will be endowed with the goods that belonged to the Apostolic Prefecture of Siangyang, or with revenues from the curia, or finally with offerings either from the Congregation for the Propagation of the Faith or from Christian faithful in goods and money. The governance and administration of the new diocese, the election of a Capitular Vicar or Administrator, the rights and duties of the people and the clergy, all of these shall be governed by the prescriptions of Canon Law. In order that all that we command in these documents may be carried out, we choose him who, at the time these matters are completed, presides over the Intendancy for the Sinenses, granting him all the necessary rights for this purpose, which may also, if necessary, be delegated to a certain person, provided that he is constituted in ecclesiastical dignity or office. We also charge him with the duty of preparing a record of the completed execution and transmitting a faithful account thereof to the Congregation for the Propagation of the Faith as soon as possible. We wish these documents to be firm, valid, and effective, and to obtain their full and complete effect, and we decree that they be inviolably observed by all to whom they apply. If anyone, with

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or without knowledge, should attempt to interfere with these matters, it shall be entirely null and void, notwithstanding anything to the contrary, and we derogate from all things by these documents. Finally, we wish that the same faith be given to copies of these documents, whether printed or handwritten, as would be given to these very documents themselves, provided that they are subscribed by a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. No one shall be permitted to obstruct what has been established by us in these documents. If anyone, with audacity.

[*Latin ed. p. 163*]

From the Acts of Pope Pius XII, 163: He who should presume temerariously to attempt [such a thing] will know that he will have aroused the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the tenth day of the month of May, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our Pontificate. For the Holy Roman Church, Cardinal TISSERANT, Prefect of the Sacred Congregation for Propaganda of the Faith. Cardinal FUMASONI BIONDI, Dean of the Sacred College. Alfonsus Carinci, Archpriest, titular of Seleucia in Isauria. Franciscus Hannibal Ferretti, Protonotary Apostolic. In the Register of Appeals, volume LXXXV, number 21.

II. CONCERNING THE APOSTOLIC PREFECTURE OF PUCHI, IN CHINA, WHICH IS ELEVATED TO THE DIGNITY OF A DIOCESE, AND SHALL THEREAFTER BE CALLED PUCHI.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter:

We never forget those most serious words which We have been entrusted with concerning all mankind by the Highest God, although undeserving, and which We consider as if addressed to Us: "Feed thy people with thy rod, and lead them into the pasture of thy sheep" (Micah 7:14). Therefore, We consider it Our most important duty to diligently seek the greater benefit of all the Christian faithful, and to provide them with the means to advance ever more in true faith and honest conduct. Wherefore, We are greatly pleased when events allow Us to establish new dioceses, which may more suitably, fruitfully, and widely spread the Gospel of Christ and its grace.

Now, when the Holy Church was severely afflicted by adverse circumstances in the regions of China, the venerable Brother Anthony Riberi, Archbishop with the title of Dara and Apostolic Delegate in China, earnestly requested that the Apostolic Prefecture of Puchi be elevated to the dignity of a diocese, so that a Prelate might finally be appointed, who

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would receive the pontifical dignity, and who, furthermore, would...

[*Latin ed. p. 164*]

16th Acts of the Apostolic See - Official Commentary for the benefit of the clergy to whom it is entrusted, so that they may be honored with a reward. We, therefore, who see and judge this matter with a joyful heart, because it promises to bear abundant fruit, having heard the opinion of our venerable Brothers, the Cardinals of the Holy Roman Church, who preside over the Congregation for the Propagation of the Faith, and with the consent of all those whose interests are involved or who believe that their interests are involved in any way, we decree and establish the following, with our Apostolic authority, after deliberation and consideration.

We elevate the Apostolic Prefecture of Puchi within the diocese, and henceforth it shall be called "Puchivanae" by the name of the principal city; furthermore, its boundaries and limits shall henceforth be the same as those of the Apostolic Prefecture of Puchi. We entrust this same diocese to the care of the secular clergy of China, who have worked so diligently there to this day. We make this new Puchivana diocese a suffragan of the metropolitan See of Hankow [Hankou], and the Metropolitan shall have jurisdiction over the Bishop of Puchivana for the time being. The Bishop shall have his seat and residence in the city of Puchi, and shall establish his cathedral in the church which has, until now, been called the pro-cathedral because of its dignity.

We adorn this Puchivana Church, which we have recently established, with all the rights and privileges with which other churches of the same rank are endowed; and the Bishop shall enjoy the same rights, privileges, and honors as all bishops throughout the world; and he shall be subject to the same duties and obligations.

Furthermore, because of the difficulties of the times and circumstances, a Chapter of Canons may not yet be established; we grant the faculty that, in its place, diocesan consultors be appointed, who shall assist the Bishop with counsel and wisdom in the administration of the affairs of the diocese.

Since the provident Mother Church diligently cares that young men who are the hope of the Church and who will be a great support to the Christian cause are educated and instructed with all diligence, we desire that a diocesan seminary be established for their instruction, in accordance with the sacred canons and the laws promulgated by the Congregation for the Propagation of the Faith.

Finally, the episcopal endowment, which is the property of this new diocese, consists of the assets of the Apostolic Prefecture which we have recently raised to the status of a diocese, as well as the revenues of the curia and those monies which are transmitted either by the Holy Congregation for the Propagation of the Faith or which the faithful spontaneously offer.

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With regard to the governance and administration of this Puchivana diocese, and also with regard to the election of a Capitular Vicar or Administrator when the See is vacant, and furthermore with regard to the rights and obligations of the clergy and the people, let the instructions be observed which the Code of Canon Law prescribes.

All of these things we decree and establish in such a way that they may have the best possible effect, notwithstanding anything to the contrary.

[*Latin ed. p. 165*]

Decrees, with the approval of His Holiness, Pope XII, notwithstanding. In order that those things which We command in Our preceding letters may be accomplished, We choose the venerable Brother Anthony of Ribera, whom We mentioned, or him who, at the time when these decrees are brought forward, presides over the Mission in China; and therefore We grant him all the necessary faculties for this purpose, which may also be delegated to any other person, provided that he faithfully fulfills the sacred office of the priesthood. We command that the same venerable Brother report this completed business in the records, and that he transmit, as soon as possible, trustworthy examples thereof to the Holy Congregation for the Propagation of the Faith. We will and decree that these letters be firm, valid, and efficacious now and in the future, and that they obtain their full force and effect, and that the precepts described therein be faithfully observed by all to whom they apply. If anything should have been attempted against those things which We have established in these letters, by anyone, with any authority, knowingly or unknowingly, it shall be considered null and void, notwithstanding any contrary provisions, which We hereby abolish with these letters. Furthermore, no one shall oppose Our commands herein; and if anyone should have dared to do so rashly, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Finally, We will that copies of these letters, whether of the place, or printed, or handwritten, may deserve the same full faith as is given to these very letters, provided that they are signed by a public notary and sealed with the seal of a man who exercises the office of the priesthood. Given at Rome, near St. Peter's, on the tenth day of the month of May, in the year of Our Lord one thousand nine hundred and fifty-one, in the thirteenth year of Our pontificate. For the Holy Roman Church, Cardinal P. Fumasoni Biondi, Prefect of the Congregation for the Propagation of the Faith, Albert Serafini, Apostolic Protonotary, Joseph Caprio, Apostolic Protonotary. [Reference to a register, volume, and number is included, but is not translated.]

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis - Official Commentary. HIS HOLY FATHER, LEWIS (KANSANOPOLITANA IN KANSAS), FROM THE

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ECCLESIASTICAL PROVINCE OF SAINT LOUIS, THE SUFFRAGAN SEATS OF KANSANOPOLITANA, WHICH IS IN THE REGION OF (KANSAS), SALINA, WICHITA, AND DODGEPOLITANA ARE UNITED, AND FROM THESE A NEW ECCLESIASTICAL PROVINCE IS ESTABLISHED, TO BE CALLED KANSANOPOLITANA IN KANSAS. THE METROPOLITAN SEE OF THIS ECCLESIASTICAL PROVINCE WILL BE KANSANOPOLITANA IN KANSAS, WHICH, FOR THIS REASON, IS ELEVATED TO THE RANK AND DIGNITY OF A METROPOLITAN CHURCH.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS MATTER: It is a grave office, entrusted by the Divine Founder Himself of the Church to the Roman Pontiffs, that above all else We must consider the well-being of all the Churches, which are spread far and wide throughout the entire world. Therefore, We must diligently strive to ensure that their organization corresponds as much as possible to the needs of the times and places. The very extensive ecclesiastical Province of Saint Louis, located in the United States of America, which comprises territory extending into two civil States, presents this matter to Us. For one part of it is situated in the State commonly called "Kansas," and the other, in which the very Metropolitan See is located, lies in the State to which the common name "Missouri" is given; so that the dioceses, forming one and the same ecclesiastical Province, may sometimes, with regard to civil matters, differ among themselves. To this cause is added another, namely, that the dioceses located in the State of "Kansas" are farther away from the Metropolitan See of Saint Louis. For this reason, so that the matter may not be affected by inconveniences and difficulties, We, granting the petitions of the Most Reverend Brother Hamlet John Cicognani, holding the title of Archbishop of Laodicea in Phrygia, and also of his Apostolic Delegate to the United States of North America; together with the opinion of the Most Reverend Brothers Joseph Elmer Ritter, Archbishop of the Church of Saint Louis, and Edward Joseph Hunkeler, Bishop of the Church of Kansanopolitana in Kansas; and also of Our Most Reverend Brother, Prefect of the Sacred Congregation of the Consistory.

[*Latin ed. p. 167*]

From the Acts of Pope Pius XII, page 167: Following secret and carefully considered advice, and finally obtaining the consent of those whose interests are involved, or who may be affected, after mature deliberation, We have decided and decreed the following. We separate the Archdioceses of St. Louis in Kansas City in Kansas, Salina, Wichita, and Dodge City, and We reduce all of them to a new ecclesiastical Province, to be called the Province of Kansas City in Kansas, from the city of Kansas, which, among neighboring states, excels in the number of Catholics and in the

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zeal of its works. The Archdiocese of Kansas City in Kansas will be the metropolitan See of the churches mentioned above, possessing the same rights and obligations as other churches of the same rank; likewise, its Archbishop will have the same rights, privileges, dignities, obligations, and duties that are customary for other Archbishops. In particular, these will apply to the venerable Brother Joseph Hunkeler, whom, until now governing the Archdiocese of Kansas City in Kansas, We now, by these letters, raise to the honor and dignity of Archbishop. To these Archbishops, among others, will be granted the power and the use of the crosier and the pallium, after it has been requested and obtained in the Holy Consistory. The other churches, namely Salina, Wichita, and Dodge City, will be suffragan churches, subject to the Archdiocese of Kansas City in Kansas. Similarly, their respective Ordinaries will be subject to the Archbishop of Kansas City in Kansas for the time being. The boundaries of this new ecclesiastical Province will be the same as those that have been in effect until now. In order that all things, as above arranged and established, may be carried out, We choose the venerable Brother Hamlet John Cicognani, the Apostolic Delegate to the United States of North America, or whoever, at the time when these matters are put into effect, presides over that Delegation; and We grant him the necessary and appropriate powers for this purpose, which he may delegate to any person of ecclesiastical standing. We also impose upon the same venerable Brother the duty of preparing a record of the completed execution and of transmitting a faithful account thereof to the Holy Consistorial Congregation as soon as possible. We declare these letters to be firm, valid, and effective, and to have their full and complete effect, and We command that they be inviolably observed by all to whom they pertain. If anything should happen, by anyone, knowingly or unknowingly, that would attempt to contravene these matters, it shall be entirely null and void, notwithstanding any contrary provisions, to all of which We hereby derogate. Finally, We wish that the same full faith be given to copies of these letters, whether printed or handwritten, as would be given to these very letters themselves.

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis - The Official Commentary is published in Mainz, provided that it is signed by a public notary and bears the seal of a person holding ecclesiastical dignity or office. No one shall be permitted to obstruct the things which are established by these Letters from Us. And if anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf near Rome, on the ninth day of the month of August, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church, Clemens Card. Micara, Secretary. From the

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Sacred College, Fr. A. I. Card. Piazza. Secretary / Secretary of the Sacred Congregation of the Consistory, Albertus Serafini, Apostolic Protonotary. Joseph Caprio, Apostolic Protonotary. Place £8 of Lead. Registered in the Archives of the Congregation, Volume LXXXV, No. 67. IV. S. Ludovici in Magagnano (Teresina) Ecclesiastical Province. The Province of S. Ludovici in Magagnano is divided and three dioceses are separated from it: Teresina, Parnaíba, and Oetrense, and the Prefecture ((Nullius)) of Piauí. A new ecclesiastical province is erected, to be called "Teresina." Pius, Bishop, Servant of the Servants of God, for the perpetual memory of the event. Just as a distinguished and prudent builder, before erecting a temple with the mass of stones and bricks, describes each part of the building so that everything may be most suitable for achieving the purpose he has in mind; so too, We, to whom the Lord has entrusted the weighty task of adding "living and chosen stones" to the holy Church, omit nothing, so that this temple, which extends in breadth as the whole world, and which is so precious and worthy of the majesty of Christ and of God, may be worthy and pleasing to the Christians.

[*Latin ed. p. 169*]

Acta, P.P. XII, 169, concerning the needs of the clergy, as far as possible, should be addressed. Since, therefore, a grave and probable cause, and the circumstances of the time, seem to require it, We believe it is fitting to alter the status of the dioceses so that the strength of each individual church may be promoted more and more. What seems to us to be necessary to do at present concerns the Archdiocese of S. Ludovici in Maragnano, which is located in Brazil. It is necessary to share and divide it, as great and urgent reasons suggest, and as the prayers of Venerable Brothers: Joseph de Medeiros Delgado, Archbishop of S. Ludovici in Maragnano; Philip Condurti Pacheco, Bishop of Parnaibensis; Francis Expedito Lopes, Bishop of Oeirensis; and finally, Innocent López Santamaria, Prelate "nullius" of Boni Iesu de Piani, indicate. Therefore, with the opinion of Venerable Brother Charles Chiurlo, Archbishop *in titulo* of Amiden, and also Apostolic Nuncio in Brazil, and after having received counsel from Venerable Brother Our Most Reverend Cardinal, Prefect of the Sacred Congregation of the Consistory, and from those whose interests are involved or who may in some way be interested, and with full knowledge and authority in these matters, We decree the following. First, We separate the Dioceses of Teresia, Parnaibensis, Oeirensis, and the Prelature "nullius" of Boni Iesu de Piaui, from the larger ecclesiastical Province of S. Ludovici, and We exempt them from the jurisdiction of the Metropolitan Archbishop of that Archdiocese; and We reduce them all to the form of a new ecclesiastical Province. The boundaries of this Province shall be the same as those by which the aforementioned Dioceses and Prelature were previously bounded; while the ecclesiastical Province and the Archdiocese of the same name, and the

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Diocese of Caxiensis in Maragnano, and finally, the Prelatures "nullius" of Pinerensis and S. Joseph de Grajahu, shall be enclosed within its boundaries. Thus, the Province, erected by Us through these Letters, will have the Church of S. Teresia as its head and seat; for this reason, We deem it fitting to call it "Teresiana" and to raise it to the rank and dignity of an archiepiscopal metropolitan Church. Therefore, the new Archdiocese of S. Teresia will have the Dioceses of Parnaibensis and Oeirensis, and the Prelature "nullius" of Boni Iesu de Piaui, subject and suffragan to it, and it will be endowed not only with the same rights, privileges, powers, and prerogatives with which all metropolitan Churches throughout the world are endowed, but also with the same burdens and obligations with which other Churches are bound. All of these rights and obligations will also apply to the Prelate for the time being, first and foremost, to Venerable Brother Severinus Vieira de Melo, hitherto Bishop of the Church of Teresia, whom We now, through these Letters, raise to the honor of the Archbishopric. Therefore, this Venerable Brother may carry the cross, provided it is within the boundaries of his Province, or bear the burden of the pallium, according to the liturgical laws.

[*Latin ed. p. 170*]

170. Acts, of the Apostolic See – A formal record, which, however, was requested and obtained in the Sacred Consistory. Finally, We grant that the Teresian College of Canons, which until now enjoyed common rights, now be elevated to the rank, title, and honor of an Archdiocesan Metropolitan College, and that it enjoy the same rights and honors with which such canonical colleges are customarily endowed. All of these things, which We have established above, shall be carried out by Our aforementioned Venerable Brother, Charles Chiarlo, Archbishop with the title of Amida, and also Apostolic Nuncio in Brazil, or by whoever presides over the Brazilian Nunciature at the time these decrees are put into effect; and We wish that these individuals be provided with all necessary or appropriate means, and, if necessary, that others be assigned to assist them, provided that they are constituted in ecclesiastical dignity. Furthermore, it shall be the duty of the same Venerable Brother to prepare documents confirming the completion of the execution and, as soon as possible, to transmit faithful copies thereof to the Congregation of the Consistory. We will and order that these Letters be firm, valid, and effective, and that they obtain their full and complete effect, and that they be observed by all to whom they pertain, and We decree that if anything should happen concerning these matters by anyone, knowingly or unknowingly, with any authority, it shall be entirely void and of no effect, notwithstanding any contrary provisions, to all of which We hereby derogate. Finally, We wish that the same faith be given to copies of these Letters, whether printed or handwritten, as would be given to these very Letters themselves, provided that they are subscribed

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by a public notary and are provided with the seal of a person constituted in ecclesiastical dignity or office. No one shall be permitted to obstruct those things which have been established by Us in these Letters. But if anyone should presume with reckless audacity to attempt to do so, let him know that he will incur the wrath of Almighty God and of the holy Apostles Peter and Paul. Given from the Castle of Gandulf, near Rome, on the ninth day of the month of August, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church: Cardinal TISSERANT, Chancellor. Father A. I., Dean of the Sacred College, Cardinal PIAZZA. C. Consistorial Secretis, Arthurus Mazzoni, Apostolic Protonotary, Bernardus De Felicis, Apostolic Protonotary. Place: £6 Plumbi Reg. in Cane. Ap. vol. LXXXIV, n. 79.

[*Latin ed. p. 171*]

Acta Pii PP. XII, 171 V, PASSOFUNDENSIS. The College of Canons is established and instituted in the cathedral church of Passo Fundo.

PIUS, Bishop, Servant of the Servants of God, considers it most pleasing to us that whatever pertains to the more suitable administration of individual dioceses, or to the splendor of divine worship, reaches us. For this reason, since Colleges of Canons pertain to the most ancient institution of the Church, and are intended to be readily available to Bishops (whom the Holy Spirit has placed to govern the Church of God, Acts 20:28), and to increase the splendor of the sacred rites through their counsel, we cannot but gladly approve the establishment of such institutions. Therefore, with equal mind, we receive the petition of the venerable Brother Claudius Colling, Bishop of Passo Fundo, who requested that a College of Canons be established according to the norms of law in his cathedral church. Wherefore, having heard the opinion of the venerable Brother Charles Chiarlo, holding the title of Archbishop of Amiden and Apostolic Nuncio in the Brazilian Republic, and with the advice of the venerable Brother of Ours, Cardinal of the Sacred Congregation of the Consistory, and with the consent of all those whose presence is fitting, or who, in any way, consider their presence to be of interest, We, with certain knowledge and by Our supreme authority, decree the following:

We establish and institute a College of Canons in the cathedral church of the diocese of Passo Fundo, which shall be adorned with only one dignity, namely, the Archdeaconate, and shall consist of six Canons, of whom one shall hold the office of Theologian, and the other the office of Prefect for admitting those seeking penance. These dignities, canonries, and offices, even if granted initially, shall be conferred according to the norms of common law. Furthermore, until these dignities and canonries can be increased with a suitable benefit, We grant the faculty that they may also be conferred upon priests who hold another benefice, even if it is connected with the care of Christians. Moreover, We grant that the dignity and the Canons shall be

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bound only on certain days, namely, the Nativity of the Lord, Easter, Pentecost, the Feast of the August Sacrament, and the Assumption of the Blessed Virgin Mary, to perform the divine office and the choral ceremonies which they say.

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis - Official Commentary, on the feast day of the same Blessed Virgin Mary, whom they call "Aparecida," to whose cathedral temple is dedicated, and finally on the Sunday of Palms and the three last days of Holy Week. Furthermore, these Priests, who participate in the Bishop's council and as a sort of Senate, ought to be distinguished by their own insignia, by which they may stand out above others: therefore, We grant to the Dignitaries and Canons of the Church of Passofundensis that, within the limits of their own diocese and in the sacred choral ceremonies, they may wear a black cassock, adorned with violet fringes, gird themselves with a sash of the same violet color, and also wear a rochet, which has sleeves of bright red color, and also a mozzetta made of black, hairy silk, distinguished by red fringes, and at the appropriate time, they may wear a cape made of white fur; and finally, they shall wear violet-dyed shoes. We also wish that the capitular laws, whether according to the common law, or according to those which We have established in these Letters, be established as quickly as possible; which the Bishop shall approve, and the Dignitaries and Canons shall receive them piously. As for all other matters, namely the offices and duties to which cathedral Chapters are bound, and the rights and privileges by which they are adorned, the norms of common law shall be diligently observed; and therefore, after this Chapter is established, the diocesan Consultors, having performed their duty, shall come to an end. All of these things, which We have established, shall be carried out by the venerable Brother Charles Chiarlo, Archbishop with the title of Amida and Apostolic Nuncio in Brazil; and therefore We grant him all the necessary and appropriate faculties for this purpose, and if necessary, may delegate them to any other person, provided that he is constituted in ecclesiastical dignity; or to the one who, at the time when these Decrees are presented, presides over the Nunciature of Brazil. To the same venerable Brother We assign the task of preparing a record of the completed execution and of its faithful examples, and of transmitting them to the Most Holy Congregation of the Consistory, as soon as he is able. We wish these Letters to be firm, valid, and effective now and in the future, and to have their full and complete effect, and to be observed by all those to whom it pertains, and We decree it. If, however, anything contrary to what We have established should happen, knowingly or unknowingly, by anyone, with any authority, it shall be entirely null and void; notwithstanding any contrary things, to all of which We derogate by these Letters. We wish that copies of these Letters, whether of the place, or printed, or handwritten,

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may have the same full validity as these very Letters; provided, however, that they are signed by a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. Finally, to no one.

[*Latin ed. p. 173*]

Acta Pii PP. XII 173, let it be permitted to adhere to those things which have been established through Our Letters. But if anyone should have dared to do so rashly, let him know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given from the Arch of Gandulf, near Rome, on the twelfth day of the month of October, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Sacred Roman Church, the Chancellor, His Eminence Cardinal T[iberius] S[eraphicus] Er[nesti] Ant[onius], Dean of the Sacred College, Father A. I. Card. Piazza, Secretary of the Sacred Congregation, Archbishop titular of Selene, in Is., Dean Protonotary Apostolic, Francis Hannibal Ferretti, Protonotary Apostolic, Place © Plumbi Reg. in Cane. Ap., vol. LXXXIV. n. 84. APOSTOLIC LETTERS CONCERNING THE CHURCH OF THE BLESSED VIRGIN MARY, ASSUMED INTO HEAVEN, LOCATED ON THE MOUNTAIN (”PLAIN”) WITHIN THE TERRITORY OF THE ARCHDIOCESE OF SALZBURG. PIUS PP. XII For the perpetual memory of this matter. — The Solace of the Afflicted and also Assumed into heavenly glory, the Blessed Virgin Mary, in the Temple, above the pleasant mountain ”Plain,” which they call, near Salzburg, is adorned with religious observances and is there a refuge of salvation and a protection for the faithful. The praises of this edifice have been especially spread abroad because of the Image of the same Mother of God, before which, pouring forth prayers, the most devoted worshippers of the Divine Generator have repeatedly experienced a wonderful abundance of heavenly gifts. This Image, which formerly existed in Ratisbon and, in the year 1652, was first placed on the highest hill, after some events, was restored in the year 1732, and, after nearly six decades, by Our blessed predecessor, Pope XIV, was redeemed with a golden diadem, by his name and authority. In place of the wooden shrine, which had been there for some time, and of the smaller temple, later constructed in eight angles, Maximilian de Kuenburg, Archbishop of Salzburg, in the year 1671, took care to have a new and larger church built of that kind, so that...

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis – Commentators are accustomed to using ancient terminology. Two sacred towers, a high chamber, and statues of marble adorn it not insignificantly; furthermore, the largest altar, distinguished by four twisted columns, the Tabernacle covered with gilded bronze, and images of the Saints, greatly enhance the splendor and

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ornamentation of this temple, entrusted to the monks of the Order of Saint Benedict. Moreover, that the faithful might be more and more drawn to venerate the Queen of Heaven each day, the Venerable Brother Andreas Rohracher, Archbishop of Salzburg, made supplications to Us, so that We might grant this temple the title and status of a Minor Basilica. These pious requests, which are most pleasing to Us, given that men, tossed about by the storms of this age, may flee to the Mother of God, We gladly resolved to hear. Therefore, after consultation with the Sacred Congregation for Sacred Rites, having considered all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby, with the force of these present letters, perpetually and irrevocably, consecrate the Church dedicated to the Blessed Virgin Mary, assumed into Heaven, on the mountain called "Plain," within the territory of the Archdiocese of Salzburg, and We elevate it to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to that title. Notwithstanding any contrary provisions. These things We decree, establish, and ordain, so that these present letters shall remain firm, valid, and efficacious forever; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall now and henceforth fully observe them; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and nullified, if anyone, by any authority whatsoever, knowingly or unknowingly, should attempt to do otherwise concerning these matters. Given from the Palace of Gandulf, under the Fisherman's ring, on the twentieth day of the month of September, in the year 1951, in the thirteenth year of Our pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal Gildo Brugnola, Prefect of the Office for the Dispatch of Pontifical Diplomas.

[*Latin ed. p. 175*]

Acta Pontificii Pauli XII, no. II. SANCTUS FRANCISCUS ASISINAS, PAROCHIA LOCI (LLAVALLOL), INTRA FINES v ARCHIDIOECESIS PLATENSIS POSITAE, PRAECIPUUS CAELESTIS PATRONUS CONSTITUITUR. PIUS PP. XII, ad perpetuam rei memoriam.

Asisinas civis, Sanctus Franciscus, iam dudum orbi quasi praeclara lux affulsit, ut qui Evangelii praecepta diligentius ipse sit exsecutus et ad virtutem vocarent homines, saeculi caligine obtectos. Nihil igitur mirabile quod Christifideles haud intermisso studio eum excolunt atque rebus in arctis sibi adoptant Patronum. Ex quorum numero sunt loci « Llavallol », intra Platensis Archidioecesis fines, incolae, praesertim sacrorum administri, magistratus, curialium consociationum sodales, qui « pauperi Asisinati » peculiarem adhibent reverentiam. Hi ergo preces ad Nos deferendas curaverunt ut se in tanti Caelitis fidem tradere dignaremur. Quae vota, Venerabilis Fratris Thomae Solari, Archiepiscopi Platensis,

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amplo commendationis officio suffulta, benigne statuimus explere.

Audito igitur Venerabili Fratre Nostro Clemente, Sanctae Romanae Ecclesiae Cardinali Micara, Episcopo Veliterno ac Sacrae Rituum Congregationis Pro-Praefecto, omnibusque attente perpensis, certa scientia ac matura deliberatione Nostra deque Apostolicae potestatis plenitudine, harum Litterarum vi perpetuumque in modum, Sanctum Franciscum Asisinatem, Confessorem, paroeciae loci « Llavallol », intra fines Archidioecesis Platensis positae, praecipuum apud Deum Caelestem Patronum constituimus ac declaramus, omnibus adiectis honoribus et privilegiis liturgicis, quae principalibus locorum Patronis rite competunt. Contrariis quibusvis nihil obstantibus.

Haec edicimus, statuimus, decernentes praesentes Litteras firmas, validas atque efficaces iugiter exstare ac permanere; suosque plenos atque integros effectus sortiri et obtinere; illisque ad quos spectant, seu spectare poterunt, nunc et in posterum, plenissime suffragari ; sicque rite iudicandum esse ac definiendum; irritumque ex nunc et inane fieri, si.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis – nothing different, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given from the Palace of Gandulf, under the seal of the Fisherman, on the fourth day of the month of October, in the year 1951, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal Gildo Prugnola, Prefect of the Congregation for Affairs of the Public Church, regarding the dispatch of Pontifical Diplomats, the Parochial Church dedicated to the Most Holy Heart of Jesus in the city and diocese of Gratianopoli, is raised to the title and honors of a Minor Basilica. PIUS PP. XII. For the perpetual memory of this event. — By religious devotion to the Most Holy Heart of Jesus, in the city and diocese of Gratianopoli, the curial church, although not of ancient foundation, is, nevertheless, due to the splendor of the divine rites, the frequentation of the Christian people, the zeal of pious associations, its size and the artistic works with which it is already adorned, rightly considered to be among the most sacred buildings, deserving of a special honor from the Apostolic See. In the year 1918, it was begun to be built in a manner proper to Basilicas, and soon gained fame for the excellent qualities, which we have briefly touched upon. Therefore, that the devotion to the Most Holy Heart of Jesus might receive greater increase, and that the dignity of this church might be further enhanced, a beloved son of the same parish, the parish priest, presented humble petitions to Us, that We might grant it the title and status of a Minor Basilica. These petitions, presented by the Venerable Brother Alexander Caillot, Bishop of Gratianopoli, supported by a letter of commendation, We have decided to fulfill with a willing heart. Wherefore, having also heard the Venerable Brother Clemente, Cardinal Micara, of the Holy Roman Church, Bishop

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of Veliterno, and Prefect of the Congregation for Sacred Rites, and with certain knowledge and mature deliberation, and with the fullness of Our Apostolic power, by the force of these letters, and perpetually, We bestow and adorn the parochial church, dedicated to the Most Holy Heart of Jesus in the city and diocese of Gratianopoli, with the title and honors of a Minor Basilica, with all the rights and privileges that are attached to churches of this rank.

[*Latin ed. p. 177*]

The Acts of Pope Pius XII, numbered 177, with the aforementioned insignia, rightfully belong to it. Nothing whatsoever can obstruct this. We decree, establish, and decide that these present Letters shall forever remain valid and effective; that they shall fully and completely produce and obtain their intended effects; and that they shall fully suffice and shall suffice in the future for those to whom they pertain, or who may pertain to them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment and forever, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given in Rome, at St. Peter's, under the Fisherman's ring, on the sixteenth day of the month of June, in the year 1952, in the fourteenth year of Our Pontificate.

By special mandate of the Most Holy Cardinal, entrusted with the public affairs of the Church, Gildo Brugnola, Prefect of the Pontifical Diplomatic Office, dispenses the following:

Regarding the declaration of the Most Holy Virgin Mary, Mother of Mercy, as the principal celestial patron of the entire Interamna diocese, together with St. Valentine, P.M.

PIUS PP. XII. For the perpetual memory of this matter.

For the perpetual memory of this matter: The Blessed Virgin Mary, devoutly invoked, who is the Mother of the human race, opens the bosom of mercy to those afflicted in this life and embraces them with diligent charity. Examples of her benevolence have been demonstrated by the illustrious city of Interamna, in the busy and industrious region of Quarten, which, as is said, has been illuminated by certain miracles and enriched with extraordinary gifts. Therefore, her Image, depicted with the utmost beauty of colors by Charles Maratta, as they say, and preserved in the revered chapel of the principal temple, is so revered by the citizens of that city and the inhabitants of the surrounding region that they adorn it with perpetual honors, and, especially in the month of May and on the principal feast day, which is celebrated annually on the Saturday before the second Sunday of July, pilgrims flock to it in great numbers.

As piety towards the Blessed Virgin Mary, Mother of Mercy, continues

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to grow daily...

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis — The official commentary did not inappropriately bestow this appellation; it came to pass that, in the year 1937, through the consultation of the Petrine Canon Regulars, Our Beloved Son, Nicholas, Protoprotodeacon of the Holy Roman Church, Cardinal Canali, surrounded by the rejoicing people, redeemed the Image with a golden diadem. The singular cult of this image was celebrated for the first time in a semiannual manner, in the year immediately preceding, through the study and diligence of the Venerable Brother John Baptist Dal Prà, Bishop of Interamna and Narni, in the presence of a most illustrious assembly of prelates and a multitude of acclamating faithful, to which memorable gathering the aforementioned learned Cardinal presided. Taking advantage of this occasion, all, whether Canons of the Temple or other ministers of the sacred rites or lay orders, unanimously decided to adopt the Blessed Virgin Mary, Mother of Mercy, as their celestial Patron, together with Saint Valentine, Pope and Martyr. Indeed, already in the year 1907, the entire clergy of Interamna, presenting the wishes of the faithful, numbering twelve thousand, had requested that this diocese be dedicated to the Mother of God, bearing that very name. This matter, which was not explained at that time, the Venerable Brother, whom we mentioned, announcing the desired Marian celebration of the preceding year, asked us to deign to declare the Blessed Virgin Mary, Mother of Mercy, as the celestial Patron of the entire diocese of Interamna, together with Saint Valentine. We, to whom it is incumbent to greatly increase the devotion to the most venerable Mother of God, willingly decided to comply with such wishes. After having conferred with our Venerable Brother Clement, Cardinal Micara of the Holy Roman Church, Bishop of Veliterno, and the Pro-Prefect of the Congregation for Sacred Rites, having carefully considered all matters, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by these letters, perpetually and forever, We confirm, or rather, We establish and declare, the Blessed Virgin Mary, Mother of Mercy, as the principal celestial Patron of the entire diocese of Interamna, together with Saint Valentine, Pope and Martyr, with all the liturgical honors and privileges that rightfully belong to the principal Patrons of dioceses. Notwithstanding any contrary things. These things We decree, We establish, We ordain, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that anything to the

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contrary shall be null and void from now on.

[*Latin ed. p. 181*]

Acta Pontificii Maximi XII, 181. ALOQUIUM ad docentes et alumnos Collegii Brugensis, vulgo "Collège d'Europe" nuncupati.

"Domini, vos scitis quam semper libenter accipio legatos scientiae, et praesertim illos qui, mente recte disposita ad summum bonum humanitatis, labores suos ad aedificationem mundi melioris et pacis perpetuae dirigunt. Quare, honoris quod hodie a Professoribus et Discipulis Collegii Europae mihi offertur, me gaudet valde, et vobis volo dicere quam magnum interesse tribuo operibus vestris.

Cum, post bellum ultimum, principes certorum civitatum decreverunt institutiones internationales constituere, quae pacem ordinarent, experientia saevissima saeculi praeteriti gravabat suas deliberationes, et eos semper recordabatur quod non sufficiunt ideae generosae ad certas res ad successum perducendas. Realitas practica unitatis Europaeae, cuius urgentiam omnes praesagiebant, et ad quam instigative tendebant, obvium facta est duobus impedimentis majoribus, unum intrinseco statui, alterum psychologico et morali. Primum comprehendit seriem problematum oeconomicorum, socialium, militarum et politicarum. Membri qui desiderant se coniungere, inveniuntur in gradibus diversis, tam in plano rerum naturalium et progressus industrialis quam in plano realitationum socialium: non poterunt vitam communem incohaturum nisi si primum curaverint medios ad aequilibrium totius conservandum.

Sed, plus urgentis, manifestatur necessitas illius quae dicitur "spiritus Europaeus," conscientia unitatis internae, fundata non in satisfactione necessitatum oeconomicorum, sed in perceptione valorum spiritualium communium, perceptione tam clara ut iustificet et semper vivam servet firmam voluntatem vivendi coniuncti.

Ad studium huius duplici problematis Collegium Europae constitutum est, et sola consideratio finis persequendi satis est ad lucem ducendam significationem veram operum vestrorum. Preparare viros qui poterunt haec quaestiones intra diversos organismos responsables tractare, solutiones viabiles proferre, quamquam saepe magnae sunt differentiae in sententiis et opinionibus, et praesertim, ad res ad bonum ducere, *Habita die Io Martii mensis anno MCCCCLVIII."

[*Latin ed. p. 182*]

182 Acts of the Apostolic See - An Official Commentary, drawing from the sources of European spirit, and becoming its qualified protagonists, is not an easy task. We are pleased that men have been found who dared to undertake it and pursue it with the patient hope that ensures its beginnings. As We cannot detail its many aspects, We would like to emphasize at least one, because it touches upon Our dominant concerns and the daily cares

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of Our mission as Shepherd of souls. We have just spoken of the European spirit. There is no doubt that it must constitute a fundamental objective, without which nothing solid can be built. May We be permitted to emphasize the conditions for its emergence. It is readily recognized that serious concessions will be required of all partners in a united Europe. Transfer of industries, adaptation of the workforce, fluctuations and difficulties in certain sectors of production; these are some of the eventualities that governments and peoples will have to face. These difficulties may be temporary, but also lasting; it is not certain that they will always be compensated in the short term by economic advantages, just as, already within a country, the poorer regions only enjoy a comparable standard of living thanks to the contribution of the wealthier regions. Therefore, it will be necessary to have the public opinion of each nation accept renunciations, perhaps permanent ones, to explain its necessity to them, to inspire in them the desire to remain united with others despite this, to continue to help them. One can imagine the natural reaction of selfishness, the almost instinctive withdrawal, a dangerous weapon in the hands of opponents and all those whose ambiguous goals are well served by the quarrels of others. Therefore, from the very beginning, one must be convinced of this: the prospect of material profits will not guarantee the will to make the sacrifices necessary for success. Sooner or later, it will prove illusory and deceptive. Then, the interests of common defense will be invoked: undoubtedly, fear easily provokes a violent reaction, but, as a rule, it is rather brief and lacking in constructive force, and is not capable of channeling and coordinating diverse energies in the service of a common goal. If one seeks solid guarantees for collaboration between countries, as indeed for all human collaboration, in the private or public sphere, in restricted circles as well as on an international scale, only values of a spiritual order will prove effective, only they will allow us to triumph over the vicissitudes that chance circumstances or, more often, the malice of men are quick to bring about.

[*Latin ed. p. 183*]

By the authority of the Most Holy Pope Pius XII, in the year 183, concerning the relations between nations, as between individuals, nothing endures without a true friendship. Such a sentiment, it must be said, is not created in a few years, nor by artificial means. But thanks be to God, this sentiment already exists, albeit somewhat languid here and there, too little aware of itself, too little cognizant of its own resources and its incomparable power. We desire only the splendid testimony of generosity as proof, which, very recently, aroused the outpouring of aid to the victims of the floods. It is necessary to rejoice in this sign of true disinterestedness, of true mutual understanding, of an effective will to collaborate for the defense, not of mercantile profits, but of authentic human values. It falls to you, as specialists in European affairs, to examine the causes and the psychological underpin-

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nings of these attitudes. It does not escape us that, while the Roman Empire laid the first legal and cultural foundations of Europe by spreading Greco-Latin civilization, Christianity shaped the soul of the peoples; it brought forth in them, despite their most marked differences, the distinctive traits of the free person, the absolute subject of law and responsible before God, not only for their individual destiny, but also for the fate of the society in which they are engaged. In this conviction are rooted respect for others, a sense of their inalienable dignity, and the mutual aid that is due to each other, in order to safeguard and promote those goods that all the riches of the earth cannot buy. These sentiments, still too confused at present, it is important to stir up, to illuminate in all their aspects, to spread them among the masses, to allow them to be translated into actions analogous to those that we have just admired. The will to live together, which will cement the Europe of tomorrow, will not falter in the face of the external dangers that threaten it; but rather than being pushed towards this goal, somewhat against its will, is it not better that each be drawn to it by a positive element? Elements of this kind are already found in the economic and political spheres. A united Europe aims to guarantee the existence of each of its members and of the whole that they constitute, to foster economic prosperity, so that its political power may be able to command the respect that is due to it in the concert of world powers. This is certainly a positive and commendable goal of the present efforts towards a united Europe. What We have already emphasized on other occasions, We believe We can repeat before you, because it is a con-

[*Latin ed. p. 184*]

184 Acta Apostolicae Sedis - Commentarium Officiale: Quod experientia confirmavit in nobis, non solum de anno in annum, sed, ut ita dicendum est, de mense in mens: praeter illud finem oeconomicum et politicum, Europa unita debet se imponere missionem affirmationis et defensionis valorum spiritualium quae, olim, fundamentum et sustentationem ipsius existimationis constituerunt, quae olim vocationem habebat ad alias partes terrae et ad alias gentes transmittere, et quae nunc, per laborem arduum, debet quaerere ad se ipsam salvandam: volumus dicere fidem Christianam autenticam ut fundamentum ipsius civitatis et ipsius culturae, sed etiam omnium aliarum. Hoc dicimus manifeste, quia timeamus ut Europa, sine hoc, non habeat vim internam ad conservare, contra adversarios potentiores, non solum integritatem ipsius idealium, sed etiam ipsam libertatem terrenam et materialem. Non sine causa Collegium Europae sedem elegit in urbe plena praeteriti, et gaudemus hoc sublinere, praeteriti Christiani. Ut pax aquarum eius tranquillarum sit symbolum illius quae laboratis ad confirmandam, reddendo hominibus hodiernis conscientiam affinitatum eorum, adiutando eos ad necessaria renuntiationes, gratia attractionis vocationis quae eis adhuc promittit conquestas inestimabiles. Ut Dominus

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dignetur protegere personas vestras, familias vestras et labores vestros, in via boni.

[*Latin ed. p. 185*]

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

185

ACTS OF THE SUPREME HOLY CONGREGATION

OF THE HOLY OFFICE

DECREE

On the 4th day of the week, January 7, 1953,

In the general session of the Supreme Holy Congregation of the Holy Office,

The Most Reverend and Venerable Cardinals, entrusted with safeguarding the matters of faith and morals,

after the vote of the Most Reverend Consultors,

condemned and ordered that the following book be placed in the Index of Prohibited Books:

Les événements et la foi 1910-1952 (Jeunesse de l'Eglise),

Editions du Seuil, Paris.

And on Saturday, the day following the 5th day of the week, March 14, 1953,

Our Most Holy Lord, Pope Pius XII, by the divine Providence,

in an audience granted to the Most Reverend and Venerable Cardinal Prefect of the Holy Office,

approved, confirmed, and ordered the publication of the resolution presented to Him by the Most Reverend Fathers.

Given at Rome, from the Offices of the Holy Office, on March 16, 1953.

M. Crovini, Notary I

PROVISIONS FOR CHURCHES

Our Most Holy Lord, Pope Pius XII, by the divine Providence,

by successive decrees of the Sacred Congregation Consistorial,

has provided for the following churches, each with a new pastor, namely:

on December 18, 1952:

— He appointed the Most Reverend Father Hannibal Muñoz Duque, formerly Bishop of Sucre and of Saint Giles, as the Prefect of the Cathedral

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Church of Bumangué, recently established.

on January 28, 1953:

— He appointed the Reverend Albert Castelli, canon of honor of the metropolitan Chapter of Milan, and professor at the Cattolica University, as the titular bishop of the Church of Jerichunt.

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - Commentary • Official: Jesus, whom He appointed as Auxiliary to the Most Reverend Adeodatus Ioannes S. R. E. Cardinal Piazza, Bishop of Sabina and Poggio Mirteto, on February 7, 1953. — To the titular bishopric of the Church of Aulona, the Reverend William Sedlmeier, canon of the Rottenburg cathedral chapter, whom He appointed as Auxiliary to the Most Reverend Joseph Leiprecht, Bishop of Rottenburg, on February 10, 1953. — To the metropolitan Church of Manila, the Most Reverend Ruphinus Santos, hitherto titular Bishop of Barcaeum. — To the cathedral Church of Kerry, the Most Reverend Dionysius Moynihan, hitherto Bishop of Ross. — To the titular bishopric of the Church of Cea, the Reverend Lawrence B. Casey, pastor of the cathedral church of Rochester in America, whom He appointed as Auxiliary to the Most Reverend James Edward Kearney, Bishop of Rochester in America, on February 10, 1953. — To the titular bishopric of the Church of Rhaedestena, the Reverend Emmanuel Alphonsus De Carvalho, of the archdiocese of Braga, whom He constituted as Coadjutor with right of succession to the Most Reverend William August Da Cunha Guimarães, Bishop of Angra, on February 12, 1953. — To the titular bishopric of the Church of Medelitan, the Reverend Marinum Bergonzini, prelate of the metropolitan chapter of Modena and Chancellor of the archiepiscopal curia, whom He appointed as Auxiliary to the Most Reverend Caesar Boccoleri, Archbishop of Modena and Abbot nullius of Nonantulana, on February 14, 1953. — To the cathedral Church of Versailles, the Most Reverend Felix Guiller, hitherto Bishop of Pamiers (-Couserans-Mirepoix). on February 17, 1953. — To the titular bishopric of the Church of Sophen, the Reverend Patrick Harman Shanley, Apostolic Administrator of the Territorial Prelature of Infanta, whom He constituted as Prelate nullius of Infanta, on February 20, 1953. — To the cathedral Church of Socorro y San Gil, the Most Reverend Peter Joseph Rivera Mejía, hitherto titular Bishop of Edistiana. — To the cathedral Church of Barranquilla, the Reverend Francis Gallego Pérez, pastor in the city of Yarumal, diocese of Santa Rosa de Osos, on March 10, 1953. — To the cathedral Church of Anagni, the Reverend Henri cum a S. Teresia, of the Order of the Discalced Carmelite Friars, in the world Romulus Compagnone, professor of dogmatic theology in the theological faculty of the International College of the Order of the Discalced Carmelite Friars, and examiner of the Sacred

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Congregation of the Holy Office.

[*Latin ed. p. 187*]

The Sacred Consistorial Congregation II of Kerry and Aghadow, DECREE CONCERNING THE CHANGE OF NAME. Having recently been requested by the Apostolic See that the dioceses of Kerry and Aghadow henceforth, abandoning the other title, be called only Kerry, the Most Holy Pope Pius XII, through Divine Providence, has deigned, by this present Consistorial Decree, to benignly decree that the aforementioned diocese henceforth be called only Kerry. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 20th of December, 1952. [Signature] Fr. A. I. Card. PIAZZA, Bishop of Sabina, and Mandelen, Secretary. L. S. I. Ferretto, Advisor.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. CONCERNING SALISBURY - ARCIS VICTORIAE. DECREE OF DIVISION AND UNION. Whereas, by a decree issued this day in Southern Rhodesia, this Sacred Congregation for the Propagation of the Faith had erected the Apostolic Prefecture of Umtalien, consisting of parts of the territory formerly belonging to the Apostolic Vicariate of Salisbury, entrusted to the Society of Jesus, and also to the Apostolic Vicariate of Arcis Victoriae, entrusted to the Society of Missionaries of the Outside World of Bethlehem in Switzerland, and therefore the aforementioned Apostolic Vicariate of Arcis Victoriae remained excessively diminished in its territory, and in the part of the territory of the Apostolic Vicariate of Salisbury, which bears the names ”G velo” and ”Selukwe,” it was deemed fitting to proceed with a new definition of the boundary between the two Vicariates, as mentioned above. Therefore, this Sacred Congregation...

[*Latin ed. p. 188*]

Acts 188 of the Apostolic See – Official Commentary concerning ”Gwelo” and ”Selukne,” which until now belonged to the Apostolic Vicariate of Salisbury, decided to separate them from the Apostolic Vicariate of Salisbury and to annex them to the Apostolic Vicariate of Victoria Falls. This decision of the Sacred Congregation for the Propagation of the Faith was ratified and confirmed by the Cardinal Prefect of the same Sacred Congregation, exercising the special faculties granted to him by the Most Holy Pope Pius XII, Divine Providence, on October 11, 1952; therefore, the aforementioned territory of ”Gwelo” and ”Selukwe” was separated from the Apostolic Vicariate of Salisbury and annexed to the Apostolic Vicariate of Victoria Falls, and the present Decree was ordered to be drawn up concerning this matter. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on February 2, in the year of Our Lord 1953. P. L. Card. FUMASONI BIONDI, Prefect. fB s. C. Corvo, Under-Secretary.

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SACRED CONGREGATION OF RITES

CONCERNING THE VICARIATE APOSTOLIC OF RAUBALEN.

BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE SERVANTS OF GOD, MATTHAEU RASCHER, OF THE CONGREGATION OF MISSIONARIES OF THE HOLY CHILD JESUS AND ASSOCIATES, ALLEGEDLY KILLED IN HATRED OF THE FAITH.

REGARDING THE QUESTION: Whether a commission for the introduction of the cause should be appointed in this case and to what effect.

The entire economy of the sanctification of man consists in this, that he, responding to divine grace, while he lives, becomes similar to Christ in suffering, so that he may be crowned with similar glory in the heavens, as the Apostle teaches: "And we know that to them that love God all things work together unto good: to such as, according to his purpose, are called to be saints." For those whom He has predestined, He has also called, that they may be conformed to the image of His Son, that He might be the firstborn among many brethren (Rom. 8:28-29).

In the Servants of God, of whom we have just spoken, divine "grace in me hath not been void," and, exhibiting the example of this impulse, they made themselves worthy to become like Christ in suffering, and therefore like Him in glory.

[*Latin ed. p. 189*]

The Sacred Congregation of Rites, number 189, commemorates these ten servants of God, who, attentive to the glory of Christ and the salvation of the souls of so many infidels, having forsaken the comforts of their homeland and their lives, embraced the missionary life among cruel, barbarous, and cannibalistic peoples, "to give Christ or to give blood." They gave Christ and blood. Now, let us consider a few things about each of them:

1. Matthew Rascher was born on November 12, 1868, in the town of Sambach in Bavaria. In 1889, he pronounced his first vows in the Congregation of the Missionaries of the Most Sacred Heart. Ordained a priest on July 15, 1895, he arrived at the Apostolic Vicariate of what was then Nova Pomerania, now Rabaul, in Oceania, on September 23 of the same year, reaching his destination on November 16. He established himself in the place called "Vunamarita." He began a friendship with the fierce Baining people, established the station of Saint Paul, and gathered there those converted to the faith, governing them according to similar rules as those by which the most famous Reductions of Paraguay were governed by the Fathers of the Society of Jesus. Albertus H, the German Governor, granted him extensive authority. He desired martyrdom; when recognized by a

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native and, by the will of another native, he was to be killed, he responded: "If he wishes to kill me, I will perish for Jesus; for Jesus has sanctified one man and one woman, so that no one should take two wives."

2. Father Henry Rutten was born in Tilburg, in the Netherlands, on January 30, 1873; he entered the same Congregation on November 21, 1893; promoted to the priesthood on August 5, 1900, he went to the same mission two months later.

3. Brother Aloysius (Francis Joseph Bley), of the Order of Cistercians, reformed. He was born in Haltern (Westphalia) on January 25, 1865. He had been sent to establish a new monastery in Nova Pomerania. In the meantime, he worked alongside one of the Missionaries of the Most Sacred Heart in building the Church of Saint Paul. He was of the sweetest disposition: indefatigable in his work. He desired martyrdom.

4. Brother John Schellekens was born in Osterwijk, in the Netherlands, on February 26, 1873. He entered the Congregation of the Missionaries of the Most Sacred Heart on December 8, 1894. In September 1899, he was sent to Nova Pomerania, and on the day of his death, he was with others near the Church of Saint Paul, which was about to be consecrated.

5. Brother Edward Plaschaert was born in Overslag, in Belgium, on July 17, 1871, and joined the Congregation of the Missionaries of the Most Sacred Heart on December 8, 1894. In December of 1900, he arrived in the same Vicariate. He was found in the Church of Saint Paul on the day of his death.

6. Sister Anne (Catherine Utsch) was born on November 15, 1887, in Mundersbach, in Rhenish Prussia, and on March 25, 1901, entered the Institute of Missionaries.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - Official Commentary of the Congregation for the Propagation of the Faith. The community of Hiltrup joined. Having received the diploma of nursing, on November 1st, 1902, she arrived in Pomerania and entered the house of St. Paul as a novice. 7. Sister Sophia (Anne Schmith), born in Mulben (Baden) on October 26th, 1879. She gave her name to the Institute on February 2nd, 1902. She also received the nursing diploma and was sent to the same Apostolic Vicariate. 8. Sister Agatha (Elizabeth Rath), born in Senden (Westphalia) on May 13th, 1877, made her profession in the same Institute on August 15th, 1901, and arrived at the mission on March 18th, 1904. 9. Sister Angela (Guilelma Balta), born in Zalesczycki (Galicia) on October 7th, 1875. She made her first vows in the same Institute on May 13th, 1902. She had taught music and history in the past. Sent to Pomerania, she prayed daily for the attainment of martyrdom. 10. Sister Agnes (Catherine Holler), born on August 31st, 1881 in Ruhmansfelden (Bavaria), joined the same Institute on March 25th, 1901; she arrived

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in Pomerania on November 1st, 1902. In the Institute, she taught letters, art, and music. On August 13th, 1094, through a secret conspiracy initiated by the native To Mari, nine people were killed at St. Paul's: Father Rutten, however, was killed in the place called Nacharunep. However, it seems doubtful that these individuals actually suffered martyrdom, as the fame of martyrdom prevalent in the area confirms this. Indeed, To Mari himself, having been redeemed from slavery through the efforts of Father Rascher, was converted to the faith and received baptism from Father Bernard Bley, a missionary of the Congregation for the Propagation of the Faith. This man, endowed with a keen intellect and capable of accomplishing much, had gained the confidence of the servants of God. He assisted his wife, but, driven by a lustful love, he rejected his wife and attached himself to another woman, who was already bound by the bonds of marriage. No missionaries made any effort to dissuade him from this sin, but in vain. For To Mari, moved by diabolical hatred, decided to kill them. It is the custom among the Baining people to kill not only the head of the family or society, but also all members of that family or society. In order to carry out this terrible deed, he drew in several others into the conspiracy, imposing a strict secret upon them, and assigned each one specific victims, so that, upon a given signal, they would kill the victims. Thus, on August 13th, 1904, To Mari attacked Father Rascher and killed him, and also killed Sister Anne and Brother Aloysius Bley. At the same moment, Sister Sophia, Father John, Father Edward, Sister Agatha, Sister Angela, and Sister Agnes were attacked and killed by designated assassins. Father Rutten, in Nacharunep, while reading the acts of the martyrs, was killed by another assassin, who...

[*Latin ed. p. 191*]

The Sacred Congregation of Rites, in its deliberations, has found that these individuals were indeed slain, and their deaths were accompanied by benefits. Therefore, at that very moment, these martyrs offered their living bodies as a holy sacrifice, pleasing to God (cf. Romans 12:1). It is permissible to consider these ten true martyrs of Christ, even though they were unexpectedly killed, contrary to the dispositions of mind that each of them held beforehand; for they had traveled on a mission among cruel, indeed anthropophagous, infidels, and, as is evident from the records, our master of the forum, Lambertini, provides a strong argument for this. Speaking of the necessary acceptance of martyrdom by the will, he teaches: "Actual [consent] is [best], optimal;... virtual [consent] suffices, provided it is not retracted (and influences action); also habitual, for example, if someone had desired martyrdom, and afterward, without thinking about it, but preaching or doing something meritorious, was killed by ambush out of hatred for the faith, etc." And a little further on: "The same would be said of one who was killed while sleeping, if he had previously had a formal will to undergo martyrdom" (De Serv. D. beatif. etc., I. III, c.

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XVI, n. 5). With these considerations in mind, the martyrdom, namely the killing of these ten, is evident; it is also evident, whether from the side of the tyrant or from the side of the victims. For Mari, from whom the other assassins depended, wished to kill the others because they were teaching the sanctity and unity of marriage, and were condemning his adultery, as is the unanimous consensus of witnesses, including adulterers. Also, from the side of the victims, because not only the priests, but also other missionaries, and even the nuns, were teaching the same thing, namely "it is not permitted," and were ready to shed their blood for the faith and for the law of Christ. The martyrs are held in esteem by the very indigenous people, as is evident from the reputation that prevails among them. Recognizing this concord in the martyrdom, an ordinary process was conducted in the Apostolic Vicariate of Rabaul from 1933 to 1935, with interrogatories (in 1934) in the curias of Banialucen, Rockf ord dien, and Monasterien, regarding the fame of the martyrdom, and regarding the written and oral decrees of obedience concerning the non-observance of the cult of the Servites. Several letters were presented to the Supreme Pontiff, requesting the introduction of the cause, signed by the Archbishops, Bishops, Generals of Orders or Congregations, and the General Superiors of the Daughters of Our Lady of the Sacred Heart. On December 3, 1944, after considering the documents, this Sacred Congregation decreed that nothing stood in the way of proceeding further. On the 2nd...

[*Latin ed. p. 192*]

Acts 192 of the Apostolic See – Commentary. On the 1st of May of this year, at the urgent request of the Reverend Father Emilio Costanzi, General Postulator of the Congregation for the Propagation of the Faith, the undersigned Cardinal, Pro-Prefect, in an ordinary meeting of the Sacred Congregation, proposed the following question for discussion: Whether a commission should be signed, in this case and for this purpose, regarding the introduction of the cause, and he presented it. After hearing the report of the Reverend Fathers, and after the votes of the Official Prelates were heard, and after hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, it was decided to respond: That the commission should be signed, if it pleases the Most Holy. Furthermore, after the same Cardinal presented a report, signed on the aforementioned date, to the Most Blessed Father, His Holiness, having approved the response of the Reverend Fathers, deigned to sign the commission for the introduction of the cause of the Servants of God, Matthaei Rascher and his companions. Given in Rome on the 13th of June, in the year of Our Lord 1952. C. Card. MICARA, Bishop of Velletri, Pro-Prefect. L. ©S. f A. Carinci, Archbishop of Seleucia, Secretary.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, RAPHAELA DE YBARRA, WIDOW OF

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VILALLONGA, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF ANGELIC GUARD.

ON THE QUESTION: Whether a commission should be signed, in this case and for this purpose.

The Merciful God, who desires that all men should be saved (1 Timothy 2:4), shows the safe path to salvation, saying: "Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24). This invitation calls all, but few respond perfectly to it; and those are the ones who, moved by His love, having despised all earthly things, generously dedicate themselves to divine service for His glory and for the salvation of souls. In this matter, the Servant of God, Raphaela de Ybarra, widow of Vilallonga, presents us with a wonderful example. And indeed, on the 16th of January of the year 1843, by Gabriele de Ybarra Gutiérrez de Cabiedes and Maria de Rosario de Arambarri-Mancebo, noble and pious individuals...

[*Latin ed. p. 193*]

The Sacred Congregation of Rites records that in Weringhof, born to Flaviobrigae (Bilbao), was Raphaela, who on the following day was reborn through the sacred waters of baptism. At the age of two, she was anointed with the sacred chrism; and eleven years later, she first approached the sacred table. She studied at home and in Baiona. At the age of eighteen, she married a pious and wealthy man, Joseph de Vilallonga. Established in marriage, she conducted herself most piously; she diligently performed all duties towards her husband, her children, and the servants in her household, setting an example for all. She lived thirty-seven years in marriage, making great spiritual progress. It is astonishing that, with the consent of her husband and spiritual director, in the year 1890, she took three religious vows, adding a fourth, the most arduous, which seemed most perfect to her. She faithfully observed these vows. Although wealthy, she led a very poor life, but she generously contributed to seminaries, hospitals, almshouses, poor families, and other pious works. To maintain obedience, she chose a pious lady from among her servants, to whom she wished to submit. She also lived a most pure life. She deeply loved her husband, who repaid her with similar love. She bore seven children; but two died at a young age; she instructed them with so much love, prudence, and piety, that their commendable lives testified to it. She welcomed into her home the five children of her deceased sister, and cared for them as their mother, with equal devotion. She afflicted her body through the study of penance, fasts, and other austerities. She nourished her soul daily by receiving the Body of the Lord, and through constant prayer, she raised her mind to heavenly things, drawing strength from this for so many and such works. There was no kind of misery to which she did not readily offer her help, with works and with money. Moved by zeal for the salvation of souls, she declared war

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on sin; and, in particular, with remarkable diligence and great expense, she devoted herself with all her strength to rescuing women from the mire of vice, and girls from dangers. For this purpose, she founded a college, which was the beginning of the Institute of the Sisters of Angels, which she herself founded and directed for the preservation and perseverance of young girls in danger; but, retaining her family and other duties, she could not fully join it, nor after her husband peacefully departed this life on May 8, 1898, to the Lord, after having lived so piously. It is difficult to express how many labors she endured in this ministry; how much mockery, derision, calumny, danger, and pain she suffered: but, trusting in God, she overcame all things with courage, for the love of God and for the glory of God, and for the salvation of souls. Shortly after the death of her husband, she was afflicted with a serious illness, and on February 23, 1900, she surrendered her most pure soul to God. Her reputation for holiness, as Servant of God, through her virtues and her holy works, is well known.

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Official Commentary. The charism bestowed upon her by God, having been confirmed by death, erupted with greater force. Therefore, canonical inquiries concerning the writings, reputation for sanctity, and obedience to the Urbanian decrees regarding the prohibited cult were carried out in the Victoressian Curia during the years 1929-1931, and the results were presented to Rome. In the meantime, several letters requesting the introduction of the Cause were presented to the Supreme Pontiff by the Cardinal Archbishop of Hispalis, by several Archbishops and Bishops, by Religious Superiors, by the Presidents of the Provincial Deputations of Vizcaya and Alava, and by the Syndic of Malaca. At the urging of Father Augustine, of the Virgin, the Cause's Postulator, the aforementioned Cardinal, as the relator of the cause, on the 8th of this month, raised the following question in the Ordinary Congregation of the Holy Roman Church for discussion: Whether a commission for the introduction of the cause should be appointed, and for what purpose. The Fathers, having heard this report, and having also heard the votes of the Official Prelates, as well as from the Reverend Father Doctor Salvatore Natucci, the General Promoter of the Faith, decided to write: That the commission should be appointed, if it pleases His Holiness. After the same Cardinal presented a report to the Most Blessed Father, His Holiness, approving the decision of the Fathers, deigned to sign with his own hand the commission for the introduction of the Cause of the Servant of God, Raphael de Ybarra, Widow of Vilallonga. Given in Rome, on the 11th of July, in the year of Our Lord 1952. © C. Card. MICARA, Bishop of Veliterna, Pro-Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

Most Holy Lord, our Pope Pius XII, freely granting the numerous prayers offered to Him by Divine Providence, has benevolently decided that the

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following words should be added after the words: "Blessed be the name of Mary, Virgin Mother," in the invocations recited at the end of Mass and in the Benediction of the Most Holy Sacrament: "Blessed be her glorious Assumption." Given in Rome, on the 23rd of December, 1952. © C. Card. MICARA, Bishop of Veliterna, Pro-Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 195*]

The Sacred Congregation of Rites, in Rome, on the 19th of April, 1952. Many Most Reverend Archbishops of Italy have presented most fervent prayers to our Most Holy Pope Pius XII, so that, for the fostering of the understanding and piety of the people, certain formulas in the vernacular language might be permitted to be used in the administration of the Sacrament of Baptism, both for infants and for adults. The Sacred Congregation of Rites, presenting these prayers, began to prepare a version in the Italian language of the questions and answers in the administration of Baptism, which it reverently submitted for opportune approval to the Same Most Holy Pope. On the 9th of May, 1952, the aforementioned Cardinal Prefect of the Sacred Congregation reported that His Holiness approved the aforementioned questions and answers, as they are presented in the following example, and graciously permitted them to be used; with this condition, however, that in the editions of the Roman Ritual, the Latin text be placed alongside the Italian version. These things are to be observed henceforth. Contrary decrees are hereby suspended. On the 2nd of February, 1953. [Signatures: £B C. Card. MICARA, Bishop of Velletri, Pro-Prefect; L. © S. t A. Carinci, Archbishop of Selene, Secretary]

ORDER OF BAPTISM FOR INFANTS (The marginal numbers correspond to the numbers in the Roman Ritual)

1. The priest asks the child (if several are to be baptized, he asks each one individually): N., what do you ask of the Church of God? The godfather responds: Faith. The priest: What does faith bring you? The godfather: Eternal life.

2. The priest (also to each one individually): If, therefore, you wish to have eternal life, observe the commandments: You shall love the Lord your God with all your heart, with all your soul, and with all your mind, and your neighbor as yourself.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis — Commentarium Officiale 10. Postea sacerdos... N., enters into the temple of God, to share with Christ in eternal life. R.! So be it. 11. G, having entered the church... I believe in God the Father Almighty... Our Father, who art in heaven... 14. Afterwards, he asks if he wishes to be baptized, saying (singularly to each): N., do you renounce? The godfather responds: I renounce. Priest: And to all his works? Godfa-

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ther: I renounce. Priest: And to all his seductions? Godfather: I renounce. 17. The priest, at the font, asks: N., do you believe in God the Father Almighty, Creator of heaven and earth? A. I believe. Do you believe in Jesus Christ, His only Son, our Lord, who was born and suffered for us? A. I believe. Do you believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the flesh, and eternal life? A. I believe. 18. Immediately... N., do you wish to be baptized? The godfather responds: Yes, I do. 26. Finally, he says: N., go in peace, and may the Lord be with you. A. So be it. ORDO BAPTISMI ADULTORUM 5. Then the priest asks... What is your name? The catechumen responds: N. Priest: N., what do you ask of the Church of God? A. Faith. Priest: What does faith bring you? A. Eternal life.

[*Latin ed. p. 197*]

The Sacred Congregation of Rites, 197. Priest: Therefore, if you wish to have eternal life, observe the commandments: "You shall love the Lord your God with all your heart, with all your soul, and with all your mind, and your neighbor as yourself." These two commandments summarize the whole Law and the Prophets. Faith consists in worshipping one God in three Persons, and the Trinity consists in unity, without confusing the Persons nor dividing the nature. One is the Person of the Father, another is the Person of the Son, another is the Person of the Holy Spirit: but these three Persons are but one nature, one and identical divinity.

6. And again, he asks: N., do you renounce Satan? R. I renounce him. He asks: And to all his works? R. I renounce him. He asks: And to all his seductions? R. I renounce him.

7. Then the priest asks about the Creed of Faith, saying: Do you believe in God the Father Almighty, Creator of heaven and earth? R. I believe. He asks: Do you believe in Jesus Christ, his only Son, our Lord, who was born and suffered for us? R. I believe. He asks: Do you believe in the Holy Spirit, the holy Catholic Church, the communion of the saints, the remission of sins, the resurrection of the flesh, and eternal life? R. I believe.

16. Then the priest says: Pray, O elect of God, kneel down and say: Our Father... The priest adds: Arise, complete your prayer, and say: So be it. And he, rising... R. So be it. The priest says to the godfather: Make the sign of the cross over him. Then the elect: Come forward. And the godfather signs him with his thumb... : In the name of the Father, and of the Son, and of the Holy Spirit.

17. Then the priest also makes the cross... : In the name of the Father, and of the Son, and of the Holy Spirit. (This formula is repeated in numbers 18, 19, 20, 21; and three other times: in the feminine form for women, in numbers 22, 23, 24, 25, 26, 27).

29. After these things have been done... N., enter into the holy Church of

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God, to receive from Our Lord.

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis - Commentarium Officiale. Jesus Christus, la benedictio caelestis, et participatio cum Eo et cum sanctoribus Eius. 32. Sic etiam si plures sunt... "Io Credo in Deo Patre omnipotente..." "Pater noster..." 35. Deinde interrogat electum...: "Quomodo te vocant?" Et ipse respondet: "N." Interrogat: "Renuntiasne Satanae?" 1$. "Renuntio." Interrogat: "Et omnibus operibus ejus?" 1$. "Renuntio." Interrogat: "Et omnibus seduccionibus ejus?" 1$. "Renuntio." 37. Et cum fuerit...: "Quomodo te vocant?" Respondet: "N." 38. Interrogat: "N., credis in Deum Patrem omnipotentem, creatorem caeli et terrae?" Respondet: "Credo." Interrogat: "Credis in Jesum Christum, unicum Filium Sui, Dominum nostrum, qui pro nobis natus est et passus est?" Respondet: "Credo." Interrogat: "Credis in Spiritum Sanctum, sanctam Ecclesiam Catholicam, communionem sanctorum, remissionem peccatorum, resurrectionem carnis, vitam aeternam?" Respondet: "Credo." Iterum interrogat: "N., quid petis?" Respondet: "Baptismum." Interrogat: "Vis baptizari?" Respondet: "Si, volo." 50. Postea sacerdos...: "N., va in pace, et Dominus sit tecum." "Sic fiat."

[*Latin ed. p. 199*]

Sacra Congregatio Turnensis Rotae 1953.

SACRUM TRIBUNALE ROMANAE ROTAE.

Citationes edictales.

I. DE NULLITATE MATRIMONII (FERRARIS-KALIBERDA).

Cum ignoretur locus actualis commorationis Dominae Ginae Kaliberda, in causa conventae, eandem citamus ad comparendum, sive per se sive per procuratorem legitime constitutum, in sede Tribunalis S. E. Rotae (Romana, Palazzo della Cancelleria) die 10 Iunii 1953 hora decima, ad concordandum de dubio disputando, vel infrascripto subscribendum et ad diem designandam, qua habebitur Turnus Rotalis pro causae definitione.

An constet de matrimonii nullitate, in casu?

Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam hebentes de loco commorationis praedictae Dominae Ginae Kaliberda, curare debent, ut de hac edictali citatione ipsa moneatur.

I. M. Pinna, Ponens.

Ex Cancellaria Tribunalis S. R. Rotae, die 17 Februarii 1953.

E. Fiore, Notarius.

*And since the place of current residence of Madame Gina Kaliberda, defendant in this cause, is unknown, we cite her to appear, either in person

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or through a legitimately constituted procurator, at the seat of the Sacred Roman Rota Tribunal (Romana, Palazzo della Cancelleria) on June 10, 1953, at 10 o'clock, to resolve the doubt mentioned below, or to subscribe to it, and to set the date for the decision of the cause before the Rota.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Gina Kaliberda, must, insofar as possible, inform her of this edictal citation.*

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Official Commentary II TURIN. NULLITY OF MARRIAGE (GALLO - COFFANO) Since the actual place of residence of Mr. Émile Coffano is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on May 30, 1953, at ten o'clock, to resolve the doubt in question, or to subscribe to the following, and to designate the day on which the Rotal hearing will be held for the determination of the cause. Does the nullity of the marriage exist in this case? The Ordinary of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Émile Coffano, ought, insofar as possible, to ensure that he is informed of this edictal citation.

A. Canestri, Secretary from the Chancery of the Tribunal of the Sacred Roman Rota, February 25, 1953.

E. Fiore, Notary.

[*Latin ed. p. 201*]

The Roman Curia Diary, 201.

DIARY OF THE ROMAN CURIA.

SACRED CONGREGATION OF RITES.

Friday, January 9, 1953. In the Sacred Congregation of Rites, a congress was held in which, by virtue of extraordinary faculties granted by the Holy Father, the validity of the processes of the Servants of God was discussed:

1. Concerning the miracles, which are asserted to have been wrought through the intercession of the Blessed Pius X.

2. Concerning the virtues of the Venerable Servant of God, Francesco Giuseppe Rudigier, Bishop of Linz.

3. Concerning the virtues of the Servant of God, Maria Teresa Scherer, co-foundress of the Sisters of Charity of the Cross of Inghembol.

4. Concerning the virtues of the Servant of God, Teresa Maria della Croce,

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foundress of the Sisters of the Third Order of St. Teresa of Jesus.

Tuesday, January 20, 1953. In the Apostolic Palace at the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Elena Guerra, foundress of the Oblates of the Holy Spirit, known as the "Sisters of St. Zita."

The Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials also discussed the advancement of the cause of canonization of the Blessed:

1. Maria Bertilla Boscardin, Virgin, of the Institute of the Sisters Teachers of St. Dorothea, Daughters of the Sacred Hearts.

2. Maria Desolata Torres Acosta, Virgin, foundress of the Institute of the Servants of Mary, Ministers of the Sick.

3. Maria De Mattias, Virgin, foundress of the Congregation of the Sisters Adorers of the Precious Blood of Our Lord Jesus Christ.

Tuesday, February 17, 1953, in the Palace of Congregations at St. Callisto, in the presence of the Most Reverend and Venerable Lord Cardinal Benedetto Aloisi Masella, Bishop of Palestrina, Promoter or Relator of the Cause of the Servant of God, Maria del Divin Cuore (Droste zu Vischering), of the Congregation of Our Lady of Charity of the Good Shepherd, the antepreparatory session of the Sacred Congregation of Rites was held, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, March 17, 1953, in the Apostolic Palace at the Vatican, the new preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Maria Margherita Dufrost de Lajemmerais, widow D'Youville, foundress of the Congregation of the Sisters of Charity.

The Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials also...

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Official Commentary, discussed in an ordinary Congregation concerning the advancement of the Cause of the following Blesseds: 1. Vincent Pallotti, Confessor, founder of the Society of the Catholic Apostolate. 2. Rosa Venerini, Virgin, founder of the Sisters of Charity. 3. Raffaella Maria del Sacro Cuore, Virgin, founder of the Institute of the Handmaids of the Sacred Heart of Jesus.

SECRETARY OF STATE: By Apostolic Briefs, the Holy Father Pius XII, reigning happily, deigned to appoint:

February 6, 1953.

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The Most Reverend and Illustrious Lord Cardinal Tedeschini Frederick, Protector of the "Misioneras Hijas de la Sagrada Familia de Nazaret" (Vich).

The Most Reverend and Illustrious Lord Cardinal Tedeschini Frederick, Protector of the Franciscan Sisters of the Immaculate Conception (Rome).

The Most Reverend and Illustrious Monsignor Sericano Silvio, Apostolic Protonotary "of the number of Participants."

The Most Reverend and Illustrious Lord Cardinal Tisserant Eugene, Protector of the Little Sisters of the Sacred Heart of Mary (Rodez).

The Most Reverend and Illustrious Monsignor De Jorio Arturo, Prelate Referendary of the Supreme Tribunal of the Apostolic Signatura.

The Most Reverend and Illustrious Monsignor Piolanti Anthony, Prelate Referendary of the Supreme Tribunal of the Apostolic Signatura.

March 6.

His Excellency, the Most Reverend Monsignor Testa Gustavo, Archbishop titular of Amaseh, Apostolic Nuncio in Switzerland.

His Excellency, the Most Reverend Monsignor Pappalardo Paul, Archbishop titular of Apamea of Syria, Apostolic Internuncio in Syria.

With a letter from the Secretary of State dated March 17, 1953, the Holy Father Pius XII, reigning happily, deigned to appoint the Most Eminent and Reverend Lord Cardinal Giacomo Lercaro, Member of the Pontifical Commission for Biblical Studies.

Likewise, with letters from the Secretary of State, the Holy Father Pius XII, reigning happily, deigned to appoint:

Bishop Assistant to the Holy See: January 9, 1953.

His Excellency, the Most Reverend Monsignor O'Connor Martin John, titular Bishop of Tespia.

[*Latin ed. p. 203*]

Diarium Romanae Curiae 203. Apostolic Protonotaries, appointed to participate in the ceremonies of His Holiness: June 7, 1952, Monsignor Francesco Tessens, of the Archdiocese of Malines. January 24, 1953. Monsignor Vittorio Longo, of the Archdiocese of Naples. Domestic Prelates of His Holiness: May 26, 1952. Monsignor Uberto Kesters, of the Diocese of Liegi. June 7. Monsignor Stefano van Cauwenberg, of the Archdiocese of Malines. June 26. Monsignor Patrizio M. Bannan, of the Diocese of Rockhampton. Monsignor Guglielmo G. McElhinney, of the same diocese. Monsignor Giacomo G. Murtagh, P., of the same diocese. Monsignor Patrizio O'Keeffe, of the same diocese. Monsignor Giuseppe Rafferty, of the Archdiocese of Perth. August 10. Monsignor Giovanni Wallace, of the same Archdiocese. August. Monsignor Riccardo Lonergan, of the Archdiocese of Sydney. December 22. Monsignor Antonio Barreca (Rome).

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January 10, 1953. Monsignor Pasquale Margreth, of the Archdiocese of Udine. January 16. Monsignor Luciano Luciani, of the Diocese of Trieste. January 24. Monsignor Felice Pirozzi, of the Archdiocese of Naples. Monsignor Giovanni Sparano, of the same Archdiocese. January 30. Monsignor Concetto Fiamingo, of the Diocese of Mcastro. Extraordinary Secret Chamberlains of His Holiness: June 6. July 16. October 20. October 16. November 6, 1951. Monsignor Innocenzo Raimondo Calles, of the Diocese of Barquisimeto. Monsignor Ernesto Laakman, of the Diocese of Muenster. Monsignor Enrico Roer, of the same diocese. Monsignor Giovanni Reitmeier, of the Diocese of Lajes. Monsignor Clemente Deilmann, of the Diocese of Muenster. Monsignor Vincenzo Augusto Bezerra, of the Diocese of Grato. Monsignor Emanuele Carlo de Moráis, of the same diocese. Monsignor Pietro Rocha de Oliveira, of the same diocese. Monsignor Federico Hobold, of the Archdiocese of Florianopolis. Monsignor Alfonso Niehues, of the same Archdiocese. Monsignor Giuseppe da Silva Coutinho, of the Archdiocese of Paraiba. Monsignor Severino Miranda Cavalcanti, of the same Archdiocese. Monsignor Emanuele Pereira da Costa, of the same Archdiocese. Monsignor Giuseppe G. Pessôa da Costa, of the same Archdiocese. Monsignor Severino Pires Ferreira, of the same Archdiocese. Monsignor Giuseppe Camillo de Souza, of the Diocese of Montesclaros. Monsignor Giovanni Belpaire, of the Archdiocese of Malines.

[*Latin ed. p. 204*]

Acta 204 of the Apostolic See - Official Commentary, November 27, 1951.

Most Reverend Giuseppe Fischer, of the Archdiocese of Freiburg im Breisgau.

December 1st: Most Reverend Luigi G. Pasetto, of the Diocese of Linz.

Most Reverend Vittorio Ribeiro Mazzei, of the same diocese.

January 9, 1952: Most Reverend Lodovico Aspoeck, of the same diocese.

Most Reverend Francesco Schulte, of the Diocese of Muenster.

Most Reverend Francesco Schellauf, of the Diocese of Segovia.

February 28th: Most Reverend Clemente Carranza, of the Archdiocese of Managua.

March 26th: Most Reverend Ferdinando Siepmann, of the Archdiocese of Paderborn.

March 10th: Most Reverend Giovanni Kaetzler, of the Apostolic Administration of Innsbruck.

Most Reverend Giovanni Kurz, of the Archdiocese of Vienna.

March 20th: Most Reverend Francesco Signowski, of the Archdiocese of Cologne.

March 23rd: Most Reverend Giuseppe Hasebrink, of the Diocese of Muenster.

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April 1st: Most Reverend Francesco Fuessel, of the Diocese of Berlin.

Most Reverend Giovanni Zinke, of the same diocese.

April 5th: Most Reverend Pietro de Urtiaga y Alcibar Arrechuluaga, of the Diocese of Cienfuegos.

Most Reverend Giuseppe Novo, of the same diocese.

Most Reverend Guglielmo Volkmann, of the Diocese of Muenster.

May 12th: Most Reverend Giuseppe Wodka, of the Diocese of St. Ippolito.

May 13th: Most Reverend Giuseppe Bendi, of the Diocese of Rottemburgo.

Most Reverend Ermanno Sauter, of the same diocese.

Most Reverend Giuseppe Schupp, of the same diocese.

Most Reverend Giuseppe Vogel, of the same diocese.

May 25th: Most Reverend Bernardo Ridder, of the Archdiocese of Cologne.

May 29th: Most Reverend Giuseppe Edelhauser, of the Diocese of St. Ippolito.

Most Reverend Carlo Heinrich, of the same diocese.

August 10th: Most Reverend Frederick M. Byrne, of the Archdiocese of Perth.

Most Reverend Tommaso Lenihan, of the same Archdiocese.

December 22nd: Most Reverend Marco Tessaro, of the Patriarchate of Venice.

January 10, 1953: Most Reverend Giuseppe Brasini, of the Archdiocese of Ravenna.

January 20th: Most Reverend Vincenzo Piccione, of the Diocese of Noto.

Most Reverend Igino Roscetti, of the Abbey Nullius of Subiaco.

January 24th: Most Reverend Michele Capano, of the Archdiocese of Naples.

Most Reverend Antonio Leonetti, of the same Archdiocese.

January 27th: Most Reverend Gaspare Badii, of the Diocese of Arezzo.

Honorary Chamberlains wearing the peacock blue attire of His Holiness:

March 29th

October 27th

January 9th

February 7th

May 12, 1951.

Most Reverend Carlo Brucherseifer, of the Diocese of Aix-la-Chapelle.

Most Reverend Giovanni Mollen, of the same diocese.

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Most Reverend Engelberto Schnabel, of the same diocese.

Most Reverend Giovanni Innerhofer, of the Archdiocese of Salzburg.

1952.

Most Reverend Giovanni Käser, of the Diocese of Linz.

Most Reverend Luigi Penali, of the Archdiocese of Vienna.

Most Reverend Carlo Goedt, of the Diocese of St. Ippolito.

Most Reverend Antonio Hobbiger, of the same diocese.

Most Reverend Francesco Rauscher, of the same diocese.

Most Reverend Adolfo Sabelko, of the same diocese.

[*Latin ed. p. 205*]

Diarium Romanae Curiae 205, May 12, 1952. Monsignor Francesco Waltenberger, of the same diocese.

29. Monsignor Silvestro Berger, of the diocese of Saint Hippolytus.

Monsignor Giorgio Hofbauer, of the same diocese.

January 12, 1953. Monsignor Fioravante D'Ascanio, of the diocese of Teramo.

Monsignor Alberto Di Pietro, of the same diocese.

February 2. Monsignor Giovanni Cascone, of the diocese of Ragusa.

Honorary Chamberlains *extra Urbem* of His Holiness:

October 27, 1951. Monsignor Mattia Premm, of the archdiocese of Salzburg.

Honorary Chamberlain *soprannumerario* of sword and cape of His Holiness:

November 26, 1952. Mr. Cristiano Melchior-Bonnet, of the archdiocese of Paris.

Honorary Secret Chamberlain of His Holiness:

October 27, 1951. Monsignor Francesco Wasner, of the archdiocese of Salzburg.

HONORS

With letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great:

January 12, 1953. Upon His Excellency, Mr. Fernando M. Castiella y Maiz, Ambassador of Spain to the Holy See.

Upon His Excellency, Mr. Francesco Giorgio Mameli, Ambassador of Italy to the Holy See.

The Commanderate of the Order of Saint Gregory the Great:

January 12, 1953. Upon the Duke of la Force, Augustus (France).

Upon Mr. Marcello Leveque, of the archdiocese of Paris.

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The Grand Cross of the Order of Saint Gregory the Great, civil class:

January 2, 1953. Upon His Excellency, Mr. Leopoldo Figi, Federal Chancellor of the Austrian Republic.

The Commanderate with Plaque of the Order of Saint Gregory the Great, civil class:

January 2, 1953. Upon Mr. Giuseppe Boeck-Greissau, Minister of State (Austria).

Upon Mr. Giulio Raab (Austria).

Upon Mr. Eugenio Margaretha (Austria).

Upon Mr. Giuseppe Kraus (Austria).

January 12. Upon Mr. Benicio de Azevedo Machado (Brazil).

Upon Mr. Epifanio Chiaramonte (Italy).

Upon Mr. Renato De Zerbi (Italy).

[*Latin ed. p. 206*]

Acts 206 of the Apostolic See – Official Commentary.

The Plaque of the Order of Saint Gregory the Great, civil class: January 12, 1953. To Mr. Salat Rodolfo (Federal Republic of Germany).

The Order of Saint Gregory the Great, civil class: April 2, 1952 – August 10, 1952. To Mr. Bribosia Enrico, of the diocese of Namur.

To Mr. Renders Paolo, of the diocese of Tournai.

To Mr. de Merode Westerlo Federico, of the archdiocese of Malines.

To Mr. Heymans Paolo, of the same archdiocese.

October 8. To Mr. Biti Sergio, of the diocese of Recanati-Loreto.

October 16. To Mr. Hulpiau Augusto, of the diocese of Bruges.

To Mr. Mulier Arturo, of the same diocese.

November 3. To Mr. van Outryve d'Ydewalle Stanislao, of the same diocese.

January 9, 1953. To Mr. Giunta Antonino, of the diocese of Noto.

To Mr. Villa Antonio, of the archdiocese of Milan.

To Mr. Tinti Guido (Rome).

To Mr. Garzia Raffaele, of the diocese of Ugento.

October 9. To Mr. Odorizzi Tullio, of the archdiocese of Trento.

October 12. To Mr. Casorati Vittorio (Italy).

To Mr. Da Rienzo Enrico (Italy).

To Mr. Da Roma Antonio (Italy).

To Mr. Suzanne Francesco, of the archdiocese of Paris.

To Mr. Queiroz Muniz Antonio, of the archdiocese of S. Salvatore della Baia.

October 21. To Mr. Brenninkmeyer Bernardo, of the archdiocese of

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Utrecht.

To Mr. Brenninkmeyer Guglielmo, of the same archdiocese.

The Order of Saint Gregory the Great, military class: January 12, 1953. To Mr. Col. Guérin Giovanni (France).

The Knighthood of the Order of Saint Gregory the Great, civil class: 1952.

To Mr. Delgrange Raoul, of the diocese of Tournai.

To Mr. Denis Arturo, of the same diocese.

To Mr. Claeys Bouuaert Andrea, of the diocese of Gand.

To Mr. Injodi Inasu Iyyappen, of the diocese of Trichur.

To Mr. Jacques Alberto, of the diocese of Tournai.

To Mr. Ligny Giovanni, of the same diocese.

To Mr. Préat Arsenio, of the same diocese.

October 1. To Mr. Schütz Luigi, of the archdiocese of Malines.

To Mr. Wauters Norberto, of the same archdiocese.

To Mr. Binard Giorgio, of the diocese of Tournai.

To Mr. Simon Giuseppe, of the same diocese.

November 21. To Mr. Offergeld Andrea R. E., of the archdiocese of Malines.

To Mr. Pycke Riccardo, of the same archdiocese.

January 3, 1953. To Mr. De Martino Benedetto, of the apostolic vicariate of Alexandria of Egypt.

March 15.

April 19.

June 25.

July 11.

August 10.

[*Latin ed. p. 207*]

Diarium Romanae Curiae 207, 12 Januarii 1953. Ad Dominum Mandrillonium Julium, ex archidioecesi Parisiensi. 14. Ad Dominum Berghoff Alfredum, ex archidioecesi Los Angelesensi. 21. Ad Dominum Giorgii Joachimum, ex archidioecesi Camerineni. Ad Dominum Alonso Martinez Criado Matthiam, ex archidioecesi Montevideensi.

Militaris Classis Ordinis Sancti Gregorii Magni: 12 Januarii 1953. Ad Dominum Capitaneum de Brémond d'Ars Petrum (Franciam). Ad Dominum Capitaneum des Essarts Loick (Franciam).

Magna Crux Ordinis Sancti Sylvestri Papae: 24 Decembris 1952. Ad Dominum Lentium Augustinum (Romam). 2 Januarii 1953. Ad Dominum Gleissner Henricum (Austriam). Ad Dominum Steinboeck Johannem (Austriam). 12. Ad Reverendissimum Dominum Schuberth Johannem, Ministrum Postarum et Communicationum Republicae Foederatae

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Germaniae. Ad Reverendissimum Dominum Schwalber Josephum, Ministrum Educationis et Cultus Bavariae. 20. Ad Reverendissimum Dominum Hundhammer Ludovicum, Praesidem Dietae Bavariae.

Commendator cum Placa Ordinis Sancti Sylvestri Papae: 25 Maii 1952. Ad Dominum Bekaert Leonem, ex dioecesi Brugensis. 2 Januarii 1953. Ad Dominum Ilg Udalricum (Austriam). Ad Dominum Krainer Josephum (Austriam). Ad Dominum Karall Laurentium (Austriam). Ad Dominum Grauss Ludovicum (Austriam). 12. Ad Dominum Picellam Nicolam (Italiam).

Commendator Ordinis Sancti Sylvestri Papae: Anno 1952. Ad Dominum van Kerckhoven Guilelmum, ex archidioecesi Malinesensi. Ad Dominum Castelluccium Edmondum, ex archidioecesi Ravennensi. 26. 1 Octobris. Ad Dominum Appelmans Renatum, ex archidioecesi Malinesensi. Ad Dominum Elström Henricum, ex eadem archidioecesi. 8. Ad Dominum Beccaceci Ludovicum, ex dioecesi Recanati-Loreto. Ad Dominum Tang King Po Petrum, ex dioecesi Hong Kong. 14. 2 Januarii 1953. Ad Dominum Geisz Carolum, ex dioecesi Linzensi. Ad Dominum Guerth Oscarum, ex archidioecesi Viennensi. Ad Dominum Koncki Carolum, ex eadem archidioecesi. Ad Dominum Schramm Frederickum, ex eadem archidioecesi. 3. Ad Dominum Rigagli Josephum, ex dioecesi Pratiensi. 12. Ad Dominum von Gumpemberg Levium (Bavariam). Ad Dominum Boeck Carolum (Bavariam). Ad Dominum Nevólam Saturnum (Italiam). Ad Dominum Feron Jacobum, ex archidioecesi Parisiensi. Ad Dominum de Gois Mascarenhas Carolum, ex archidioecesi Sancti Salvatoris de Baia. 25 Iunii.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - Official Commentary, January 23, 1953. To Mr. Giuseppe Neglia, of the diocese of Acqui.

28 To Mr. Celso Canova, of the archdiocese of Bologna.

To Mr. Nino Nuti, of the same archdiocese.

February 3 To Mr. Luigi Piva, of the diocese of Concordia.

The Knighthood of the Order of Saint Sylvester: June 26, 1952.

To Mr. Giusto Carbognin, of the archdiocese of Ravenna.

To Mr. Cesare Sanguinetti, of the same archdiocese.

July 23 To Mr. Giovanni de Meeus, of the archdiocese of Malines.

To Mr. Giacinto De Buyserie, of the archdiocese of Malines.

October To Mr. Guglielmo Duyn, of the same archdiocese.

To Mr. Giacomo Garçous, of the same archdiocese.

To Mr. Florimondo Sips, of the same archdiocese.

To Mr. Enrico van Eeckhoudt, of the same archdiocese.

To Mr. Vittorio Coussée, of the diocese of Bruges.

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To Mr. Giuseppe Impe, of the same diocese.

To Mr. Giuseppe Buccari, of the diocese of Rimini.

November 15 To Mr. Roberto Pasquini, of the same diocese.

August 25 To Mr. Luca Janssens de Varebeke, of the archdiocese of Malines.

To Mr. Pietro Louveaux, of the same archdiocese.

To Mr. Guglielmo van Muylders, of the same archdiocese.

January 2, 1953.

To Mr. Giuseppe Glaser, of the archdiocese of Vienna.

To Mr. Antonio Loibl, of the same archdiocese.

To Mr. Giuseppe Nebel, of the same archdiocese.

To Mr. Francesco Oelzant, of the same archdiocese.

To Mr. Giuseppe Polacek, of the same archdiocese.

To Mr. Giuseppe Stanek, of the same archdiocese.

To Mr. Rodolfo Stipek, of the same archdiocese.

To Mr. Giovanni Stoegerer, of the same archdiocese.

To Mr. Ennio Camilleri, of the apostolic vicariate of Alexandria of Egypt.

To Mr. Giuseppe Giannone, of the diocese of Noto.

To Mr. Ignazio Occhipinti, of the same diocese.

To Mr. Donato De Leonardis, of the diocese of Troia.

To Mr. Camillo Ghirardini, of the archdiocese of Ravenna.

To Mr. Guido Minardi, of the same archdiocese.

To Mr. Federico Mezzone, of the diocese of Arezzo.

To Mr. Cornelio Calliari, of the archdiocese of Trento.

To Mr. Lorenzo Di Paolo, of the archdiocese of Camerino.

To Mr. Giuseppe Rosnati, of the archdiocese of Milan.

To Mr. Ugo Sandri, of the archdiocese of Bologna.

To Mr. Antonio Giavarini, of the archdiocese of Milan.

To Mr. Franco Alessandroni (Rome).

February

[*Latin ed. p. 209*]

Year and Volume XXXV, April 27, 1953 (Series U, Volume XX) - No. 5. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. DECREES OF POPE PIUS XII. APOSTOLIC CONSTITUTION: CONCERNING THE ERECTION OF A COLLEGE OF CANONS IN THE CATHEDRAL CHURCH OF SAINT CHARLES AT PINHAL.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, the Divine Shepherd of souls, Christ the Lord, "who loved the Church and gave Himself up for her... that He might present

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to Himself a glorious Church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish" (Ephesians 5:25-27), commended the same to us, seated in the chair of the Blessed Peter, that, among the most important duties of Our Apostolic ministry, We might strive to increase the honor of this chaste institution. We endeavor to do this in every way, whether in the most important or the least important affairs of the Church, or even when, according to the tradition of our predecessors, Colleges of Canons are to be established by Us for the bishops themselves, which are both a crown and an ornament, and contribute something to the divine worship. For this reason, readily granting the request of the venerable Brother Ruderic Serra, Bishop of Saint Charles of Pinhal, who asked Us to provide, according to the norms of law, a College of Canons for his cathedral church; after hearing the opinion of the venerable Brother Charles Chiarlo, holding the title of Archbishop of Amiden and Apostolic Nuncio in the Brazilian Republic, and after consultation with the venerable Brother Our Most Eminent Cardinal, Prefect of the Sacred Congregation of the Consistory, and with all those whose opinions were sought, on the 14th day...

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - The official commentary, or those who deem it to be of interest in any way, supplementing the consent; We, with great confidence in the benefit of the same diocese and the honor of the sacred rites, and with the utmost correctness, by Our supreme authority, decree and establish the following, after deliberation and consideration. In the cathedral temple of the diocese of St. Charles of Pinhal, We establish a College of Canons, which shall consist of ten Canons, of whom one shall hold the office of Theologian, and another the office of Prefect for the admission of penitents for the purpose of expiation. These canonries and offices, although initially granted, shall be subject to the common law. Until such time as these canonries can be increased with a suitable endowment, We grant the faculty that they may also be assigned to priests who are endowed with another benefice, even if it is connected with the care of souls. Furthermore, We grant that the Canons of the diocese of St. Charles of Pinhal shall be bound by the divine office, and by the choral services, on the following days only: the Nativity of the Lord, Easter, Pentecost, the Feast of the Blessed Sacrament, the Assumption of the Virgin Mary, and also on the feast day of St. Charles, the Bishop and Confessor, to whom the cathedral temple is dedicated, and finally on Palm Sunday and the three days following the Greater Week. Moreover, it is fitting that these men, who "assist the Bishop, according to the norms of the sacred canons, as a part of his senate and council" (C. I. C. canon 391, 1), should be distinguished by their own appropriate insignia, by which they may stand out from others; therefore, We grant to these Canons that, within

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the boundaries of their diocese only, and in the sacred ceremonies of their College, they may wear a black clerical robe, adorned with violet fringes, and that they may gird themselves with a silk sash of the same violet color, and that they may also wear a rochet, which has sleeves of bright red color, and also a mozzetta of black, hairy silk, with red fringes, and a cape with white fur, to be worn at the appropriate time; and finally, they shall wear violet shoes. We decree that the statutes, which are called capitulars, shall be established, either according to the common law, or according to Our commands, as described in these Our Letters, as soon as possible; and that the Bishop shall also sanction them, and the Canons shall receive them with reverence. As for all other matters, offices, functions, rights, and privileges, which pertain to the Cathedral College of Canons, the norms of the common law shall be observed; and therefore, after this College has been established, the diocesan Consultors, having fulfilled their duty, shall cease their functions. All of these things, which We have established, shall be carried out by the venerable Brother Charles Chiarlo, Archbishop with the title of Amida, and Apostolic Nuncio in Brazil, and for this purpose We grant him all necessary and appropriate faculties, and may also delegate to others, if necessary, provided that they are of ecclesiastical standing; or he shall carry them out, who at the time when the execution of the mandate is assigned,

[*Latin ed. p. 211*]

Acta Pii PP. XII 211. The Apostolic Nunciature of Brazil is presided over; and we impose upon the venerable Brother the duty of compiling the acts of the completed execution, and of transmitting, as soon as possible, those examples worthy of faith to the Sacred Congregation Consistorial. We will and order that these Letters be firm, valid, and efficacious, and that they have their full and complete effect, and that they be observed by all those to whom they pertain. And if anything should happen, by anyone, with authority, knowingly or unknowingly, that contradicts what We have established, it shall be entirely null and void, notwithstanding any contrary things, to all of which We derogate by these very Letters. We wish that the same full faith be given to copies of these Letters, whether printed or handwritten, as would be given to these very Letters themselves, provided that such copies are signed by a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office. Finally, it is not permitted to anyone to oppose what has been established by these Our Letters. And if anyone should presumptuously dare to do so, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given from the Vatican, near Rome, on the fifteenth day of the month of October, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church, the Cardinal Secretary of State, E. Card. TISEERANT. Fr. A. I.

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Card. PIAZZA, Dean of the Sacred College. S. C. Consistorialis a Secretis. F. Carinci, Archbishop titular of Seleucia in Isauria, Dean. Protonotary Apostolic Franciscus Hannibal Ferretti, Protonotary Apostolic. *In Cane. Ap., vol. LXXXIV, n. 88.* II. THE METROPOLITAN CHAPTER OF CANONS IS ERECTED AND ESTABLISHED IN THE ARCHDIOCESAN CHURCH IN CURITIBA. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Following the ancient custom of our ancestors, and the laws of the Code of Canon Law recently described, the Roman See readily establishes Chapters of Canons, as they are called, in metropolitan and cathedral churches, whenever circumstances permit, because they "contribute to the solemnity..."

[*Latin ed. p. 212*]

212 Acta Apostolicae Sedis - Commentarium Officiale: "They shall exhibit due reverence to God and to the Bishop, and, according to the norms of the sacred canons, they shall assist him as members of his senate and council, and, when the see is vacant, they shall supply his place in the government of the diocese." (Cf. C. I. C, canon 391, 1). Therefore, since the Most Reverend Prater Emmanuel de Silveira d'Elboux, Archbishop of Curitiba, has earnestly requested, through devout prayers, that a Canon Regular College be established in his metropolitan cathedral, according to the prescriptions of law, we deem it fitting to grant his request. Regarding this matter, after hearing the opinion of the Most Reverend Brother Charles Chiarie, Archbishop ad honorem of Amiden and Apostolic Nuncio in the Brazilian Republic, and after following the advice of the Most Reverend Brother, Our Most Holy Cardinal Prefect of the Sacred Congregation of the Consistorial, and after considering the opinions of all those whose presence or whose interests are involved in any way, and supplementing their consent, We, who rejoice in the hope that such a College will greatly benefit the archdiocese and the honor of the sacred rites, by Our supreme authority, with certain knowledge, We decree the following. In the archdiocese of Curitiba, We erect and establish a College of Canons Regular in the metropolitan cathedral, which shall consist of eight Canons, of whom one shall hold the office of Theologian, and the other the office of Prefect for the admission of penitents for penance. These canonries and offices, although initially conferred, shall be held according to the norms of common law. Furthermore, in order that these canonries may be suitably endowed, We grant the faculty that they may also be conferred upon priests who are already endowed with another benefice, even if it is connected with the care of Christians. Moreover, We grant that the Canons of the archdiocese of Curitiba shall be bound only on certain days to perform the divine office in choir, which they call ceremonies: namely, on the Feast of the Nativity of the Lord, Easter, Pentecost, the Feast of the Most Holy Sacrament, the Feast of the Assumption of the Most Holy Virgin Mary, and on the feast day

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of the same Lady, whom Luke calls, to whom the metropolitan cathedral is dedicated; and finally, on the Sunday of Palm Week and on the three last days of the Greater Week. Since it is most fitting that those men who are members of the Bishop's council and who, as it were, are an ornament to him, should be distinguished by their own insignia, We grant to these Canons that, within the confines of their archdiocese and in the sacred rites of their College, they may wear a black clerical robe, adorned with violet fringes, and that they may gird themselves with a silk sash of the same violet color, and that they may wear shoes of the same color; furthermore, they may wear a rochet, which has sleeves of bright red color, and also a mozzetta of black, hairy silk with red fringes; and finally, they may adorn their cape with white fur, as is appropriate for the season. We decree that the capitular laws, which they call "leges," whether according to the norms of common law or according to Our present prescriptions, shall be drawn up quickly; and that the Bishop...

[*Latin ed. p. 213*]

The acts of Pope Pius XII, 215, shall be sanctioned and the canons shall religiously observe them. Furthermore, with regard to all other matters, the offices and duties, rights and privileges pertaining to the collegiate body of canons, shall be governed by the norms of common law. Therefore, after this college is established, the diocesan consultants, having fulfilled their duty, shall cease their functions. All these things, which We have established, shall be overseen by the Venerable Brother Charles Chiarlo, Archbishop with the title of Amida and Apostolic Nuncio in Brazil, and We therefore grant him all the necessary and appropriate means to that end, and may also delegate to any other person, provided he is in an ecclesiastical office, if it should be necessary; or he shall oversee it, who at the time when these decrees are brought into effect, presides over the Apostolic Nunciature in Brazil; to whom We assign the task of preparing a report upon completion of the execution, and of sending, as soon as possible, faithful accounts of their examples to the Sacred Congregation of the Consistory. We will and order that these letters be firm, valid, and effective now and forever, and that they obtain their full and complete effect, and that the precepts described therein be faithfully observed by all to whom they apply. If, however, anything should happen contrary to what We have established, by anyone, with any authority, knowingly or imprudently, it shall certainly be void and of no effect, notwithstanding any other provisions to the contrary, to all of which We derogate by these Our letters. We wish that the same full faith be given to copies of these letters, whether printed or handwritten, as would be given to these very letters themselves, provided, however, that such copies are subscribed by a public notary and sealed with the seal of a person in an ecclesiastical office or position. Finally, it shall not be permitted to anyone to obstruct what has been established

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by these letters. If anyone should presumptuously dare to do so, let him know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given from the Vatican, near Rome, on the first day of the month of November, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our pontificate.

For the Holy Roman Church:
E. Cardinal T[imoteo] S[erbini]
Chancellor
Fr. A. I. [Antonelli]
Dean of the Sacred College
Cardinal Piazza
Secretary of the Consistory
Albertus Serafini, Protonotary Apostolic
Iosephus Caprio, Protonotary Apostolic
Loco © Plumbi
Reg. in Cane. Ap., vol. LXXXIV - n 85.

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - III Official Commentary. The Metropolitan Archdiocese of Madras and the Diocese of Saint Thomas of Meliapore are divided, and from the territories thus separated, two new dioceses are established: Vellore and Tanjore. From the remaining territory, either of the Metropolitan Archdiocese of Madras or the Diocese of Saint Thomas of Meliapore, one new Archdiocese is established, to be called (Madras-Meliapore). PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter: From the history of the primitive Church, and especially from the Apostle Paul, we learn that the work of the sacred ministry and of all ecclesiastical matters often becomes more intense and fruitful if the resources available are united; otherwise, a wiser and more suitable arrangement of these same resources is required. With these things in mind and before our eyes, and with full consideration, we deem it fitting today to divide and reduce the extensive Metropolitan Archdiocese of Madras and the Diocese of Saint Thomas of Meliapore, and to unite the remaining territories of these dioceses with each other. Therefore, after consultation with the Venerable Brethren, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith; and with the consent of those whose interests are involved, or who may in some way be affected; and after mature deliberation and certain knowledge of what we are about to do; We, by Our apostolic authority, which We received from Christ for the entire Church, decree the following. We separate and detach from the Metropolitan Archdiocese of Madras those parts which are known by the local language as North Arcot and Chittoor, and We constitute them into a new diocese, to be called "Vellore," and We entrust it to the care of the

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Society of Saint Francis of Sales. The seat of this Vellore diocese will be in the city of Vellore itself, and the episcopal chair will be located in the church dedicated to the heavenly patrons, Saint Mary. Likewise, from the Diocese of Saint Thomas of Meliapore, We separate that part which lies to the south, and which is separated from and distant from the remaining territory of that same diocese, and We reduce it to the form of a new diocese, which will be called "Tanjore" and will be under the care of secular priests. The seat of this Tanjore Church will be the same, Tanjore.

[*Latin ed. p. 215*]

The Acts of Pope Pius XII, page 215, state that we consider it fitting to establish a city, and that the episcopal seat should be placed in the temple named the Church of the Sacred Heart. We decree the following: that henceforth, the territory of either the Archdiocese of Madras or the Diocese of Saint Thomas of Meliapore shall become a new Archdiocese, to be called "Madras-Meliapore," and that its episcopal seat shall be located in the Church of Saint Thomas in the city of Meliapore, while the Church of Saint Mary of the Angels, which is in the city of Madras, shall be designated as a co-cathedral. The city of Meliapore shall also be the seat of the new Archdiocese. We also decree that the Church of Tanjore, whose territory has been exempted from the jurisdiction of the Patriarch of Goa by these letters, and the Archdiocese of Vellore shall be suffragan and subject to the Archdiocese of Madras-Meliapore; and that all dioceses and prefectures which were formerly subject to the Archdiocese of Madras shall also be subject to it. The newly established dioceses and archdioceses shall enjoy the same rights, privileges, and dignities that are customarily granted to other ecclesiastical entities of the same rank; and they shall be subject to the same obligations, as is necessary. Similarly, the prelates of these churches shall possess the same rights and obligations as other prelates of the same rank and dignity. Furthermore, we desire that in each of the dioceses which we establish, a seminary be erected for the education and training of boys for the priesthood, according to the laws of Canon Law or the norms established by the Sacred Congregation for the Propagation of the Faith. We also believe that a college of canons should be established in these dioceses, who will assist the bishop in the performance of his duties, either by offering counsel or by performing works. However, if, due to adverse circumstances, these colleges of canons cannot be established, we grant that, in their place, diocesan consultors may be appointed by the bishop; but these consultors shall cease to hold office when it becomes permissible to establish a cathedral college of canons. The episcopal table, which is said to be, shall be established for the Dioceses of Vellore and Tanjore, with a proportionate share of the goods that previously belonged to those same ecclesiastical entities before the division of the territory of the Archdiocese of Madras and the Diocese of Saint Thomas of Meliapore; then

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there shall be the revenues of the curia; and finally, those sums which are either sent by the Sacred Congregation for the Propagation of the Faith or offered by Christian faithful. As for the episcopal table of the new Archdiocese, the same can be said as was said above regarding the episcopal tables of the dioceses; except that the goods of the united sees of Madras and Saint Thomas of Meliapore shall also pass to and be added to the Madras-Meliapore Church. Finally, all matters pertaining to the governance and administration of the new dioceses and the new Archdiocese, or even, in the case of a vacancy, to the election of a Vicar Capitular or Administrator, and finally, to the rights and obligations of the clergy and the people, shall be governed entirely by the prescriptions of Canon Law. We impose this obligation upon the entire clergy there.

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis - The official record, whereby each one shall exercise his office according to the circumstances of the time. However, in order that all those things which we have decreed in these documents may be carried out, we choose the one who, at the time when the execution is ordered, presides over the Congregation for the Missions (Internuntiaturae ad Indos), to whom we grant the necessary and appropriate powers for this purpose, which may also be delegated to others, provided that they are constituted in ecclesiastical dignity. Furthermore, we command that he prepare the documents of the completed execution, and that a certain and trustworthy copy thereof be sent as quickly as possible to the Sacred Congregation for Propagating the Christian Faith. We wish and decree that these documents be firm, valid, and efficacious, and that they obtain their full and complete effect, and that they be inviolably observed by all to whom they pertain. If, however, anything should happen concerning these matters by anyone, whether knowingly or unknowingly, through any authority, it shall be entirely null and void, notwithstanding any contrary provisions, to all of which we derogate through these documents. Finally, we wish that the same faith be given to copies of these documents, whether printed or handwritten, as would be given to these very documents themselves, provided that they are signed by a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. No one shall be permitted to oppose those things which are established by us through these documents. If anyone should presume to attempt such a thing with reckless audacity, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the castle of Gandulf, near Rome, on the thirteenth day of the month of November, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate.

For S. B. E.

Cancellario

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E. Card. TISSERANT
Sacri Collegii Decanus
P. Card. FUMASONI BIONDI
S. C. de Propaganda Fide Praefectus
Arthurus Mazzoni, Proton. Apost.
Bernardus De Felicis, Proton. Apost.

[*Latin ed. p. 217*]

Acta Pii PP. XII, 217, IV, DE CHOCÓ ET ANTIOQUIENSIS (QUIBDUANUS ET ISTMINAËNSIS) FROM THE APOSTOLIC PREFECTURE OF CHOCÓ AND FROM THE DIOCESE OF ANTIOQUIENSIS, CERTAIN MUNICIPALITIES ARE SEPARATED, FROM WHICH ARE FORMED: TWO APOSTOLIC VICARIATES, NAMELY QUIBDUANUS AND ISTMINAËNSIS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION: "Since it is known that the work of religious affairs, if well organized and planned, yields great benefits to men and is very useful for the growth of the Christian religion, therefore, when the prospect of utility arises, we do not hesitate to make some changes in the governance and administration of the Churches. Therefore, since the Most Reverend Prater Anthony Samoré, Archbishop with the title of Ternobus, and also Apostolic Nuncio in the Republic of Colombia, requested that the very extensive Apostolic Prefecture of Chocó be divided, and that the ecclesiastical boundaries be adapted to the civil boundaries of the region called "Departamento de Chocó," We, approving what the Most Holy Congregation for the Propagation of the Faith, after hearing those concerned, Bishops, and the Sacred Congregation for Extraordinary Ecclesiastical Affairs, has decreed, and after carefully considering the matter with due prudence and gravity, and with full knowledge of what we are about to do, finally, with the authority with which we preside over the care of the entire flock of the Church, We decree the following: From the territory from which the Apostolic Prefecture of Chocó consists, we separate the parishes, commonly called "Pueblorrico" and "S. Antonio de Chami," to be attached to the Diocese of Pereira. The remaining region of the same Prefecture is divided into two parts: one of which we reduce to the form of a new Apostolic Vicariate, to be called "Quiòduani"; the other will form the Apostolic Vicariate of "Istminaënsem." The Apostolic Vicariate of Quiòduani will include the municipalities of "Riosucio" and "Aeandi," which until now belonged to the Diocese of Antioquiensis, and the municipalities of "Quibdó" and "Bagado," which to this day are part of the Apostolic Prefecture of Chocó; and it will be entrusted to the Congregation of Missionaries of the Sons of the Immaculate Heart of the

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B.V.M.

[*Latin ed. p. 218*]

218 Acts of the Apostolic See - Official Commentary. The Prefecture of Etrun, however, and the decree of this Apostolic See remain in force. Furthermore, the Vicariate of Istminaënsis shall be established in those municipalities which are part of the Prefecture Apostolic of Chocó, namely: "Istmina," "Tadó," "Condoto," "Nónita," "S. José del Palmar," "Baudó," and "Nuquí"; all of which territories shall form this new Apostolic Vicariate and shall be under the care of the Institute for the Promotion of Foreign Missions, according to Our decree and that of the Apostolic See. The boundaries of each of these Apostolic Vicariates, which We establish by these letters, shall be equated with the civil municipalities of which they consist, and all the burdens and obligations, as well as the rights and privileges, shall be proper to them, as are customary for all other Apostolic Vicariates. The same shall be said of their respective ordinaries for the time being. We will and order that these letters be valid and efficacious, and that they obtain their full and complete effect, and that they be inviolably observed by all to whom they pertain. And if anyone, by any authority, knowingly or unknowingly, should attempt to interfere with these matters, it shall be entirely null and void, notwithstanding any contrary provisions, which We hereby abolish by these letters. Finally, We wish that the same faith be given to copies, whether printed or handwritten, of these letters as would be given to these very letters themselves, provided that they are subscribed by a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. No one shall be permitted to obstruct what has been established by these letters. If anyone, with reckless audacity, should presume to attempt it, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulphi, near Rome, on the fourteenth day of the month of November, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our pontificate. For the Holy See: Cardinal P. Fumasoni Biondi, Prefect of the Congregation for the Propagation of the Faith. Arthur Mazzoni, Apostolic Protonotary. Bernard De Felicis, Apostolic Protonotary. In the Register of the Apostolic See, Volume LXXXV, number 9.

[*Latin ed. p. 219*]

Acta Pii PP. XII 219 APOSTOLIC LETTERS TO BEATA MARIA V. (OF AFRICA) IN THE CITY OF SEPTENSIS, CONFIRMING HER AS THE PRINCIPAL HEAVENLY PATRONESS BEFORE GOD. POPE PIUS XII. For the perpetual memory of this matter. — As we have learned, the piety of the citizens of Septensis towards the Blessed Virgin Mary, called "of Africa," is so great that they have already adopted her as their heavenly patroness since the year 1657, and have diligently honored her throughout

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the ages with the most devoted observances. To confirm this choice with Our authority, the Venerable Brother Thomas Gutiérrez Diez, Bishop of Gadicensis and Septensis, requested and prayed. We, burning with zeal for the increase of the devotion to the Most Holy Mother of God, readily resolved to hear these prayers. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby, by the force of these Letters, and perpetually, confirm and declare the Blessed Virgin Mary (of Africa) to be the principal heavenly patroness before God of the city of Septensis, with all the honors and liturgical privileges that rightly belong to the principal patrons of places. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that they shall fully suffice and apply to those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment and forever, if anything contrary to these things should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-first day of the month of May, in the year 1949, in the eleventh year of Our pontificate. By the special mandate of the Most Holy Cardinal Gildo Prunola, Prefect for the affairs of the Church, dispatched by the Pontifical Diplomats.

[*Latin ed. p. 220*]

Acta 220 of the Apostolic See - Official Commentary II. BEATA MARIA, of the Most Holy Rosary (called "of the Children"), of the town of ("Puente la Higuera"), within the territory of the Archdiocese of Valencia, is declared Heavenly Patron. PIUS PP. XII. For the perpetual memory of this matter. — The most pious Mother of God and Mother of mankind has, in countless ways throughout the ages, shown the singular devotion and love with which she embraces children and young girls. A splendid example of this, as is recounted, occurred in the town of "Fuente la Higuera," within the Archdiocese of Valencia, where a multitude of children, leading a procession in honor of the Most Holy Virgin of the Rosary, were miraculously preserved from death by her assistance. This extraordinary event so deeply moved the inhabitants of the town that they adopted the Blessed Virgin Mary of the Rosary, called "of the Children," as their Heavenly Patron, and they vowed to celebrate her feast day solemnly each year in memory of this event. Remembering this, the town council humbly requested that we confirm, with our authority, the declaration of this heavenly patronage. And we, moved by our particular piety towards the Queen of the Rosary and our desire to promote her devotion, willingly decided to grant this request, supported by the recommendation of the Ordinary of Valencia.

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Therefore, after consultation with the Congregation for Sacred Rites, after careful consideration of all matters, with certain knowledge and mature deliberation, and by the fullness of our Apostolic power, by the force of these letters and perpetually, we confirm, establish, and declare that the Blessed Virgin Mary of the Rosary (called "of the children") venerated in the town of "Fuente la Higuera," within the territory of the Archdiocese of Valencia, is the principal Heavenly Patron of that place, with all the honors and liturgical privileges that rightly belong to the principal Patrons of a place. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effects; and that they shall fully suffice and shall suffice in the future for those to whom they pertain, or who may pertain to them; and that they shall be duly judged and defined; and that—

[*Latin ed. p. 221*]

Acta Pii PP. XII 22: And it shall be so from now on, and if anything contrary to this should happen, knowingly or unknowingly, by anyone, it shall be void. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twentieth day of the month of June, in the year 1949, in the eleventh year of Our Pontificate. Concerning a special mandate to the Most Holy Cardinal Gildo Prunola, Prefect of the Pontifical Diplomatic Office, for the Church's public affairs: The celestial Patroness of the entire city of Namur, the Blessed Virgin Mary, invoked under the title of *Notre-Dame du Rempart*, is declared to be the Principal Patroness, together with Saint Alban. PIUS PP. XII. For the perpetual memory of this matter. The cult and devotion to the Blessed Virgin Mary are ancient among the people of Namur, since the first temple built in their city was dedicated to the Mother of God, to which, in the tenth century, the honor of a collegiate church was added. Nor has the Queen of Heaven failed her faithful in times of trouble, protecting them from the poison of heresy during the religious wars. Therefore, with unwavering zeal, solemnities, processions, and games are celebrated in her honor, and many societies are dedicated to her in active practice of divine things. It is pleasing to remember that, every year, on the third Sunday of July, the image of the Blessed Virgin Mary, from her origin as the Immaculate, whom they call "Our Lady of the Walls," or in the common tongue, "Notre-Dame du Rempart," is carried through the streets and squares of the city. This very important image, after the great war that ravaged the world, was redeemed by the then-Archbishop of Namur, the Most Reverend Peter XI, Predecessor of Ours, in his name and with his authority, with a golden crown, amidst the applause of the people. The city's leaders, hoping for no protection other than from the illustrious Mother of God, dedicated themselves to her in the year 1935, and again in 1944, when arms were once again gathering in many places. Moved by

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this, the Venerable Brother Andrew Mary Charue, Bishop of Namur, also received the prayers of the clergy, teachers, and all the people, and urged us to declare the Blessed Virgin Mary, as "Our Lady of the Walls," or

[*Latin ed. p. 222*]

222 Acta Apostolicae Sedis - The official record, commonly called "Notre-Dame du Rempart," of the entire city of Namur, we deem it fitting to declare the Most Holy Virgin, Mary, as the heavenly patroness, equally principal with Saint Alban. We, who devote all our efforts to increasing the piety of the Christian faithful towards the Mother of God, willingly accept these supplications. Therefore, having heard the Venerable Brother, Our Clement, Cardinal Micara, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation of Rites, and having carefully considered all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, these letters establish and declare, in perpetuity, the Blessed Virgin Mary, as "Our Lady of the Ramparts," or, in the common tongue, "Notre-Dame du Rempart," to be the heavenly patroness, equally principal with Saint Alban, of the entire city of Namur, with all the honors and liturgical privileges that rightfully belong to the principal patrons of the place. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these, by any authority whatsoever, knowingly or unknowingly, should be attempted. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirteenth day of the month of April, in the year 1951, in the thirteenth year of Our pontificate. By special mandate of the Most Holy Father, to the Most Reverend Cardinal Gildo Prunola, Prefect of the Office for the Dispatch of Pontifical Diplomats.

[*Latin ed. p. 223*]

Acta, Pius PP. XII, 223, IV: The abbatial church, dedicated to the honor of St. Andrew the Apostle, in the city of Bruges, is raised to the dignity of a minor basilica. Pope Pius XII, for the perpetual memory of this event. – How much the study of Catholic Romanity is cherished, even in the most distant regions, is a matter worthy of all praise. It is no secret how wonderfully the Benedictine monks have contributed to the Church, for they have skillfully spread these Catholic sentiments throughout the northern and most remote parts of Europe, from ancient times, and have preserved them there, enduring the passing of years and the vain attacks of enemies and innovators. This is clearly evident in the Benedictine Abbey of St. Andrew the Apostle, located in the city of Bruges, in Belgium, whose abbatial

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church was built in 1910, to commemorate the seven basilicas of the Holy City. Indeed, while the main nave of the sacred building is dedicated to the blessed Apostle Peter, to the left one can see the nave dedicated to St. Paul. To the right, the nave is consecrated to St. Benedict, Patriarch of the Monks, surrounded by images depicting his most important miracles. The other chapels, namely those of St. John Lateran, St. Mary Major, St. Lawrence, St. Sebastian, and the Holy Cross in Jerusalem, stand around the main nave, like stars. This church was piously built to replace the one that was nefariously destroyed during the French Revolution, which had been founded in 1100 by Robert of Jerusalem, Count of Flanders. A remarkable feature of this temple, conspicuous for its size and beauty, is the admirable main apse, adorned with magnificent mosaics in the Roman style. One can also see a beautiful image of the Virgin Mary, skillfully crafted, to replace the one that was lost during the French Revolution. Furthermore, this temple, solemnly consecrated in 1935 by our beloved son, Alfridus Ildefonsus Schuster, Cardinal Priest of the Holy Roman Church, Archbishop of Milan, was enriched with sacred furnishings and the relics of saints, among which the body of St. Faustinus the Martyr is venerated with great devotion. While the abbey can generously contribute to the splendor of divine worship, a large number of monks diligently dedicate themselves to carrying out the liturgical functions with great care, so that the sanctuary is frequented by many faithful. Therefore, our beloved son, Theodor Neve, of the Order of St.

[*Latin ed. p. 224*]

224. The Acts of the Apostolic See – Official Commentary. Benedict, Abbot of St Andrews, having happily restored the monastery of St Andrews, and having reached the auspicious occasion of the fiftieth anniversary, humbly presented petitions to Us, that We might deign to declare the abbatial church of St Andrews, in the city of Bruges, a Minor Basilica. We, in order that We might add greater splendor to so many worthy deeds, and that the piety and attendance of the faithful might increase, considered it fitting, with the utmost willingness, to grant these petitions, along with the commendations of the Venerable Brother Ferdinand Cento, holding the title of Archbishop of Seleucia, Our Apostolic Nuncio in Belgium, and of the Venerable Brother Henry Lamiroy, Bishop of Bruges. Therefore, after all things have been duly considered, with the advice of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and with the fullness of Our Apostolic authority, by the force of these letters and perpetually, We elevate the abbatial church, dedicated to God in honor of the Apostle St Andrew, in the city of Bruges, to the dignity and honor of a Minor Basilica, with all the liturgical privileges that rightly belong to that title, notwithstanding any obstacles whatsoever. We decree, We establish, We

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ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that they shall be rightly judged and defined accordingly; and that whatever is done to the contrary regarding these matters, by anyone, knowingly or unknowingly, shall be considered null and void from this moment. Given from the Palace of Gandulf, under the Fisherman's ring, on the fourth day of the month of August, in the year 1952, in the fourteenth year of Our pontificate. By special mandate of the Most Holy, to the Cardinal in charge of the public affairs of the Church, Gildo Prugnola, Prefect of the Pontifical Diplomatic Office.

[*Latin ed. p. 225*]

Acta Pii PP. XII 225 et APOSTOLIC INTERNUNCIATURE ESTABLISHED IN THE SYRIAN REPUBLIC BY POPE PIUS XII. For the perpetual memory of the matter. Wherever the Catholic name of the nations can be cultivated and strengthened, and it is most advantageous for the propagation of the faith and the spiritual good of the faithful, it is more fitting to consider and provide for the public needs between the Holy See and the rulers of the states. Therefore, it seems fitting that we establish a Legation in Syria, with this intention that mutual religious and civil authority and helpful cooperation may flourish there. Therefore, with certain knowledge and mature deliberation, and with the fullness of Apostolic power, by the authority of these Letters, we establish an Apostolic Internunciature in the Syrian Republic, with its seat chosen in the city of Damascena. Therefore, we grant to the aforementioned Internunciature, established by us in this way, all and each of the offices, privileges, and indulgences that are proper to such Legations. This we decree, declaring these Letters to be firm, valid, and efficacious, and to remain and endure perpetually, and to produce and obtain their full and complete effects; and we fully support the Legation established now and in the future, so that it may be rightly judged and defined; and that whatever may be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, contrary to these things, shall be null and void from now on. Notwithstanding any contrary things. Given in Rome, at St. Peter's, under the Fisherman's ring, on the twenty-first day of the month of February, in the year 1953, in the fourteenth year of Our Pontificate. By special mandate of the Most Holy, for the affairs of the Church, to Cardinal GILD BRUGNOLA, from Apostolic Briefs 15 - ACTA, vol. XX, n. 5. - 27-4-1953.

[*Latin ed. p. 226*]

Acts 226 of the Apostolic See - Official Commentary on the Letter to the Most Reverend Father Norman Thomas Gilroy, Archbishop of Sydneyense,

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Cardinal of the Holy Roman Church, to whom he is appointed as legate to the Centenary celebrations in honor of Saint Thomas the Apostle and Saint Francis Xavier, to be held in the metropolitan city of Ernakulam.

PIUS PP. XII

To Our Beloved Son, greetings and the Apostolic Blessing.

It is indeed known that among the faithful followers of the Holy Church, the Christians residing in the vast regions of Eastern India, hold the most profound veneration and devotion both for the ancient Apostle, Saint Thomas, and for the more recent Apostle, Saint Francis Xavier, both of whom have so admirably merited for the Catholic faith proclaimed and spread in those regions. Moreover, in the very ancient liturgical books and other monuments of the churches of India, the name and praises of the ancient Apostle are customarily celebrated, and the faith which he preached, through the efforts primarily of Christians who have derived their name and glory from Saint Thomas, has never been seen to falter throughout the course of the centuries. Therefore, it has flourished and spread more widely through the works and endeavors of new heralds of the Gospel, among whom the great Xavier stands out. Endowed with an immense store of knowledge, outstanding judgment, and remarkable sanctity, following in the footsteps of the glorious Apostle Thomas, he undertook a most difficult pilgrimage and expended the greatest efforts, in order to bring a large multitude of people first to the Malabar coast and the neighboring provinces of India, and then to the most remote regions, even to the land of the Lapones, into the fold of Jesus Christ. Therefore, we have learned that this year, secular celebrations are to be held on the Malabar coast and in other regions of India, in honor of both heralds, Thomas and Francis, and that the solemn conclusion of these celebrations will be held in the august metropolitan city of Ernakulam. We, who honor these pious undertakings, supplications, and deliberations already held in each diocese, with special praise, desire to enhance their splendor by more solemn rites, which will be celebrated at the end of the year. Therefore, We, Our Beloved Son, who hold the reins of the illustrious See of Sydneyense and are adorned with the Roman purple, as a...

[*Latin ed. p. 227*]

The Acts of Pope Pius XII, page 227, announce that We choose and declare Our Legate from Our side, so that, representing Our person, he may preside over the secular ceremonies which will be held in the city of Ernakulam, in memory of the Saints Thomas and Francis Xavier, which will take place next month. Furthermore, We grant you the power to, on the appointed day, after the Sacred rites have been performed according to the pontifical manner, in the presence of the faithful, to bestow a plenary

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indulgence upon them in Our name and with Our authority, provided they fulfill the conditions of the Church. However, We are certain that such a distinguished task, which you will undertake with such outstanding piety and zeal for the salvation of souls, will be accomplished by you with great benefit and happiness, due to the affection with which you are bound to the people of India. Meanwhile, We earnestly pray to the Divine Savior that, by providing an example of any kind of rite to the faithful, and with the Antistites also praying, who have long been engaged in strengthening the Catholic faith, and in perfecting Christian institutions and morals, that many also of those countless people who are held captive by the ancient servitude of sin, may arrive at the admirable light of Christ and His Kingdom. May the Apostolic Blessing, which is the conciliator and herald of heavenly grace, and a special witness of Our charity, be imparted to you, Our beloved Son, the Archbishops and Bishops of India present in the city of Ernakulam, and to all those who participate in the ceremonies, with all Our heart in the Lord. Given in Rome, at St. Peter's, on the fifteenth day of the month of November, in the year 1943, in the fourteenth year of Our Pontificate. PIUS PP. XII. To the Most Reverend Father Peter, Cardinal Ciriaci, Apostolic Pro-nuncio in Lusitania, having completed five years since the beginning of his episcopate. PIUS PP. XII, Our beloved Son, greetings and the Apostolic Blessing. — We have learned with great pleasure that this month you will be completing the fifth year, above twenty, since the beginning of your episcopate. Indeed, many excellent deeds are known to us, which you have accomplished during this not brief period for the benefit of the Church and the Apostolic See. Even before you received the fullness of the priesthood, you were sent by Our venerated predecessor, Pope Pius XI, to Prague, as one extraordinary from the Secretariate of the Sacred Council, to deal with the affairs of the Church, in order to resolve grave difficulties that existed between the Church and...

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis - An Official Commentary. You diligently addressed the relations with Czechoslovakia, which had arisen only recently, and also undertook to negotiate the agreement, which is called the "modus vivendi." After the dispute was happily resolved and the agreement was concluded, you were appointed, among the sacred prelates, to the office of Apostolic Nuncio in that same Republic, diligently pursuing the ordering of ecclesiastical affairs, among many peoples ethnically, morally, and in traditions diverse. Promoted to the Apostolic Nunciature in Lusitania, you gave clear testimonies of your prudence, first by your counsel and study concerning the Concordat, concluded in 1940 between the Holy See and the Lusitanian Republic, and the Missionary Agreement, the first document of its kind to exist in the Church, through which the missions in overseas Lusitania received considerable growth. Moreover, under your

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auspices, several sacred events were celebrated there, which wonderfully confirmed the connection of the Lusitanian nation with the Roman See and with Us, among which, certainly, stand out the solemnities in honor of the Blessed Virgin Mary of the Rosary, venerated at Fatima, carried out with such a large number of pilgrims and with such pious devotion. You also, with your favor, oversaw the construction of the new seat of the Apostolic Nunciature, which, by its dignity and beauty, is rightly praised by experts. Considering these merits, among others, rendered to the Church, We, Our Beloved Son, have desired to re-elect you to the most distinguished College of Cardinals, so that We may also benefit from your counsel and experience for the good of the Church. Meanwhile, We heartily congratulate you on the episcopal office which you have held so long and usefully, and We earnestly implore God to strengthen your health and to fill you with heavenly gifts and consolations. Furthermore, so that this celebration of sacred events may be more salutary for the faithful, We freely grant you the power to bless, on the appointed day, with the sacred pontifical rite, in the presence of Our name and Our authority, offering to them a plenary indulgence for the benefit of the Church. As a sign of heavenly protection and of Our special charity, We impart to you, Our Beloved Son, and to the entire clergy and people of Lusitania, Our Apostolic Blessing. Given at Rome, at Saint Peter's, on the tenth day of the month of March, in the fifteenth year of Our pontificate. PIUS PP. XII.

[*Latin ed. p. 229*]

Acta Pii PP. XII 229 III TO THE REVEREND D. BERNARD KAELIN, ABBOT OF THE ORDER OF SAINT BENEDICT, PRIMATE, FOUNDER OF THE SAZAVIENSE MONASTERY IN BOHEMIA, WHO LIVED IN THE LATE NINTH CENTURY.

PIUS PP. XII: My beloved son, greetings and the Apostolic Blessing.

In the late ninth century, from which time, as is reported, Saint Procopius, the founder of the Sazaviense Monastery in Bohemia, passed away piously to the heavenly realm, it is fitting that all those who glory in being citizens of the same nation and of the same faith, whether they live in their homeland or among foreign nations, should diligently recall with their minds the outstanding examples of his sanctity and propose them to themselves as models to imitate.

Indeed, he himself and the Benedictine monastic community that he founded contributed greatly, both in spreading the Catholic religion widely among those people, and also in promoting civil order and the advancement of literature – as far as circumstances allowed at that time. Following the examples of Saint Benedict, he adopted and embraced that saying as a guiding principle and a reminder for his life: "Ora et labora" ("Pray and work"). Therefore, he not only devoted himself diligently to prayer, but also, not only did he atone for his sins through works of

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penance and voluntary afflictions of the body, accepting those imposed upon him rather than his own, but he also strove to the best of his ability to bring as many as possible back to the precepts of Jesus Christ and to a virtuous life; but also, according to the norms of his institute, he practiced various crafts and agricultural arts, in order to provide sustenance for himself and his community, and to provide food and assistance to those in need. Moved by the charity of Christ, he greatly benefited the needs of others, both in body and soul, and sometimes, with the help of God, he performed wonderful signs.

Since those times in which he lived were very difficult, so too is this our age fraught with distinctions and dangers. We desire that all, especially those who, in the homeland of Saint Procopius, see the Catholic Church so greatly hindered and afflicted by tribulations, should offer fervent prayers to this heavenly patron, and that they should implore him to grant that the Christian religion may daily flourish more freely among them, that they may be able to enjoy their rights without violation, and that they may be able to carry out their endeavors and works for the common good of all.

Especially for all, and specifically for the Benedictine community, let prayers be poured out, for those who are either imprisoned or in...

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis - The official record shows that they were detained in Kampen, or were, indeed, deported far from their home; and especially the sacred prelates, who, because they zealously wished to fulfill their sacred office, have suffered and continue to suffer so many pains and hardships. Among these, we certainly wish to remember in a special way the Venerable Brother Joseph Beran, Archbishop of Prague, who, by a noble example of faith and firmness, has striven to fulfill his pastoral duties to the best of his ability. May Saint Procopius, the glory of the Benedictine Order and of his homeland, obtain for all of them heavenly consolations and divine assistance; and may such be the abundant and salutary fruits that this secular commemoration, with God's help, happily brings about. May he be the unifier, and may this be a witness to Our benevolence, the Apostolic Blessing, which We impart wholeheartedly in the Lord, to you, beloved sons, and to all those, whether in their homeland or in exile, who will commend this most glorious citizen through these happy celebrations. Given in Rome, at Saint Peter's, on the tenth day of the month of March, in the year 1958, in the fifteenth year of Our Pontificate. PIUS PP. XII.

ALLOCUTIONS I. To Teachers and Students of Popular Schools, on the Occasion of the Gathering for the Instruction of Adults, convened from Italy in Rome.

* We are very happy, beloved sons and daughters, on this sacred day dedicated to the glorious Patriarch Saint Joseph, the most chaste Spouse of the Blessed Virgin, the foster father and guardian of Jesus, the Patron of the

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universal Church, to receive such a numerous gathering of educators and adult students, convened by the meritorious Italian Association of Catholic Teachers, and we gladly seize this opportunity to show you the deep interest that the Church takes in your work. Various initiatives have promoted in our century the movement for the education of adults, and, especially after the last world war... * Held on March 19th, in the year 1953.

[*Latin ed. p. 231*]

Acta Pii PP. XII 231 indicates that numerous courses are being established for those who have passed the age of compulsory schooling, or who, for various reasons, cannot attend regular schools. Italy, in particular, already possesses a magnificent network of popular courses, currently attended by approximately half a million students. Numerous private and public institutions, of both national and local character, are striving to contribute to this effort, undertaking the commitment to provide both general education courses and supplementary instruction in specific areas of vocational training. The Association of Catholic Teachers has not wished to be left behind, nor to fall short of its ideal. We heartily congratulate them on their active collaboration in an endeavor whose social importance cannot be sufficiently appreciated. Indeed, it is incumbent upon you to maintain a prominent place in this field of apostolate, for the Church has always considered the work of education not only to be highly relevant, but as one of its essential duties. She has been the great educator of peoples, both by exercising this mission through her priests and religious, and by directing and inspiring institutions run by laypeople. She preserved ancient culture during the barbarian centuries; she fulfilled the ministry of teaching in all its grades during the Middle Ages; in the modern era, she founded the first public schools, and in mission lands, she brings with the Gospel even secular culture. Does she not have the function of leading man to the complete development of his being, to the fullness of his earthly and heavenly destiny? Therefore, since the Church, by virtue of her own office, dedicates herself in a particular way to education, it is easily understood with what care she attends to the needs manifested today by the multitude of those who, in childhood and adolescence, have not been able to receive an education corresponding to their needs or desires. These needs are felt today with increasing urgency, as the rapid evolution of modern society exerts a profound influence on family, social, and professional life. Now, faced with the complex and difficult duties of the present time, many find themselves helpless: on the one hand, they are conscious of their responsibilities, but, on the other hand, they lack the means to support them; through negligence of themselves or their families, or even through involuntary external circumstances, they do not even possess elementary education; often they desire to revive and strengthen forgotten knowledge, to complete it, to update it, and to learn from those who are better informed

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about the resources available to them and how these can be used with the greatest benefit. These are the needs to which popular education seeks to address.

[*Latin ed. p. 232*]

232 Acta Apostolicae Sedis - Commentarium Officiale. Ad providere, et Nos, ut vos in vestris studiis dirigamus, volumus vobis suggerere quaedam praecepta, quae vobis adiuvabunt ad actionem vestram efficaciam apostolicam magis validam tribuere. Gravitas politicae et extentio oeconomiae in mundo praesenti, naturales educatores adultorum ad tractandos has res praestare. Sed numquid saepe obliviscimini quod fundamentum societatis, centrum primum omnis educationis et culturae, est familia? Num non ex hac negligentia illa "depersonalizatio" relationum socialium, quam nuper in Nistro Nativitatis Messagio lamentavimus, oritur? Operarius non est primariamente productor vel elector, sed homo, sitiens affectionis et dedicationis, qui anhelat ad alios transmittere thesaurus intimissimi cordis sui, et non solum laborem manuum suarum. Nunc, si ars suprema gubernationis familiae, ubi homo in maxima parte omnes facultates affectivas et intellectivas, omnes virtutes et facultates suas exercet, putatur non necessarium discere? Mala eventa non paucorum coniugiorum, deviationes iuvenum infelicium, ab familia sua neglectorum, contrarium probant. Ergo, essentiale est ut educatio popularis non fugiat importantiam praeparationis iuventutis ad matrimonium et ad gravissima officia patris et matris familiae. Antequam in vita stabilantur, iuvenes oportet ut electionem professionis suae, domus suae, ad indicationes sapientiae humanae et christianae subordinent, quae facultates physicas, oeconomicas, spirituales, praeveniant et computent, et non se ad ventum in tam grande passo mittant. Educatio popularis eos adiuvare et illuminare de necessitate et difficultatibus vitae coniugalis et fundationis familiae debet. Si operarius conscius est magnitudinis officii patris sui, si mater se dedit missioni educativae, ducta a congruo instituto, cellula vitalis societatis sana et fortis erit. Mater oportet ut acquirat scientias elementares necessarias ad gubernationum familiae, artem domum ordinare, aequilibrium rationis stabilire, notiones utiles puericulturae, et praesertim scientiam sufficientem regulum pedagogiae; ut ea proficiant ex experientia aliorum et non nimis confiant instinctu matrino suo, qui solus non semper et securiter ab erroribus nocivis servabit. Quanto ad patrem familiae, sine dubio, una ex functionibus principalibus suis consistit in procurando uxori et filiis medios oeconomicos indispensabiles ad vitam. Sed non est ille primariamente dux illuminatus et sapiens, fortis ex experientia personali sua, cognitor magnorum...

[*Latin ed. p. 233*]

Acta Pii PP. XII 233: Laws of life, but also the intimate aspirations and difficulties of those to whom he offers spiritual support, which is more

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precious and necessary than material protection? If schools of popular education should truly begin to instruct their students in the art of education, what a valuable service they would render to the family, to society, and to the Church! Although the family constitutes the first foundation of all human culture, this must develop within the community. By this, all social and legal relationships are meant, which unite man with his fellow men and with civil authority. In these days, such relationships extend far beyond political boundaries. An international community is established, in which it is important that each person knows their place and the office they must perform. This office is usually defined by proclaiming, on the one hand, the duties, and on the other, the rights and freedoms that a citizen may demand, but which often remain more or less at a theoretical level. The ignorance of the masses, their inability, leaves them defenseless and at the mercy of skilled agitators or unscrupulous politicians. Intense propaganda, even if entirely false, always manages to persuade a good number of people, lacking any critical sense, even the most basic, and therefore incapable of a personal reaction to appreciate the real conditions and to distinguish true statements from unattainable promises. The right to vote, in particular, which gives everyone an equal opportunity to influence public life, requires that those who exercise it have at least a basic understanding of political principles and their application in the national and international sphere. The same applies to social issues. Groups and associations tasked with defending the interests of workers, ensuring an improvement in their standard of living, and assisting them in cases of illness or injury, have multiplied, and not without benefit. But their proper functioning presupposes that those who are members of them maintain their share of initiative and responsibility. Recently, We have disapproved of the excessive influence of anonymous and mechanized organizations on social life. It is therefore necessary to initiate men not only in the theoretical workings of these institutions, but also in the protection of their true interests and, above all, of their conscience. The popular educator will therefore know how to present, in a clear and appropriate manner, the teaching of the Church on this subject. Taking advantage of the many facts of daily activity, he will analyze their reasons for success or failure, and train them to distinguish the important from the unimportant.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Commentarium Officiale will demonstrate, through an examination of the function of the various factors, how the theoretical principle has found its application. The essential thing is to instill the art of discerning truth from falsehood, and to awaken a sense of political and economic realities in accordance with the Christian conception of life, which equally rejects materialism and selfish individualism, in order to consider man in his totality, at the same time body and soul, individual

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person and member of society, citizen of the earth and elect of heaven. Only this overall view can provide the correct interpretation of particular problems. May popular education contribute to safeguarding the delicate balance between the constructive activity of individuals in service of social well-being, on the one hand, and, on the other hand, the necessary function of protective and defense organizations, which are intended to support and not to supplant individual action! We consider it superfluous to elaborate on the benefits of popular education for professional training. Man does not practice his trade solely for the purpose of gain, but also to employ his physical, moral, and intellectual faculties for the benefit of the community. To satisfy those who wish to compensate for a total or partial lack of training; to make it possible to choose a trade more in line with their aptitudes or tastes; to provide them with support for the day when unemployment strikes their main activity: these are serious advantages already enjoyed by many students. However, these are still insufficient if one does not help each worker to perform his work, not as a blind tool or as a simple cog in a clever mechanism, but as a human being, who finds in his own work the joy of mastering inert matter, of treating it with intelligence and skill, of making it serve useful purposes for human society. Therefore, popular education must provide not only instruction, but also education, and culture. Not content with teaching positive rules, technical and methodological knowledge, it must also address properly human problems of a spiritual order. Many workers can now lead a life more worthy of their condition as human beings: the reduction of working hours, better wages, and guaranteed leisure time allow them, once their professional duties are fulfilled, to devote themselves to a more complete development of their human qualities. Are not the most precious hours those in which, without leaving their home or neglecting their family obligations, they dedicate themselves to their favorite arts, gather together to engage in various cultural and beneficial activities, intended to satisfy their aspirations towards goodness and...

[*Latin ed. p. 235*]

Pius PP. XII 235: To reveal to them, through the wonders of creation and human ingenuity, especially the truths of their supernatural vocation? Indeed, to properly fulfill one's duty as a man, it is necessary to possess "a sense of one's individual and social destiny, natural and supernatural." All the important matters that we have mentioned – the pursuit of a career, the question of marriage and the upbringing of children, political discernment, and contribution to social activities – presuppose that the fundamental problem of human destiny has been resolved, the meaning of its joys and sorrows, its difficulties, its successes or failures. In the past, man found the explanation for these profound aspects of life in the family and Christian tradition, based on the experience of his ancestors. Today, the conditions

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of industrial civilization bring with them the uprooting of individuals and families, who then turn to supposedly new systems, which are in reality inspired by short-sighted and materialistic views of man and his being. Therefore, popular education, if it does not want to fail in its purpose, must strive to reconnect these lost souls with a living tradition – especially that of the Church – with the simple yet profound lessons of the Catechism, the Holy Scriptures, and Christian festivals. The teacher of popular education will not ignore the riches of the national and local heritage, often so picturesque and delightful, filled with centuries of wisdom. By thus reconnecting man with his human and religious past, one will give him the security to guide himself and enlighten others. He will more easily bear the weight of his responsibilities when he knows that his actions extend beyond the limits of his individual life and prepare for the future a world illuminated by Christian hope. To accomplish this mission, worthy of your generous efforts, you recognize the necessity of methodical and prolonged preparation. Therefore, we would now like to recall to your minds some indications regarding the conditions of adult education and the qualities that it requires in its teachers. The term "adult education" encompasses – as you well know – various levels of teaching and training. Considering the entirety of humanity, we find that a significant portion of it is still illiterate. Therefore, the first task is to teach millions of men to read and write. The second level of popular education is the complement to elementary studies that are incomplete or poorly done. The majority of people who currently benefit from popular education in Italy belong to this category; but We are pleased to know...

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis - Official Commentary: A third level already welcomes numerous students, eager to acquire the most useful supplementary knowledge, in order to perfect themselves in their profession and to be more beneficial to human society. It should also be noted that adults are voluntary students. It is often necessary to begin by persuading them of the true usefulness of a supplementary education; then, it is necessary to keep their attention alive, to arouse their interest, in order to ensure their diligence, without which fruitful work is not possible. The first objection to overcome is the belief that the adult is no longer capable of deriving serious benefit from schooling. Now, however, numerous experiences have demonstrated that the adult, from 25 to 45 years of age, is in full possession of his ability to learn; that he is capable of greater voluntary application; that he appreciates what he learns better; that he organizes his knowledge better and knows how to use it more wisely. The desire to know exists at all ages; and he who has experienced the inconveniences of ignorance always welcomes assistance for his need. It is true that in many adults, the desire to learn is stifled by occupations or lulled by inertia; then, the intel-

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lectual faculties become dulled, and thus the false supposition is formed that they are no longer capable of learning and retaining. On the other hand, the facts show that numerous schools for adults manage to maintain a considerable number of students. It is up to the teacher to investigate the reasons for which each person aspires to a supplementary education, and how this desire can serve as a basis for an expansion of personality and a deeper understanding of things. Few adults have the courage to complete their education on their own, and this method often leads to dangerous distortions. The presence and contact of the teacher are, generally speaking, irreplaceable, both for the adult and for the child, since the adult adapts more slowly and needs to discuss and reason about his knowledge. The teacher must enliven the teaching, encourage reflection, and reveal to each of his students the talents he possesses. He will bring him into closer contact with himself, with nature, with the family, with his fellow citizens, with the Church, the city of the children of God, with God, the origin and end of every life. To achieve this, the teacher does not need to be a superior intellect or a great scholar, but a respectable, generous, and selfless character. The manner of speaking, of behaving, of interacting with the students, of answering their questions, of questioning them, of praising them, of calling their attention, is a lesson that they will never forget. Fortunately, the educator does not have to rely solely on himself. There are methods and techniques for teaching adults.

[*Latin ed. p. 237*]

Acta Pii PP. XII 237, which have already demonstrated their value. Auditory and visual aids play a significant role. Books have been prepared, designed to suit the level of understanding of those attending adult education classes; they assist the teacher, who, however, must always be the guide in the selection of readings for his students. But he must aim higher and involve the adult in the pursuit of knowledge through exercises in reflection and expression, carried out in small groups around concrete topics, in order to encourage them to transform the inexhaustible contribution of daily experience into living knowledge. The adult must, as far as possible, be given the opportunity to maintain his freedom; this, however, does not mean isolating himself and refusing to participate in activities that call upon him. He must be made aware of the influences to which he is subjected every day, from so many sources: advertising, the press, radio, cinema, and he must be warned against all those factors that, knowingly or unknowingly, strive to make him act against his will, to exploit his good faith, to extract his approval or his money; in a word, against those responsible for that "de-personalization" which we have already denounced. From what we have presented, it is easy to conclude that effective and widespread popular education cannot be the work of a single institution, but must be the result of a complex of actions carried out by those who have

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some authority in the community. Anyone who addresses the public, for any reason, has a share of responsibility in popular education: directors of newspapers, radio stations, cinemas, theaters, advertising companies, publishers, and booksellers. But also, civil servants, representatives of the state, public officials: there is a way to organize work, popular festivals, to establish and enforce regulations, to serve the public, in an educational manner. It can be said, in a certain sense, that the popular culture of a country summarizes its character: the centuries have contributed to it, the institutions, the language, the customs are at the same time its fruit and its instrument, since they reflect the spirit of the age in which they arose and contribute to maintaining it. It is enough to travel from one country to another to realize the sometimes considerable differences that separate even neighboring peoples. Behind the variety of individuals, there is a common foundation of culture, an artistic, literary, and folkloric heritage, to which all participate more or less. Addressing you, we need not tell you how rich this treasure is in your beautiful land, and what gratitude is due to those who have transmitted it to you. You have understood, dear sons and daughters, who dedicate yourselves to the education of adults, the importance of your work, but also its complexity.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis: Concerning the Official Commentary on the plenitude and the manifold qualities that it requires. May you persevere with courage and find numerous imitators. It is not so much a matter of exercising a lucrative profession, but a true apostolate, at the same time human and Christian, a source for you of intimate joy, in the awareness of rendering a service of high value. You will not lack the admiration and affection of your students, because they are glad to have received from you not only the gift of your knowledge, but above all of your soul and your heart. And you, who are enrolled as students in courses of popular education, We congratulate you on your desire for intellectual progress, on your aspiration to qualify yourselves more fully for the duties and responsibilities that our time imposes upon you. Your perseverance will find its reward not only in your individual perfection, but also in the advantages that will result for your family and for your entire social circle. With such a wish and in the hope of the most abundant heavenly favors, We impart to you, to your families, and to all those who are dear to you Our Apostolic Blessing.

II 1: To the Parish Priests of the City and the Preachers of the Sacred Lenten Season. * Behold, beloved sons, an Audience, to which We could not refuse. As soon as Our strength allowed, We hastened to call you to Us, to spend a little time with you, to speak to you with Our heart even more than with Our lips. Your presence here is a source of profound joy to Us and impels Us to manifest Our most heartfelt joy; for if the encounter

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with the faithful of Rome always brings Us so much joy, how much greater must be that joy of being able to find ourselves with you, who share with the Bishop of the City, with your Bishop, the anxieties, the trepidations, the fears, the hopes, in a word, the pastoral concerns? We therefore give you, beloved Parish Priests of Rome and Lenten preachers, Our paternal welcome, in the hope that what We shall simply say to you will not only serve in some way to the effectiveness of your ministry, but will also reach the minds and hearts of not a few Romans, in the field of your apostolic labors.

* Given on the 27th day of the month of March, in the year 1953.

[*Latin ed. p. 239*]

Acts of the Holy See, Pious XII, 239. You know well how the Holy Scripture, when speaking of the Church, uses, according to the circumstances, architectural, social, and anthropomorphic images. Thus, the Church is a building constructed upon a fundamental "stone," so firm that no onslaught of men or demons will cause it to collapse; it is a kingdom, whose keys are in the hands of he who, from Jesus, the eternal King, received the power to bind and to loose on earth and in heaven; it is a body, whose members are the faithful, and whose operations are governed by the Head, which is Jesus, represented by His Vicar on earth. But there is an image, upon which – as you know – Jesus seems particularly to insist, taking time to indicate its elements, to explain its and to propose its practical applications; the Church is a fold, which has a supreme, invisible Shepherd, Christ Himself, who, however, willed that a visible Shepherd should act in His stead on earth, the Pope. To confide in you – as a father does with his closest and dearest children – We say that few passages of the Gospel have been, and are, the object of Our meditations as much as that which describes the Church as a fold and qualifies its Head with the title, humble yet great, of Shepherd. Few words, therefore, resound so insistently – we would say: so imperiously – in Our ears, and are imprinted so deeply in Our heart, as these: "Tu es pastor ovium" (You are the shepherd of the sheep). Therefore, do not be displeased that the Bishop, the Shepherd of Rome, reminds you of that passage, and listens with you to that voice. Last January, when receiving the parish of St. Saba, We endeavored to address especially the faithful, indicating to them the goals to be reached, and inviting them, so to speak, to enter into a holy competition with the faithful of the other parishes of the city. We intended – among other things – to propose a simple and practical model, which could be useful to those in the parish sector who desire to work towards the realization of the "better world willed by God." Today, almost as a complement to what We said then, We address particularly you, most beloved priests, co-workers – each in your own territory – of the Bishop with the Roman people, a most chosen part of the universal fold of Christ. Therefore, We shall say to each of you:

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1 2 8 4 5 1 Cf. 2 Cf. MATTH. 16, 18-19. 8 Cf. Rom. 12, 4-6; 1 Cor. 12, 12-27; Eph. 4, 4. MATTH. 16, 18. * John 10, 1-18. Exhortation, February 10, 1952. 5

[*Latin ed. p. 240*]

Acta 240 Apostolicae Sedis - Commentarium Officiale: "But he that entereth in by the door is the shepherd of the sheep." The parish, which Jesus has entrusted to you through us, is also a fold, and you are its shepherd. Now, the work of the shepherd, that is, the work of each of you, must first be that of defense against thieves. Every fold is watched by thieves and scoundrels who desire to make it the field of their robberies. When they approach the fold and secretly enter it, their only goal is to steal and to slaughter and to destroy: "For the thief cometh not, but for to steal, and to kill, and to destroy" (John 10:10). Therefore, you must first and foremost strive to identify and recognize the thieves, taking care not to be misled by a certain naiveté, which would direct your attention and your precautions towards only one aspect. As in the vast world of the universal Church, so too in the small world of the parish, the "enemy" seems to be one, but is in reality manifold. We warned you – if you remember – before the immense multitude of members of the Catholic Action on that radiant day of October 12th. There is indeed – it would be impossible not to notice – an enemy that causes everyone particular anxiety; it becomes more threatening every day, and it attacks and undermines with all means and without exception; but this enemy has become the easiest to recognize among all. Other enemies, or – if you prefer – the same "enemy" in different forms and disguises, must be discovered. They often approach dressed as lambs, "in the clothing of sheep." Therefore, you must strive to ensure that the faithful recognize them by their works; by the plants, that is, which, through their fault, arise and grow in the field of God, as well as by the fruits that ripen on those plants: "Wherefore by their fruits you shall know them" (Matthew 7:20). To this end, it will be helpful to show how much disorientation and what darkness are often encountered where there was once a splendor of light; to point out the hatred that oppresses certain hearts, already expanded in active love; the discord and war that rage where peace once reigned; the turbid passion that upsets souls where there was the purity of innocence. The "enemy" demoralizes the young, extinguishing in them the flame of the highest ideals; it deprives children of their innocence, reducing them to small, rebellious tyrants against God and against men. And when you see the poor deprived of their highest and most consoling hopes, and certain rich people closed in a stubborn selfishness; when you are saddened by hearths where spouses groan in the cold, because the fire of love has been extinguished; say: "Beware of false prophets, who come to you in the

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clothing of sheep, but inwardly they are ravening wolves" (Matthew 7:15).

[*Latin ed. p. 241*]

Acta Pii PP. XII 241: "The thief is come; behold, the enemy is come, and he is come "ut furetur et mactet et perdat," to steal, and to bring disorder and death." Against this manifold enemy, it will be necessary to react with the ardor of a father defending his children, and with the promptness that such an urgent and terrible duty demands. We know that Our Roman priests watch sleeplessly, and toil and strive to prevent the slaughter in their flock, or at least to lessen its damage. Each of you is, with Us, a shepherd in the flock: "tu es pastor ovium." But behold, the anxiety of Jesus. If, in guarding the flock, instead of the good shepherd, there were only a mercenary, it could happen that the flock would remain unguarded, or would even be scattered, as soon as the howl of the wolves, eager for prey, ready to attack, is heard: "Mercenarius... vidit lupum venientem et dimittit oves et fugit, et lupus rapit et dispergit oves." Today, the conditions of the clergy can scarcely be a reason for human attraction, as they perhaps were in other times. In a world, as never before, caught in the web of self-interest, agitated by the frenzy of pleasure, and tormented by the thirst for dominion, the priesthood is and appears as something rarely desirable to those who would wish to remain in the world, belonging to the world. You, beloved sons, strive to give a shining example of detachment from what might appear to be "employees," who in their work see and seek nothing but a reward—which is, of course, just—that will provide them with the necessary sustenance. Without a doubt, according to the doctrine of the Apostle Paul and of the Divine Savior Himself, he who serves at the altar has the right to live off the altar; but we will never remind you enough of the sacred commitment that you once made before God and the Church, when the Bishop entrusted you with a portion of his flock. None of you is the mercenary, who flees before the wolf, because he cares nothing for the little sheep. Rather, each one wants to be, each one is in fact, a true shepherd, a good shepherd, who claims nothing, who is indeed willing to sacrifice his own life for his little sheep. "Bonus pastor animam suam dat pro ovibus suis." Thus, beloved sons, we come to the part that we will call the "positive" part of Our meditation with you. — After the severe words addressed to the blind and obstinate Pharisees, Jesus pronounces— probably (8 9 10 X1 8 9 Io. 10, .12. Cfr. 1 Cor. 9, 13-14. 10 Cfr. 11 Io. 10, 11. MATTH. 1 6 - ACTA, vol. 10, 10; X X , n. Luc, 10, 7, 5. — 2 7 - 4 - 1 9 5 3 .

[*Latin ed. p. 242*]

Acta 242 Apostolicae Sedis - Official Commentary during the feast of Sagra in Jerusalem — an allegory, inspired by the pastoral customs of Palestine, overflowing with love and mystery, breathing the most tender affection. He is the gate of the fold, through which one can enter and exit, and

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find pasture of salvation. He is the good Shepherd; He knows His sheep, who hear His voice and follow Him, and for them He gives His life. May He be, beloved children, your shining model. The good shepherd, the good parish priest, must know all the sheep, care for all of them, and dedicate himself to all of them, so that they may not lack verdant pastures ("herbae virentes"). His first thought will be for the sheep that are not in the fold. Beloved children, do not forget that each of you is a priest and shepherd for all those who reside within the territory of your parish, and for their good, you bear a tremendous responsibility. Therefore, it will not be difficult to recognize that there are sheep which do not belong to that fold: "And other sheep I have, that are not of this fold" (John 10:16), and that they must be gathered without delay: "and them I must bring also" (John 10:16). This is the problem, as you see, of sheep who have never entered the fold; the problem of those who fled, abandoning the fountain of living water, to seek mud and mire in cracked cisterns: "They have forsaken the fountain of living waters, and hewn them out cisterns of broken pits, cisterns that can hold no water" (Jeremiah 2:13). Lost sheep, who would not even accept being sought after; others who would gladly meet the loving gaze that discovers them, and the merciful hand that gathers them up and raises them up; and finally, others who are already preparing to return, and perhaps fear being received poorly. We implore you, beloved children, to remain in a state of holy and almost perpetual anguish for the sheep who are still far away, because they have never had or have lost the faith. We do not doubt that, in summer or winter, at night or day, when they come to knock at your door, they will find it already open, or ready to be opened. And for those who do not come, seek them out; and for those who would remain distant and hostile, reach out to them with that apostolate of prayer and sacrifice, which knows no obstacles and is the most effective of all. Other sheep are in the fold and do not intend to leave it.

[*Latin ed. p. 243*]

Acts, Pius PP. XII 243, concerning the bringing about of unity of faith or unity of governance; and yet, remaining victims of sin, which opposes unity in grace, they are rightly called dead members of the mystical Body of Christ, which is the Church. The pastor, the parish priest, must first seek out the most suitable ways to procure their resurrection. We have already said before (Discourse to the parish of St. Saba) that true believers, the living, are counted at the foot of the altar, when the priest distributes the Bread of Life. It is not enough to find them numerous at the parish cinema, nor, by itself, merely at Sunday Mass. But even if it were possible to reasonably count the living faithful based on their attendance at the latter, is it not true that even then, it would not always present a comforting sight to your eyes, O pastors? And the blasphemies? And the sins against the sixth commandment committed by young people and those united by the holy

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bond of marriage? And the thefts? And the false testimonies? To these dead, the good shepherd must restore life. The priest in charge of souls must not forget that Jesus, the supreme and universal Shepherd, declared that He came into the world so that the sheep might have life: "I am come that they may have life and may have it more abundantly." When the good shepherd, the parish priest, considers the sheep that are alive, he should not believe that he can remain tranquil. It is true that in particular circumstances, it will be necessary to leave the ninety-nine, safe in the fold, to run after the lost sheep. However, ordinarily, it will be necessary to preserve life in those who possess it, taking care that no one lacks the proper spiritual nourishment. Indeed, it will not be enough to simply preserve; it will also be necessary to increase the divine life in souls. "The thief cometh not, but for to steal and to kill and to destroy. I am come that they may have life and may have it more abundantly," proclaimed the Redeemer, meaning that this should also be the concern of other shepherds entrusted with the various portions of His flock within the fold of the Church. This is the most urgent problem for active Catholics. We spoke about this with the faithful of St. Saba, and we intend to renew our recommendation here that they increase in number and in quality. It will also be useful to reflect that these generous souls will more easily follow the shepherd who knows how to precede them with his example. The good shepherd, "And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice." Perhaps one or another of you will painfully feel the sharp contrast.

[*Latin ed. p. 244*]

Acta 244 Apostolicae Sedis - Commentarium Officiale, concerning the marvelous allegory of the good Shepherd and the harsh realities of the present time. And We wish, by these words, to allude not so much to the difficulties encountered in large parishes with their overwhelming number of souls, but rather to the trials in which many pastors live in various regions: the weakening of the spirit of faith; the relentless efforts of adversaries to exclude religion from public life; powerful organizations striving against God, Christ, and the Church. We do not deny, beloved sons, that the ship of the Church sails in a stormy sea. However, the greater the difficulties, the more we must preserve inner peace and raise our hearts to God. We live by faith. But faith demands an unconditional surrender to God, independent of any human calculation of the possibilities of a favorable outcome. In the very moment that we begin to direct our work according to such a calculation, we would stray from the essence of faith. We must also not forget that the way of the Church is the way of the Cross, and that following Jesus by carrying the cross is the primary duty of the priest. It has been rightly observed that in the history of the Church there are periods in which the seed for future development is primarily sown. Later

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generations then gather in the rich harvest. Are we perhaps now in such an epoch of promising sowing? In any case, if evil has increased its power in our days, so too has good, and the Church has been able to record in our times most brilliant examples of ardent zeal for the glory of God and for the salvation of so many immortal souls. The number of those who wish to remain faithful to Christ and to His Church truly deserves the full employment of your energies; and as for those who are distant and enemies, let the sacrifice of your prayers, your labors, your anxieties, and even your perhaps disappointed hopes, be offered for them. A generous heart, unwavering courage, and unshakeable faith, let these be the support of your life, and with this wish, We impart from the heart to you, to the entire clergy and the Roman people, Our Apostolic Blessing. 19 Cf. Rom. 1, 17.

[*Latin ed. p. 245*]

Acts of Pope Pius XII, 24:5, III. To the faithful, on the feast of the Resurrection of the Lord Jesus Christ, all offer devoted greetings to the Supreme Pontiff and Most Venerable Father, proclaimed in the Forum of Saint Peter.

From the depths of our hearts, we raise the hymn of thanksgiving to the Supreme God, "who casts down and raises up," for having granted us the opportunity to embrace you once again, with our eyes and with our spirit, beloved children of Rome and of the world, from this Loggia, on this solemn day of the Resurrection and of Christian joy. In you and in the entire Church, where it is aflame with apostolic zeal, and where it is bound to His glory, we see, moved to tears, the glory of the Divine Risen One: "I have seen the glory of the Risen One."

The mystery of the Pasch proclaims to you, today as always, the mystery of life that triumphs over death, provided that life draws its norm and its destiny from God. A life lived against God, or ignorant of God, whatever its achievements or power, is a sterile flash, which no posthumous memory can rekindle; it is destined, in the afterlife, to a resurrection of condemnation. But every humble life, if lived in God, is a seed of excellent things; it is a perennial symphony, which death does not extinguish, but sublimates; and on earth, where all things fade, it is a message of immortal life.

Meanwhile, awaiting the future glory, to you are fitting present works of life, and not of death. Spread everywhere the vital force that you have drawn from Christ. Communicate its fresh spring to your brothers, enveloped in the darkness of error; pour forth its rivers upon the world of today, which still languishes on deadly paths of hatred. We know that you desire to be a leaven of life; but we fear that the prolongation of the same struggles and the repetition of the same trials may overwhelm you. Let your Father and Shepherd warn you of this danger. We would have the voice of the Easter bells bring to you, together with joy, peace, and fraternal love, also this grave warning: the danger of today is the weariness

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of the good! Shake off every torpor; resume your accustomed virtue. Let the Risen Redeemer be an example to you, who conquered death forever. Thus, the victories, already achieved with your cooperation in the faith,

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - May all things be rendered, as far as it is in you, stable and lasting, for the Church and for humanity. Do not rest idly on the laurels of the past; do not stop to contemplate the furrow once traced, but, strengthening what has been happily acquired, strive for ever new advancements. Beloved children! Persevere vigilantly in the faith and united in concord. You, most beloved priests and laymen, who in nearby and distant regions suffer for Christ, without yet seeing signs of true change on the horizon, trust in Him who once knew how to open a path for the people who wished to be freed. Finally, you all, who sincerely strive to save the trembling humanity from strife, let not the difficulties of the undertaking discourage you; may the goodness of the cause give you strength, and may the Prince of Peace Himself, Jesus, support you. May this be the vow and the wish of Our heart, as we invoke upon you, upon your families, particularly the poor, the sick, the suffering, and upon all the beloved children of the world, the heavenly blessings.

[*Latin ed. p. 247*]

Sacred Congregational Acts 247. SACRED CONGREGATION CONSISTORIAL. OF THE PHILIPPINE ISLANDS. DECREE CONCERNING EPISCOPAL CONVENTIONS.

To the Conventions of Prelates of all nations, established to promote the Catholic cause, the Apostolic See has, in recent years, shown paternal favor. The natural course of events, and the immense war recently concluded, have brought forth problems, extending beyond the confines of cities, or dioceses, even entire regions, which, increasing daily, required that all the Ordinary Prelates there established, since the year 1945, with the authorization of His Excellency, the Most Reverend William Piani, Apostolic Delegate, entered into a Convention called "Catholic Welfare Organization."

Now, when His Excellency, the Most Reverend Aegidius Vagnozzi, titular Archbishop of Myra, and there Apostolic Nuncio, recently requested that the Statutes for the governance of this newly established Convention be approved by the Apostolic See, Our Holy Father, Pope Pius XII, by the Divine Providence of God, with the counsel of the Most Eminent Fathers Cardinals presiding over the Consistorial Affairs, desiring the salutary effects of this union of labors for the good of souls, has graciously approved the present Decree, as is set forth below (omitted).

His Holiness has deigned to entrust the execution of this Decree and the observance of these Statutes to His Legate in the Philippine Islands.

Given at Rome, from the Halls of the Sacred Congregation Consistorial,

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on this 28th day of June, in the year 1952.

†BFr. A. I. Card. PIAZZA, Bishop of Sabina and Mailanden, Secretary.

L. © S. Iosephus Ferretto, Assistant.

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Official Commentary II

PROVISIONS FOR CHURCHES

Most Holy Pope Pius XII, through the divine providence, has, by successive decrees of the Sacred Congregation of the Consistory, provided for the following churches with new pastors:

On February 17, 1958: To the titular episcopal church of Pormo, he appointed the Reverend Monsignor Othoniel Alcedo, of the Society of Saint Francis of Sales, as Auxiliary to His Excellency, Monsignor Octavio Ortiz Arrieta, Bishop of Chachapoyas.

On February 28, 1958: To the cathedral church of Ilhéus, he appointed the Reverend Monsignor João Rezende Costa, of the Society of Saint Francis of Sales.

On March 7, 1953: To the titular episcopal church of Bida, he appointed the Reverend Father Ubaldo, of the Most Holy Mary, C.P., in the world Evaristo Cibrián Fernandez, as Apostolic Administrator of the nullius prealature of Corocoro, and established him as the titular prelate of the aforementioned prealature.

On March 10, 1953: To the titular episcopal church of Uzita, he appointed the Reverend Monsignor Othon Motta, canon of the metropolitan chapter of Saint Sebastian of Rio de Janeiro, as Auxiliary to His Excellency, Monsignor Justin Joseph de Sant'Anna, Bishop of Juiz de Fora.

On March 17, 1958: To the cathedral church of Granada, he appointed the Reverend Monsignor Antonio García Suárez, a priest from the diocese of Matagalpa.

On April 11, 1953: To the cathedral church of Claromont, he appointed the Reverend Monsignor Peter De La Chanonie, rector of the major seminary of the diocese of Poitiers.

III. APPOINTMENTS

By decrees, as indicated below, the Sacred Congregation of the Consistory appointed:

On October 29, 1959: The Most Reverend Monsignor Maurice Feltin, Archbishop of Paris, as Vicar Castrense in France.

On December 21, 1950: The Most Reverend Monsignor Ruphin Santos,

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titular Bishop of Barca, as Vicar Castrense in the Philippine Islands.

[*Latin ed. p. 249*]

The Sacred Congregation, 249 of the Council of SAGRA, DECREE OF THE COUNCIL CONGREGATION: Since certain Ordinary officials from various nations have requested that the obligation of abstinence be relaxed on the coming first of May, which day is commonly observed in civil society as a festive occasion, this Sacred Congregation, by special mandate of the Supreme Pontiff, granting assent to these petitions, dispenses all the faithful residing throughout the world, on the aforementioned day, from the law of abstinence by this present Decree. Given in Rome, on the 22nd of April, 1953.

[Signatures]

Card. BRUNO, Prefect.

F. Roberti, Secretary.

SACRED CONGREGATION FOR RITES

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, TERESIA A JESU JORNET IB ARS, FOUNDRESS OF THE CONGREGATION OF THE LITTLE SISTERS OF THE ELDERLY.

ON THE QUESTION: Whether a commission should be appointed to introduce the cause, and for the purpose of what is being discussed.

"As long as you did it to one of these least brothers of mine, you did it to me" (Matthew 25:40), says the Lord.

Innumerable are those who, moved by the spirit and love of Christ, have expended every kind of charitable work towards the poor; indeed, in order that these poor might more effectively and perpetually enjoy the benefits of charity, many such institutions were founded by these holy men and women, especially in the nineteenth and twentieth centuries. Among these, the Servant of God, Teresia a Jesu Jornet Ibars, foundress of the Congregation of the Little Sisters of the Elderly, deserves to be numbered.

In the diocese of Bierden, in the town of Aytona, on the 9th of January, in the year 1843, Teresia was born to pious and honorable farmers, Francisco Jornet and Antonia Ibars. The care of her parents was guided by the fear and love of God. Possessing a keen intellect, she was sent to Ulerdam for her studies; and she progressed so much that she soon obtained her diploma as a teacher. She accepted this office in the town of Argensola, in the province of Barcinonensi. But although...

[*Latin ed. p. 250*]

250 The Acts of the Apostolic See – An Official Commentary. Having brought abundant spiritual fruit to young girls, especially the poor, she was nevertheless impelled by a deep desire to adhere more closely to

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God; therefore, she began to consider entering a cloistered Institute. Consequently, in the city of Briesca, she entered a monastery of the Order of Poor Ladies (Clarisses) after twenty-five years. However, since religious professions were prohibited by an unjust law, she was forced to return to her family home. Shortly afterwards, accepting the invitation of the founder of a community of Tertiaries of Carmel, she exercised the office of Inspector of schools in Barcelona with prudent charity and diligence. Not long afterwards, upon the death of that priest, she was released from her duties as Inspector. At length, the hour of her calling arrived. In the year 1872, invited by a priest to work in a new foundation for the poor in the city of Barbastro, she agreed, taking with her her sister and another young woman. Upon arriving there, she found ten other young women with whom she began a religious life. On January 27th, 1873, all of these received the religious habit from the Vicar General; Serva of God assumed the office of Superior and pronounced her simple vows. At the same time, while pious benefactors were endeavoring to establish a similar Institute in Valencia for the same purpose, it was agreed that one of the two Institutes would be merged, and the house of Serva of God in Valencia was also approved by the Cardinal Archbishop of Valencia as a home for the elderly. As other houses of the same Institute were established, she herself became the General Superior. In the year 1876, the Apostolic See granted a decree of praise. On July 21st, 1882, the name "Hermanitas de los Ancianos Desamparados" (Little Sisters of the Abandoned Elderly) was given to the Institute. Meanwhile, the houses and asylums for the elderly multiplied so much that when the Institute obtained its definitive approval in 1887, more than fifty houses and asylums were already open. Ten years later, on August 21st, five days before the death of Serva of God, truly precious in the sight of the Lord, the Constitutions were definitively approved, and the houses numbered more than one hundred, and the Sisters cared for nearly a thousand elderly people. "Wherefore by their fruits you shall know them," teaches the Lord. In just over twenty years, she gave form to the Congregation; she formed the Sisters for a life full of hardships and constant anxieties, by word and example. The magnificent Serva of God gave examples of humility, charity, patience, zeal for the salvation of souls, and tireless work, along with a festive joy, by which she also refreshed others and drew their hearts to God and to themselves; she observed the rules and constitutions of the Congregation with the utmost care, and in every word she presented herself as the perfect example of all virtues. Therefore, even while she was still living, she was widely called a saint; and this reputation persisted after her death.

[*Latin ed. p. 251*]

The Sacred Congregation of Rites did not defer the matter. This prompted the Archbishopric of Valencia in 1945 to initiate canonical

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investigations regarding writings, the reputation for sanctity, and the failure to comply with decrees concerning liturgical worship, which were completed the following year and presented to Rome. On April 4, 1948, the Holy Roman See issued a decree declaring that, after examining the documents, nothing stood in the way of proceeding further. More than three hundred petitions requesting the introduction of the cause are counted: among them, five Cardinals, numerous Archbishops, Bishops; the Excellencies, the President of the Republic of Peru and of Bolivia; Abbots, Superiors General of Orders or Congregations; Rectors of the Illustrious University of Salamanca and others; numerous Administrators and Envoys of various nations, etc. This unanimous sentiment clearly demonstrates the reputation for sanctity and the merits of the Handmaid of God towards Society. With all prepared according to the law, the Most Reverend Monsignor Charles Calaf, acting as Promoter of the Cause, on June 17 of this year, and the Most Reverend and Eminent Monsignor Benedict Aloisi Masella, Bishop of Palestrina, acting as Proponent of the Cause, raised a question for discussion in the Ordinary Session of this Sacred Congregation: whether a commission should be appointed to oversee the introduction of the cause and to ensure that it is carried out effectively, and they reported on this matter. After hearing this report, and after listening to the votes of the official Prelates and the Reverend Father Salvatore Natucci, the Fathers decided to write: "It is to be decided whether a commission should be appointed, if it pleases His Holiness." His Holiness, on the indicated day, having approved the decision of the Eminent Fathers, with his own hand, deigned to sign the Commission for the Introduction of the Cause of the Servant of God, Teresa of Jesus Jornet Ibars. Given in Rome, on June 27, A.D. 1952. C. Card. MICARA, Bishop of Velletri, Pro-Prefect of the L. © S. A. Carinci, Archbishop of Seleucia, Secretary.

ERRATA CORRIGE: In the decree "Romana" of public law, issued on December 28, 1952, and in the Acta Apostolicae Sedis (cf. year and volume XXXV, March 21, 1953, no. 4, page 194), in place of: ... after the words: "Benedetto il nome di Maria Vergine Madre," add: "Benedetta la Sua gloriosa Assunzione." Read: ... after the words: "Benedetta la Sua Santa e Immacolata Concezione," add: "Benedetta la sua gloriosa Assunzione." From the Secretariat of the Sacred Congregation of Rites, April 8, 1953. Henry Dante, Substitute.

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA TRIBUNALS

Editorial Citations

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I. NULLITY OF MARRIAGE (FRÉ JA VILLE-L ALLEM AN)

Since the actual place of residence of the Lady Joanna Lalleman, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a legitimately appointed procurator, before the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on June 30, 1953, at the eleventh hour, to resolve the disputed matter, or to subscribe to the following, and to designate a day for the hearing of the cause before the Rota.

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Joanna Lalleman, must, insofar as possible, ensure that she is informed of this edictal citation.

A. Fidecicchi, Secretary

From the Chancery of the Tribunal of the Sacred Roman Rota, March 28, 1953.

E. Fiore, Notary.

[*Latin ed. p. 253*]

The Sacred Roman Rota, 253 II, concerning the nullity of marriage (GIORGI-BLINDE). Since the actual place of residence of the defendant, Aurelia Blinde, is unknown, we summon her to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on June 11, 1953, at noon, to discuss the doubt presented below, or to subscribe to it, and to set a date for the decision of the case before the Rota. Whether the marriage is null in this case. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned residence of the aforementioned Aurelia Blinde, must take care to inform her of this edictal citation.

F. Brennan, Secretary of the Tribunal of the Sacred Roman Rota, April 7, 1953.

E. Fiore, Notary.

*And since the place of current residence of Madame Aurelia Blinde, the defendant in this case, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on June 11, 1953, at noon, to agree upon or subscribe to the doubt presented below, and to set the date for the decision of the case before the Rota. Whether there exists a nullity of the marriage in this case. The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Aurelia Blinde,

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must, insofar as possible, inform her of this present citation.*

[*Latin ed. p. 254*]

Acts of the Apostolic See 254. Official Commentary. DIARY OF THE ROMAN CURIA. Sunday, March 22, 1953. The Holy Father received in solemn audience His Excellency, Professor Cumming Albert, Extraordinary and Plenipotentiary Ambassador of the Republic of Chile, for the presentation of his credentials. Wednesday, March 25, 1953. The Holy Father received in solemn audience His Excellency, Dr. Inoue Takajiro, Extraordinary Envoy and Minister Plenipotentiary of Japan, for the presentation of his credentials. Saturday, March 28, 1953. The Holy Father received in solemn audience His Excellency, Dr. Brache Elijah Hijo, Extraordinary and Plenipotentiary Ambassador of the Dominican Republic, for the presentation of his credentials. Tuesday, April 7, 1953. The Holy Father received in solemn audience His Excellency, Dr. Galindo Quiroga Alfred, Extraordinary and Plenipotentiary Ambassador of the Republic of Bolivia, for the presentation of his credentials. SECRETARY OF STATE. APPOINTMENTS. By Apostolic Briefs, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint: April 23, 1952. The Most Reverend and Illustrious Cardinal Piazza Adeodato Giovanni, Protector of the Religious Sisters of the Third Order of Mount Carmel and of Saint Teresa of Ernakulam (India). February 3, 1953. The Most Reverend and Illustrious Cardinal Pizzardo Giuseppe, Protector of the Society of the Daughters of the Divine Savior (Vienna). March 23. The Most Reverend and Illustrious Cardinal Ottaviani Alfred, Protector of the Sisters of the Pious Order of the Presentation of the Most Holy Mary, of Sestri Levante (La Spezia).

[*Latin ed. p. 255*]

Diarium 27, no. 2, March 15, 1953, of the Roman Curia, no. 255. The Most Reverend and Illustrious Cardinal Ruffini, Ernesto, Protector of the Franciscan Tertiary Sisters of Caltanissetta. April. The Most Reverend and Illustrious Cardinal Piazza, Adeodato Giovanni, Protector of the Daughters of Saint Joseph of Rivalda (Turin). April. The Most Reverend and Illustrious Cardinal Ottaviani, Alfredo, Protector of the Daughters of the Most Holy Mary of the Garden (Rome). April. His Excellency, the Most Reverend Monsignor Marella, Paolo, titular Archbishop of Doelea, Apostolic Nuncio in France. With letters from the Secretariat of State, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint: March 26, 28, and 30; April 3, 1953. The Reverend Father Castellano, Mario, of the Order of Friars Preachers, Canonist of the Tribunal of the Holy Apostolic Penitentiary. The Reverend Father Healy, Eduvino, of the Society of Jesus, Additional Theologian of the Tribunal of the Holy Apostolic Penitentiary. Their Excellencies, the Most Reverend Monsignors Saniore, Antonio, titular Archbishop of Tirnovo; Grano, Carlo; and Dell'Acqua, Angelo, Consultors of the Sa-

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cred Congregation of the Holy Office. His Excellency, the Most Reverend Monsignor Bernardini, Filippo, titular Archbishop of Antioch of Pisidia, Consultant of the Sacred Congregation of the Holy Office. Likewise, with letters from the Secretariat of State, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint: Auxiliary Bishops to the Holy See: June 20, 1952. His Excellency, the Most Reverend Monsignor Gaillard, Luigi Giuseppe, Archbishop of Tours. December 28. His Excellency, the Most Reverend Monsignor Rocca, Antonio, titular Bishop of Augusta. December 22. His Excellency, the Most Reverend Monsignor Del Signore, Vincenzo, Bishop of Fano. January 13, 1953. His Excellency, the Most Reverend Monsignor Pieri, Francesco, Bishop of Orvieto. February 9. His Excellency, the Most Reverend Monsignor Urbes, Antonio, Bishop of Liepaja. March 8. His Excellency, the Most Reverend Monsignor Camozzo, Ugo, Archbishop of Pisa.

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Official Commentary of the Apostolic Protonotary for the information of those present: April 29, 1952. Monsignor Raffaele Trotta, of the Archdiocese of La Piata. Monsignor Paolo Maria Becq, of the Diocese of Châlons. May 29, Monsignor Romano Nuwer, of the Diocese of Buffalo. June 10, Monsignor Giacomo Fried, of the Archdiocese of Vienna. September 4, Monsignor Alberto Bros, of the Diocese of Meaux. October 18, Monsignor Nereo Piedrahita, of the Archdiocese of Popayán. October 23, Monsignor Felice Catherinet, of the Diocese of Langres. November 18, Monsignor Giorgio Michel, of the same diocese. November 26, Monsignor Maria Ricalde Lesmes, of the Diocese of Palo. November 26, Monsignor Fernando Boissy, of the Diocese of Viviers. November 26, Monsignor Giovanni Battista Bord, of the same diocese. December 2, Monsignor Giovanni Obert, of the Diocese of Soissons. December 15, Monsignor Antonio Scarpati, of the Archdiocese of Baltimore. December 15, Monsignor Luigi Stickney, of the same Archdiocese. December 15, Monsignor Guglielmo Toolen, of the same Archdiocese. December 15, Monsignor Giorgio Oonnor, of the Diocese of Springfield, Massachusetts. January 20, 1953. Monsignor Bernardo Weber, of the Diocese of Sioux Falls. February 17, Monsignor Luigi Venturini, of the Archdiocese of Udine. April 1, Monsignor Alfonso Cervone, of the Diocese of Penne-Pescara. April 1, Monsignor Felice Canelli, of the Diocese of San Severo. Domestic Prelates of His Holiness: October 16, 1951. Monsignor Giulio Salette, of the Diocese of Aire. April 29, 1952. Monsignor Alessandro Schell, of the Archdiocese of La Piata. Monsignor Emilio Saverio Charles, of the Archdiocese of Rheims. Monsignor Giuseppe Froment, of the Diocese of Nancy. June 10, Monsignor Emilio Leymarie, of the Diocese of Tulle; July 7, Monsignor Francesco Moneger, of the same diocese. Monsignor Diego Giuseppe G. de Almeida, of the Diocese of Dui. HONOR: By Apostolic

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Brief dated December 21, 1952, the Holy Father Pius XII, happily reigning, deigned to bestow upon His Excellency, Mr. Roberto Urdaneta Arbeláez, Doctor, President of the Republic of Colombia, the Grand Cross of the Order of the Plan.

[*Latin ed. p. 257*]

A. D. 1953, May 25 (Series II, Vol. XX, No. 6) - N. 6. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. PAPAL ACTS. PIUS XII, APOSTOLIC CONSTITUTION. I, CONCERNING TUMACO AND CALI (BONAVENTURA). A PORTION IS SEPARATED FROM THE APOSTOLIC PREFECTURE OF TUMACO AND THE DIOCESE OF CALI, NAMELY THE AREA CALLED "MUNICIPALITY OF BUENA VENTURA," AND A NEW APOSTOLIC VICARIATE IS ESTABLISHED THERE, NAMED "BONAVENTURENSIS."

PIUS, SERVUS SERVATORUM DEI, FOR THE PERPETUAL REMEMBRANCE: Provident Mother Church, which has been entrusted to Our care by Christ God, just as that Divine Shepherd who "feeds His flock, gathers lambs in His arms, and carries them in His bosom, and gently leads the cows" (Is. 40:11), embraces all men with pious charity, so that she may grant them grace from above and the light of truth. Therefore, We, who without merit fulfill the office of that same Shepherd on earth, consider it Our duty to strive with all diligence that, especially in distant regions, boundaries may be more appropriately defined, or that other matters may be arranged, which will greatly assist the labors of those who proclaim the Gospel, and that the word of Christ may be announced more widely each day throughout the entire world.

Therefore, the Most Reverend Anthony Samoré, Archbishop with the title of Ternobus, and Apostolic Nuncio in the Republic of Colombia, having earnestly requested, that a certain region be separated from the Apostolic Prefecture of Tumaco and the Diocese of Cali, and that a new Apostolic Vicariate be furthermore established there, the Sacred Congregation for the Propagation of the Faith, on the 17th day of the aforementioned month, decreed:

[*Latin ed. p. 258*]

258 Acta Apostolicae Sedis - The Official Commentary, after considering and hearing the opinion of the Holy Congregation for extraordinary affairs concerning the affairs of the Church, it was decided to favorably grant these requests. We, for our part, most gladly approve this plan, which clearly seems to be very beneficial to the Catholic faith; and furthermore, we add our agreement to that of all those whose interests are involved, or who believe their interests are involved in any way, and by the supreme apostolic authority vested in Us, We decree the following, after deliberation and consideration. From the Apostolic Prefecture of Tumaco and from the

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diocese of Cali, We detach the entire region commonly known by the citizens as "municipio de Buenaventure." Furthermore, We erect and establish this region into a new Apostolic Vicariate, which shall henceforth be called "Bonaventuresis." For this reason, the boundaries and limits of this new Vicariate shall be the same as those of the region mentioned above. Since it is most pleasing to Us to entrust such a Christian flock to men who, as it were, embody and express the image of the Divine Shepherd, We assign the new Vicariate of Bonaventura to the care of the Society for Foreign Missions of Yarumal, under Our guidance and that of the Holy See. We grant to this Vicariate, which We have recently established, and to its temporary superiors, all rights, privileges, and honors with which other Vicariates and their superiors enjoy throughout the world; and We also wish them to be burdened with the same duties and obligations with which others are burdened. We decree and establish all of these things so that they may have the best possible effect, notwithstanding any contrary provisions. In order that those things which We command in these letters may be carried out, We choose the venerable Brother Anthony Samoré, or him who, at the time these decrees are put into effect, presides over the Apostolic Nunciature of Colombia; to whom, therefore, We grant all the necessary and appropriate powers for this purpose, which may also be delegated to any other person who holds some ecclesiastical dignity. Furthermore, We order that the same venerable Brother report the completed business in writing, and transmit faithful examples to the Holy Council for the Propagation of the Faith as soon as possible. We will that these letters be firm, valid, and effective now and in the future, and that they obtain their full force and effect, and We decree that the precepts described therein be faithfully observed by all to whom they apply. If anything should have been attempted against those things which We have established in these letters, by anyone, with any authority, knowingly or unknowingly, it shall be null and void, notwithstanding any contrary provisions, which We hereby abolish with all of these letters. Furthermore, no one shall resist Our commands; and if anyone should have dared to do so rashly, they shall incur Our displeasure.

[*Latin ed. p. 259*]

The Acts of Pope Pius XII, page 259, state that these documents are to be considered as having the same validity as those issued by the Saints and the blessed Apostles Peter and Paul. We decree that copies of these documents, whether handwritten or printed, shall have the same full validity as those presented here, provided that they are signed by a public notary and sealed with the official seal of someone holding ecclesiastical office.

Given at the Palace of Gandulf, near Rome, on the fourteenth day of the month of November, in the year of Our Lord nineteen hundred and fifty-two, the fourteenth year of Our pontificate.

For His Holiness:

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The Cardinal Secretary of State,
Ernestus Card. TISSERANT
Dean of the Sacred College,
Cardinal FUMASONI BIONDI
Prefect of the Congregation for the Propagation of the Faith,
Arthurus Mazzoni
Apostolic Protonotary,
Bernardus De Felicis
Apostolic Protonotary,
Loco gß Plumbi
Reg. in Cane. Ap., vol. LXXXV, n. 8.

THE NEW ECCLESIASTICAL DIVISION OF CAMETÃ FROM THE ARCHDIOCESE OF BELÉM: The Archdiocesan See of Belém, in Para, is separated, and a new Prefecture is established within its territory, to be called Cametã.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the lasting memory of this event,

The most provident and wise plan of God, who "She reacheth, therefore, from end to end mightily, and ordereth all things sweetly." (Wisdom 8:1), and who governs and regulates the course of events, urges us to diligently govern all the Churches of the world that are entrusted to our care, and even more so those in regions that are extensive and where the difficulties are greater, requiring more careful attention. Therefore, at times we change the boundaries of dioceses, and at other times we establish new dioceses within them, so that greater benefits may be provided to the Christian faithful each day.

Therefore, we deem it fitting to grant the request of the venerable Brother, Mariano de Miranda Vilas-Bôas, Archbishop of Belém de Para, who earnestly requested from this Roman See that a portion of his archdiocese, whose boundaries are vast and where the Christian people flourish in religion and humanity, be separated, to form a new ecclesiastical jurisdiction, for the greater good of the faithful.

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis - The official record of the congregation for the mission, being divided, would be erected into a new diocese of the "nullius" type, since it is too far from the metropolitan See. Therefore, after hearing the opinion of the venerable Brother Charles Chiarlo, Archbishop with the title of Amiden and Apostolic Nuncio in the Brazilian Republic, and following the advice of the venerable Brothers, Our Cardinals, Prefects

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of the Consistorial Affairs, We, who approve this matter with a joyful spirit, as it promises abundant fruit for the Church of God, with the consent of all those who are in any way concerned, We decree the following with Our apostolic authority, after deliberation and consideration. We separate from the archdiocese of Belem of Para that part which is entrusted to the members of the Congregation for the Mission, and We raise it to the dignity of a diocese of the "nullius" type; and it shall be called Cametanensis, from the city commonly called "Cametá." This new diocese will include all the curial jurisdictions within the territory mentioned above, which are commonly called: Cametá, Tgarapé-Miri, Araticú, Mocajuba, and Baiâo. We establish the seat of this diocese in the city of Cametá, and We dedicate its church, dedicated to Saint John the Baptist, with that dignity with which all the churches of prelates are adorned throughout the world; furthermore, We wish that its Prefect, for the time being, be endowed with the same rights and privileges, and be subject to the same obligations, which are proper to the Sees and their Ordinaries. Furthermore, We make this Cametanensis diocese a suffragan of the metropolitan Church of Belem of Para, and We subject its Prefect to the jurisdiction of the Metropolitan of Belem of Para. Since the provident Mother Church diligently cares that young men, who are called to the priesthood by a certain divine impulse, are instructed with all diligence, We wish that at least a small house for the education of boys be erected as soon as possible, in accordance with the sacred canons and the laws established by the Sacred Congregation for Seminaries and Universities. The prelatic table, which is called the "mensa praelatoria," whether it consists of goods derived from the division of the goods of the archiepiscopal table of Belem of Para, or of the funds and assets of the Curia, if any, or finally of offerings made by the faithful; in any case, the instructions of canon 1500, as described in the Code of Canon Law, must be carefully observed regarding the division of these goods. We also order that all documents and records that relate in any way to this diocese be sent as soon as possible from the archiepiscopal Curia of Belem of Para to the Curia of the same diocese, where they will be kept in its archives. Finally, let those things be carried out which the sacred canons prescribe regarding the governance and administration of this new diocese, regarding the election of a Capitular Vicar or Administrator, in the event of a vacancy of the See, and regarding the rights and obligations of the clergy and the people; and as soon as these...

[*Latin ed. p. 261*]

The acts of Our Holy See shall have their full effect, and the aforementioned clergy of the Church shall be considered as belonging to that jurisdiction, within whose boundaries they reside according to just law. We decree and establish all of this in such a manner that it may be valid with the best possible right, notwithstanding any contrary provisions. In order

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that those things which We command in these letters may be carried out, We choose the venerable Brother Charles Chiarlo, or he who at the time these decrees are issued presides over the Apostolic Nunciature in Brazil, to whom We therefore grant all the necessary powers for this purpose, which may be delegated to any man who has attained a dignity in the sacred priesthood. Furthermore, We command that the same venerable Brother report the completion of this business in the records, and that he shall send to the Most Holy Congregation of the Consistory, as soon as possible, trustworthy examples thereof. We will that these letters be firm, valid, and efficacious now and in the future, and that they obtain their full force and effect, and We decree that the precepts contained therein shall be faithfully observed by all to whom they apply. If anything should have been attempted against those things which are established in these letters by anyone, with any authority, knowingly or unknowingly, it shall be null and void, notwithstanding any contrary provisions, which We abolish entirely by these letters. Therefore, no one shall oppose Our commands; and if anyone should have dared to do so rashly, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Finally, We command that copies of these letters, whether of the place, or printed, or handwritten, shall have the same full validity as if they were the original, provided that they are signed by a public notary and sealed with the seal of a man who holds some ecclesiastical dignity. Given in Rome, at St. Peter's, on the thirtieth day of the month of November, in the year of Our Lord one thousand nine hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church: Franciscus Hannibal Ferretti, Cardinal. Albertus Serafini, Apostolic Protonotary.

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis - Official Commentary III GOAJIRENSIS (OF RIOHACHA AND OF VALLEDUPAR) THE APOSTOLIC VICARIATE OF GOAJIRENSIS IS DIVIDED INTO TWO PARTS, BOTH OF WHICH ARE ERECTED AS APOSTOLIC VICARIATES: ONE IS TO BE CALLED "OF RIOHACHA," THE OTHER "OF VALLEDUPAR." THE HOLY FATHER, SERVUS OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY OF THAT GRAVE WORD OF BLESSED PETER, WITH WHICH THE PRINCE OF THE APOSTLES ENCOURAGES ALL BISHOPS OF THE CHURCH: "Feed the flock of God which is among you, taking care of it, not by constraint but willingly, according to God" (1 Peter 5:2), CONTINUOUSLY ADMONISHES US THAT, HAVING TAKEN UPON OURSELVES, BY THE DIVINE COUNSEL OF GOD, THE GOVERNANCE OF THE ENTIRE CHRISTIAN PEOPLE, WE OURSELVES MUST ABUNDANTLY IMPART BOTH THE GRACE OF DIVINITY AND THE INTEGRITY OF DOCTRINE; WHICH IS CERTAINLY SO DEAR TO US, THAT WE ARE GREATLY GLADDENED WHEN CIRCUMSTANCES ALLOW

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FOR NEW ESTABLISHMENTS, ESPECIALLY IN THE FAR-FLUNG REGIONS OF THE WORLD, AND THEREBY FOR THE DEFINITION OF MATTERS BY WHICH THE GOSPEL OF CHRIST MAY BE PROCLAIMED AS WIDELY AS POSSIBLE. THEREFORE, WHEN THE VENERABLE BROTHER ANTONIUS SAMORÉ, ARCHBISHOP WITH THE TITLE OF TERNOBENUS AND APOSTOLIC NUNTIUS IN THE REPUBLIC OF COLOMBIA, EARNESTLY REQUESTED THAT THE APOSTOLIC VICARIATE OF GOAJIRENSIS BE DIVIDED INTO TWO PARTS, SO THAT THE LABORS OF THOSE WHO PROCLAIM THE GOSPEL MAY BE SOMEWHAT FACILITATED, IT WAS THE JUDGMENT OF THE HOLY CONGREGATION FOR THE PROPAGATION OF THE FAITH TO BENIGNLY ACCEPT THESE REQUESTS. WE GRANTED THIS REQUEST WITH PLEASURE; AND, HAVING THE HOPE THAT SUCH A MEASURE WILL BE VERY BENEFICIAL TO THE PROGRESS AND UTILITY OF THE CATHOLIC FAITH, AND, SUPPLEMENTING THE CONSENT OF ALL THOSE WHOSE INTERESTS ARE INVOLVED, OR WHO MAY IN ANY WAY CONSIDER THEIR INTERESTS TO BE INVOLVED, WE, WITH THE SUPREME APOSTOLIC AUTHORITY, HAVE DECIDED AND DECREED THE FOLLOWING. WE DIVIDE THE APOSTOLIC VICARIATE OF GOAJIRENSIS INTO TWO PARTS, WHICH WE ALSO ELEVATE TO THE RANK OF APOSTOLIC VICARIATES; ONE OF WHICH IS CALLED "OF RIOHACHA," THE OTHER "OF VALLEDUPAR." THE APOSTOLIC VICARIATE OF RIOHACHA IS CONSTITUTED PARTLY OF THE REGION COMMONLY CALLED "Commissaria de la Guajira," PARTLY OF THE TOWNS OF RIOHACHA AND BARRANCAS. WE CONFIDE THE CARE AND ADMINISTRATION OF THIS VICARIATE, WITH DUE REGARD FOR OUR OWN AND OF THE HOLY SEE'S OPINIONS, TO THE ORDER OF THE MINOR CAPUCHIN BROTHERS, WHO...

[*Latin ed. p. 263*]

The acts of Pope Pius XII, page 263, state that the religious workers of the Apulian Province in Italy are subject to its authority. Furthermore, the Apostolic Vicariate of "Valledupar" will consist of the towns of: Fonseca, San Juan del Cesar, Villanueva, Robles, Valledupar, Chiriguaná, and Chimuchagua; and this Vicariate, to be governed, according to Our will and that of the Holy See, is entrusted to the Province of Valencia of the Order of Friars Minor Capuchin. Therefore, the Venerable Brother Vincent Roig and Villalba, Bishop in title of Arad, who has served as Apostolic Vicar of Goajira to this day, after dividing his territory, will govern and administer the new Vicariate of Valledupar, as Apostolic Vicar, and therefore the Capuchin Friars of the Province of Valencia will be readily available to him, according to the will of the Superiors. Finally, the boundaries of these Vicariates will be the same as those of the towns

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which we have described above, and we are certain of the defined limits. Therefore, to those whom we have recently established as Vicariates of Riohacha and Valledupar, and to their respective superiors, we grant not only all the rights, privileges, and honors with which other Vicariates and their prelates are adorned throughout the world, but also the duties and obligations with which others are bound. We establish all of this so that it may have the best possible effect, notwithstanding any contrary provisions. In order that the instructions which we describe in these letters may be carried out, we choose the Venerable Brother Anthony Saniore, or, if he is not available, the one who at the time these decrees are presented, presides over the Apostolic Nunciature of Colombia, and we provide him with all the necessary and appropriate means for this purpose, or, if he is not available, we delegate this task to any other man who holds the sacred dignity of the priesthood. Furthermore, we command that the same Venerable Brother report on the completion of this task and send to the Sacred Congregation for the Propagation of the Faith, as soon as possible, faithful accounts of its examples. We intend that these letters be firm, valid, and effective now and in the future, and that they obtain their full force and effect, and we command that the precepts described therein be faithfully observed by all to whom they apply. If anything has been attempted against what we have established herein, by anyone, with or without authority, knowingly or unknowingly, it shall be considered null and void, notwithstanding any contrary provisions, which we hereby abolish. Furthermore, no one shall resist these our commands; and if anyone should dare to do so rashly, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Finally, we wish that the same faith be given to copies of these letters, whether printed or handwritten, as is given to these very letters themselves.

[*Latin ed. p. 264*]

Acts 264 of the Apostolic See - Commentary, provided that they are duly signed by a public notary and sealed with the seal of a person who exercises a priestly office. Given in Rome, near St. Peter's, on the fourth day of the month of December, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church, the Chancellor, Cardinal TISSERANT. The Secretary, Cardinal FUMASONI BIONDI, Dean of the Sacred College. The Prefect of the Congregation for the Propagation of the Faith, Albert Serafini. The Apostolic Protonotary, Joseph Caprio. The Apostolic Protonotary, Loco gg Plumbi Reg. in Cane. Ap., vol. LXXXV, n. IV. MASERUENA (LERIBENSIS). A portion of the territory of the Diocese of MASERUENA is separated from it, from which a new Diocese is erected, to be called LERIBENSIS, and ecclesiastical care is to be provided for the clergy born in those regions; which is constituted a suffragan of the Metropolitan Church of BLOEM-

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FONTEIN. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD. For the perpetual memory of the matter, just as a diligent farmer is accustomed to do when he cuts off shoots from the vines and plants them in the ground, so that in autumn he may receive abundantly the bunches of grapes, so too this Apostolic See is accustomed to act: for from among the dioceses of Christians, where the works of piety and zeal excel, regions and territories are often separated from which new dioceses are established. In this matter, We, to whom, above all, the mission has been entrusted by Christ to bring forth fruits that remain, have decided to grant, at the request of the venerable Brother Delphin Des Rosiers, Bishop of Maseru. Therefore, after hearing the opinion of the venerable Brother Martin Lucas, Archbishop with the title of Adulitani, and also of his Apostolic Delegate in Southern Africa, and after deliberation with our beloved Son, Cardinal Prefect of the Congregation for the Propagation of the Faith, after mature consideration of the matter, and supplementing, if necessary, those whose consent is required, with certain knowledge and by the fullness of Our Apostolic authority, We decree the following:

[*Latin ed. p. 265*]

Acta Pii PP. XII 265 mus. From the diocese of Maseru, we separate that portion consisting of the civil districts of Leribe and Butha-Büthe. From this territory, we erect a new diocese, which we wish to be called "Leribe," to be entrusted to a clergy born from those same regions, and to be a suffragan of the metropolitan Church of Bloemfontein; therefore, for the time being, we subject the Bishops of Leribe to the Metropolitan. The seat of this new diocese we establish in the city of Leribe, from which the diocese itself derives its name; the Bishop's chair will be in that city's temple, which is held in high regard, and therefore we elevate it to the honor of a cathedral. To the new diocese of Leribe, the rights and obligations will pertain which are proper to other dioceses. To its Ordinaries, for the time being, the rights, privileges, and powers proper to such Ordinaries will pertain from this place, as well as the burdens and obligations which, by common law, are proper to such Ordinaries. As for the episcopal table, it will be constituted with those goods which belonged to the diocese of Maseru, in proportion, and also with revenues of the Curia, or finally, with offerings either from the Sacred Congregation for the Propagation of the Faith or from the faithful in goods and money. The governance and administration of the Church of Leribe, the election of a Capitular Vicar or Administrator, when the see is vacant, and the rights of the clergy and people, and other matters of this kind, shall be governed by the prescriptions of Canon Law. Regarding the clergy in particular, we decree that clerics shall be assigned to that diocese in whose territory they legitimately reside. Those things which are established by these Letters shall be carried out by the venerable Brother mentioned above, Martin Lucas, the Apostolic Delegate in Africa, or by he

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who, at the time when these are ordered for execution, presides over that Delegation, given to him all powers for that purpose, which, if necessary, may also be delegated to any man constituted in ecclesiastical dignity. To the same venerable Brother, we impose the duty of completing the documents of the completed execution and of sending faithful copies thereof to the Sacred Congregation as soon as possible. We wish these Letters to be firm, valid, and effective, and to obtain their full and complete effect, and to be inviolably observed by all to whom they pertain, and we decree it. If, however, anything should happen concerning these matters, by anyone, with any authority, knowingly or unknowingly, it shall be entirely void and null, notwithstanding anything to the contrary, to which we derogate by these Letters. Finally, we wish that the same faith be given to copies of these Letters, whether printed or handwritten, as to these very Letters presented here, provided that they are subscribed by a public notary and sealed with the seal of a man constituted in ecclesiastical dignity. No one shall be permitted to obstruct those things which are established by us in these Letters. If anyone, with rash presumption—

[*Latin ed. p. 266*]

The Acts of the Apostolic See, 266, contain the official record, and it is known that the indignation of Almighty God, and of the blessed Apostles Peter and Paul, has been aroused. Given at Rome, near St. Peter's, on the eleventh day of the month of December, in the year of Our Lord nineteen hundred and fifty-second, in the fourteenth year of Our Pontificate. For the Holy Roman Church, Cardinal TISSERANT, Prefect of the Sacred Congregation for the Propagation of the Faith, Albert Serafini, Protonotary Apostolic, Joseph Caprio, Protonotary Apostolic, *Loco* © Plumbi Reg. in Conc. Ap., vol. LXXXV, n. 11. APOSTOLIC LETTERS: SAINT MARY GORETTI, VIRGIN AND MARTYR, PATRONESS OF THE LATIN CITY, TOGETHER WITH SAINT MARK THE EVANGELIST, ALSO PATRONESS OF THE ENTIRE REGION OF POMPTINE, ARE ESTABLISHED. PIUS PP. XII. For the perpetual memory of this event. — In Pomptine, a region which had been a dwelling place of death due to its extensive marshes and pestilent air, a truly wonderful thing has occurred, when the land was transformed into a place of trees and, death being banished, life flourished, through the efforts of the Romans, especially the Pontiffs, and other benefactors; but more wondrous is the work of God, who has raised up from among us that sweet and most fragrant flower of purity and sanctity, whom we call Mary Goretti. She, born in Piceno, spent a large part of her short life in the very region of Pomptine, until, unwilling "And they would not break the holy law of God and they were put to death." (cf. 1 Maccabees, 1:66), she breathed her last, her purity shining brightly, her blood crimson. From heaven, she has thenceforth provided strong protection before God for that region, so that it is said that an increase of piety is to be obtained from her

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among the faithful. Therefore, it is not surprising that the prince of that region, the Latin city, within the suburban diocese of Velletri, and all the faithful, especially the Provincial Council of the Italian Christian guilds of artisans and the twenty-five groups subject to it, have humbly presented their wishes to Us that o...

[*Latin ed. p. 267*]

The Acts of the Supreme Pontiff, Pius XII, number 267, state that we have deigned to grant the city of Santa Maria and its territory the benign gift of protection and patronage. Furthermore, in order that the faithful may there receive greater and more abundant fruits of religion, we have readily judged it fitting to grant such petitions. Therefore, after due deliberation with our Venerable Brother, Clement, Cardinal of the Holy Roman Church, Micara, Bishop of the same diocese of Velletri, and Pro-Prefect of the Sacred Congregation of Rites, and with full knowledge and mature deliberation of the fullness of our Apostolic power, by the force of these present letters, and perpetually, we establish, declare, and ordain that Saint Mary Goretti, Virgin and Martyr, shall be the heavenly Patroness of the city of Latin, equally and principally with Saint Mark the Evangelist. Moreover, by the same authority, we constitute the same Saint Mary Goretti as the heavenly Patroness of the entire region of Pomptin, before God, with all the liturgical honors and privileges that rightly belong to local Patronesses. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; that they shall fully suffice and shall suffice in the future for those to whom they pertain or may pertain; and that they shall be rightly judged and defined; and that, from this moment and forever, anything to the contrary, attempted by anyone, knowingly or unknowingly, through any authority whatsoever, shall be null and void. Given from the Vatican, under the Fisherman's ring, on the twenty-fifth day of the month of July, in the fourteenth year of our pontificate. By special mandate of the Most Holy, to the Most Reverend Cardinal, Gildo Brugnola, Prefect of the Office for the Dispatch of Pontifical Diplomats, it is announced that the heavenly Patroness of the diocese of Ambato, called "Nuestra Señora de la Elevación o de la Peña," is declared. PIUS P. P. XII. For the perpetual memory of the matter. As newly established institutions require special care and attention, so too do new dioceses erected by this Apostolic See benefit from a special heavenly patronage, so that they may flourish better and reap more abundant fruits of pious labor and industry.

[*Latin ed. p. 268*]

268 Acta Apostolicae Sedis - Official Commentary. Therefore, since in the diocese of Ambato, established in the year 1948, the Blessed Virgin

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Mary, whom they commonly call "Nuestra Señora de la Elevación o de la Peña," is held in the highest regard and veneration, the Most Reverend Bernardinus Ecbeverria Ruiz, the local Ordinary, together with the Fathers assembled in the First Synod of Ambato, the ministers of the sacred rites, the civil authorities, and the entire faithful people, decided to adopt the Blessed Virgin, under that name, as their principal Patroness. We, however, considered it pleasing to receive the petitions, presented to Us by the aforementioned Prelate and the Synodal Fathers, in which they requested that We deign to establish the Blessed Virgin, now called "from the Elevation," as the special protectress of their diocese, for the sake of promoting the worship of Mary. After due deliberation with Our Most Reverend Brother Clement, Cardinal Micara, of the Holy Roman Church, Bishop of Veliterno, and Pro-Prefect of the Sacred Congregation of Rites, and after carefully considering all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We declare and proclaim, by these letters, that the Blessed Virgin Mary, commonly called "Nuestra Señora de la Elevación o de la Peña," is the principal Celestial Patroness of the diocese of Ambato, with all the honors and liturgical privileges that rightly belong to the principal Patrons of the region. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void from now on. Given from the Vatican, under the Fisherman's Ring, on the twenty-eighth day of the month of July, in the fourteenth year of Our Pontificate. By special mandate of the Most Holy Father, to the "Cardinal for public affairs of the Church," GILDO BRUGNOLA, Office for the Dispatch of Pontifical Diplomatic Affairs.

[*Latin ed. p. 269*]

Acta Pii PP. XII 269 III. PAROCHIALIS ECCLESIA SACRATISSIMO CORDI IESU IN URBE AC DIOECESI LUGANENSI DICATA BASILICIS MINORIBUS ACCENSETUR. PIUS PP. XII. Ad perpetuam rei memoriam.

"Summa christiani nominis Magistri, Romani Pontifices, consueverunt, secundum vetus institutum, ea templa, quae pietate fidelium et artificiosis operibus commendatur, honoribus augere et ornare. In quorum numero merito habenda est paroecialis ecclesia, Sacratissimo Cordi Iesu in Lugano, in Ticinensi pago Helvetiorum, dicata, quae, molis amplitudine, materia, genere structurae, imaginibus summa colorum venustate expressis, musivis, marmoribus atque pretiosa supellectile, tam est insignis et illustris ut admirationem excitet invisentium. Cultu autem Sacratissimi

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Cordis Iesu memorabilior evasit, cum praecipua pro Luganensi dioecesi sedes ibi constituta sit sodalitatis familias Eidem Divino Cordi devovendis aliarumque piarum consociationum, et multi, qui 'laborant et onerati sunt', eo accedunt ut miserantis Redemptoris caritate reficiantur. Haec religio in animis eius gentis ita inhaesit ut, anno millesimo nongentesimo tricesimo quinto, decem lustris a Luganensi dioecesi constituta, hanc sacrorum Antistes, civitatem vero Ticinensem Praeses Consilii pago illi moderando praepositi, vulgi adstante corona, Sacratissimo Cordi Iesu devotis voluerint, cuius rei memoria, in membrana conscripta, in eadem aede servatur. Quoniam autem mox quintus et vicesimus annus revolvetur a quo inditum hoc templum, aedificatione absoluta, a populo christiano coeptum est frequentari, quo Divini Cordis cultui ampliora afferrentur incrementa et Eique luculentius daretur observantiae documentum, Venerabilis Frater Angelus Iosephus Ielmini, Episcopus titulo Thermensis atque Luganensis dioecesis Administrator Apostolicus, Nos rogavit ut aedem illam Basilicae Minoris nomine ac iure donaremus. Quibus precibus libenter admissis, e Sacrae Rituum Congregationis consulto, certa scientia ac matura deliberatione Nostra deque Apostolicae potestatis plenitudine, harum Litterarum vi perpetuumque in modum, paroecialem ecclesiam Sacratissimo Cordi Iesu in urbe ac dioecesi Luganensi dicatam, ad honorem et dignitatem Basilicae Minoris evehimus, omnibus adiectis iuribus ac privilegiis liturgicis, quae templis eodem nomine insignibus rite pertinent. Contrariis quibusvis nihil obstantibus. Haec edimus, statuimus, decernimus prae-"

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Official Commentary: These documents shall always remain firm, valid, and efficacious; they shall produce and obtain their full and complete effects; and they shall fully benefit those to whom they pertain, or who may pertain to them, now and in the future; and thus they shall be duly judged and defined; and they shall be declared null and void from this moment, if anything whatsoever, concerning these matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given from the Palace of Gandulphi, under the Seal of the Fisherman, on the sixteenth day of the month of October, in the year 1952, in the fourteenth year of Our Pontificate. Concerning a special mandate from the Most Holy Cardinal, for public affairs of the Church, to the Reverend Father MALCOLM, from Mary, General Superior of the Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, for the completion of ten years since the pious passing of Saint Gemma Galgani.

PIUS PP. XII

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Beloved son, greetings and the Apostolic Blessing.

Your recently sent letters have admirably responded to Our fervent desires, through which You have informed Us that the fiftieth anniversary of the day on which Saint Gemma Galgani passed away in pious manner will be celebrated with sacred solemnities. We have gladly decreed, among other things, that in her Lucensi chapel, a new altar, as well as works of splendor in metal and marble, shall be dedicated, and that, with the prudent counsel of the Archbishop of Lugo, the care and vigilance of the religious devoted to meditating on the sufferings of Our Lord Jesus Christ, who are in that same city, shall be entrusted to this matter.

It is fitting, with diligent effort, to recall and, as it were, place upon the pinnacle of a candelabrum this virgin, adorned with outstanding virtues, a gem in name and in reality, who, sharing in the suffering of the sorrowful Virgin Mary, reflected in herself the bloody torments of the Redeemer crucified, and communicated the lilies of innocent life with the feelings of harsh penance.

[*Latin ed. p. 271*]

The acts of Pope Pius XII, 271. This age, easily falling into wickedness, certainly needs his example and our supplication, lest it be overwhelmed by the deserved punishments of heavenly justice, but rather that it may return to pursuing virtuous conduct and embracing the discipline abandoned by our ancestors. For nothing is more pernicious than straying from the paths of the Gospel, and nothing is more salutary than faithfully adhering to Christ, the Redeemer. It will be the principal duty of the religious, who are the custodians of the shrine of St. Gemma, not only to remember this illustrious *gesta* with their hearts, but also, following in her footsteps, to constantly offer prayers and, through self-denial and devoted study, to propitiate the mercy of God, and to hasten a blessed victory in the present great conflict, in which the children of light and darkness contend, for the cause of the best. Let them, by reading and meditating the Holy Scriptures, especially the Gospels, seek what is pleasing to the Heavenly King, and, following the exhortation of the Apostle, let them offer their bodies as a living sacrifice, holy, pleasing to God (cf. Romans 12:1). If they act diligently, their labor will greatly benefit religion, and a joyful harvest of merits will grow for them. Finally, we earnestly desire that the sacred celebrations may proceed successfully, and that the love and worship of heavenly things may be aroused in those who participate in these feasts, so that they themselves, with new words and deeds, may compose a hymn of perfect faith and charity, which is eminently fitting for the children of the Church. To all of you, and especially to you, beloved son, and to your companions and to the religious of Lugo, who diligently care for the shrine of St. Gemma Galgani, we impart our Apostolic Blessing with all our heart. Given at Rome, near St. Peter's, on the eighteenth day of the month of February, in the fourteenth

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year of our pontificate.

PIUS P. XII

To the Most Reverend Father, Peter Norman, Titular Archbishop of the Four Crown Saints, Cardinal of the Holy Roman Church, Archbishop of Sydney, whom We appoint as Our legate to the Eucharistic Congress to be held in the city of Sydney from all of Australia.

PIUS P. XII, Beloved Son, greetings and Apostolic Blessing. — We have learned with particular joy that a Congress from all of Australia is being prepared for the Eucharist, in a city so frequented by citizens.

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - The official record, which, with God's help, will be joyfully and successfully celebrated next April. We also desire to illustrate, in solemn gatherings, the new commandment of Christ, transmitted through these words: "By this shall all men know that you are my disciples, if you have love one for another" (John 13:35). Indeed, when the human race's Redeemer instituted the august Sacrament, He wished to excite love for God and to foster mutual love among men. What could be more salutary for human society, what could be more pleasing, than this divine virtue? For charity is the most excellent of all virtues, since it reaches God Himself, and in Him finds its foundation; it is, as it were, the foundation and root by which the other virtues are sustained and nourished. Therefore, when sincere love for God and neighbor flourishes most abundantly from the most holy Eucharist, where Christ Himself is present and living, where He shows His love for us most abundantly, there exists in the Sacred Council of Trent an exhortation, redolent of a most wonderful charity and piety: "With paternal affection, the Holy Synod admonishes, urges, and implores through the bowels of the mercy of our God, that all and each who are numbered among Christians, in this sign of unity, in this bond of charity, in this symbol of concord, may at last come together and agree" (Session XIII, on the Eucharist, chapter VIII). Therefore, we, who desire nothing more than that the minds of the faithful may be united with Christ through intimate communion, that they may be bound together by fraternal ties, and that they may contribute greatly to the concord and prosperity of all citizens, most gladly and with our very presence through our Legate, we anticipate the upcoming Eucharistic Congress of the Australian nation. Therefore, you, our beloved Son, who shine with the splendor of the Roman purple, and who fulfill a pastoral office in the first episcopal seat of this continent of Australia, we choose and appoint you as our Legate, to preside over the Eucharistic Congress from throughout this nation, next month. We are certain that you will execute this honorable office usefully and successfully, given your outstanding piety and prudence. May this

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Apostolic Blessing, which we impart with all our heart to you, our beloved Son, as well as to the clergy and people entrusted to your care, and also to all those who participate in these sacred ceremonies, be a harbinger of abundant and fruitful results, and a witness of our particular love. Given at Rome, near the Holy Peter, on the twenty-fourth day of the month of March, in the fifteenth year of our pontificate. MDCCCCLIII, PIUS PP. XII.

[*Latin ed. p. 273*]

Acta Pii PP. XII 273 III, addressed to the Reverend Father Francis Monnier, C.S.S.P., Rector of the Pontifical French Seminary in Rome, concerning the completion of a century since the founding of that Seminary.

PIUS PP. XII: We have received with joy the news of the celebrations that will take place in a few days, marking the first centenary of the Pontifical French Seminary of Rome, and We wish to personally express Our congratulations and paternal wishes. This century of active dedication to the great cause of the priesthood has amply justified the trust that Our Predecessor, Pope Pius IX, placed in the sons of the Venerable Libermann. Thousands of priests today have received their clerical education from them, and in the various ministries and positions of responsibility to which they were called, they have carried everywhere the distinctive mark of their Roman formation: an inviolable attachment to the Church and to its visible Head, the Vicar of Jesus Christ. It is this spirit that We ourselves exhort the students of "Santa Chiara" to develop within themselves, when We came to bless the statue of Saint Therese of the Child Jesus, which presides over their recreation area on the loggia of the Seminary. And We know with what zealous attention your collaborators and you yourselves work to instill this spirit in the generations of clerics that the Bishops of France entrust to you, and who, under your direction, are preparing for their apostolic tasks of tomorrow through the acquisition of sound knowledge and a solid priestly piety. Two recent anniversaries of the Congregation of the Holy Spirit provided us, in 1948 and 1952, with the opportunity to express to you how much We appreciate the services that your religious family renders to the Church: it is certainly not one of the least that this work of education, of which it undertakes in Rome, in service of the clergy of France. Therefore, We are pleased to seize this new occasion to express Our good will and to invoke upon your work the abundance of divine favors, as a pledge of which We grant, to you, to the religious who dedicate themselves to your side, to the students – past and present – and to all those who will be gathered around you for the centenary celebrations, a particular Apostolic Blessing.

From the Vatican, April 11, 1953.

PIUS PP. XII

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18 - ACTA, vol. XX n. 6 — May 25, 1953.

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis - Official Commentary IV TO THE MOST REVEREND FATHER JOSEPH, BISHOP OF ALBANO LAZIALE, S. R. E., CARDINAL PIZZARDO, SECRETARY OF THE HOLY CONGREGATION OF THE SECRETARY OF STATE, AND PREFECT OF THE HOLY CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES, UPON THE COMPLETION OF FIFTY YEARS OF THE SACERDOTAL MINISTRY.

PIUS PP. XII, To our Venerable Brother, greetings and the Apostolic Blessing.

With great joy, we recently learned that the seminaries for clerics and higher institutions of learning, which that Holy Council, under your direction, governs, and that the clergy and faithful of Albano Laziale are already preparing with eager hearts to celebrate, in a fitting and joyful manner, the fiftieth anniversary of your priestly ordination, which falls this year.

This, indeed, is a happy occasion, and it offers Us a most excellent opportunity to publicly confirm the esteem and affection with which We have always regarded you, since, bound together by the necessities of our offices in the noble service of the Church and the Apostolic See, and flourishing in similar years, We have been united with you for nearly nine years by the bonds of a most agreeable friendship.

It is difficult to express how much piety and solicitude, how much zeal and energy, you have devoted throughout these many years to the public affairs of the Church, whether ordinary or extraordinary, undertaking duties of great importance, first in Minori and then in Albano Laziale.

For many years, We ourselves, under the guidance of Our venerated predecessor, Pope Pius XI, have been a witness to the diligence and daily labor you have devoted to Our service.

Furthermore, who is unaware of the counsel and dedication you have given to the Catholic Action, so that it might be better adapted to the wishes and norms of the Roman Pontiffs, both in Italy and in foreign nations, and so that it might achieve a continually richer harvest of fruits?

Since, moreover, you, already consecrated Bishop by Our own hands, were appointed by Pope Pius XI to the most distinguished Senate of the Church, you have diligently offered your services for the good of souls and for the benefit of the Holy See, both in governing the diocese of Albano Laziale and in directing this Council of the Roman Curia, with all your efforts directed towards ensuring that the Sacred Seminaries and Universities, subject to it, receive salutary growth, and also in the Congregation of the Holy Office, the duties of which, as Secretary, you have undertaken at Our side.

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Remembering these praises of your sacerdotal ministry, and rejoicing in your joy, we...

[*Latin ed. p. 275*]

Acta Pii PP. XII, 275. Desirous of adding to the merits of the more devout and faithful, we heartily congratulate you, Venerable Brother, on the sacred and pastoral office which you have so diligently and faithfully discharged for so long, and we earnestly pray to God that He may graciously adorn you and the flock entrusted to you with heavenly gifts. May the Apostolic Blessing, which is the bond of heavenly graces and a witness of Our particular charity, be a pledge of this, which we impart to you, Venerable Brother, and to your fellow laborers, especially to the prudent Suffragan Bishop, and also to the clergy and the people entrusted to your care, in the Lord. Given at Rome, near the Holy Peter, on the second day of May, in the fifteenth year of Our Pontificate. PIUS PP. XII.

ADDRESS to the Catholic Students of the "Centre Richelieu" attached to the Sorbonne.

"Welcome, sons and daughters of France, students of the Sorbonne, pilgrims of Assisi and Rome, who have marked the great days of the Christian year with a common effort of prayer and penance. In the land of the Poor Man of Assisi, you have relived in the most expressive way the moving liturgy of the Passion, and now you arrive in Rome in the joy of Easter. The spiritual sanctuary of Assisi has provided you with a setting to recall the suffering Love, and Rome welcomes you in the splendor of triumphant Love. You do not, as the Apostle Saint Thomas, need to see and touch the risen Christ in order to believe in His omnipotence; your renewed faith assures you that the humble successor of Saint Peter, in turn, holds the keys of the Kingdom of Heaven, and it is to him that you have come to complete your pilgrimage. Therefore, He opens His arms to you, as to very beloved and very obedient sons. We know that two of you received the Sacrament of Baptism during the Easter Vigil. How can we not, here in Rome, recall the time when this profession of faith, facing the official paganism of the Roman Empire, took on the value of a break with the ancient world and an entrance into..."

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - Commentarium Officiale: Un novus ordo, ecclesia christiana nova? Num poeta Prudentius, circa annum 400, non descripsit longas turmas catechumenorum transire praeter templa paenitus deserta, ut ad Lateranum acciperent signum sacrum religionis novae? Hodie, saepe falsa diota videntur iuvenescere, et ecclesia senescere. Sed servate fidem vestram, et ne vos fallantur! Etiam si, absente consideratione systematum philosophicorum, quorum existentia est fugax sicut ephemerarum, conceditur quod quaedam errores longam et

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profundam influentiam in humanitatem exercent, – omnia tamen haec legem historiam sequuntur, quae, post ascensionem et apogeum, ducit ad declinationem et ruinam. Ecclesia Christi a Fundatore suo divino semper accipiet et accipiet vim ad contrahendum hanc legem. Semper renascitur, et superat omnes errores. 3 Ante ipsam Resurrectionem, Salvator dilectissimus, quem populus christianus in diebus Paschalis clamat, ad Apostolum Thomas dixit: "Ego sum via, veritas, et vita." Cum inter homines viverit, aliquid mutatum est in fato ipsius humanitatis. Ratio humana invitata ad accipiendas veritates quae eam liberant, cor humanum admisso ad intimitatem inconcepiibilem cum Auctore suo, omnis humanitas circumgreditur Hominem-Deum quasi unam familiam; haec est nuntius laetus et mirabilis quem omnis christianus accipit et transmittere debet. Tropo baptizatorum conscientiam habent magnitudinem vocationis suae. Vos autem, habetis ideam iustam et sublimem de ea, et est consolatio Patri fidelium scire, cum quanto studio inter vos vivitur vita christiana authentica, vita interior, quae lucem et vim trahit ex fontibus fidei, vita exterior, plena exemplorum et initii apostolici. Nihil plus movet ad ascendendum, quam voluntas alios ad ascendendum movere; nihil desiderium gratiae divinae auget, quam impotentia constata in apostolatu. Fili et filiae carissimi, si vobis nuntium Paschale dicere debemus, vultis ut dicamus: Maneate homines orationis, orationis quotidiana, personalis et fervens; trahite ex fluminibus gratiae sacramenta, praesertim Sacram Eucharistiam. Hoc saepe vobis repetitum est. Non possumus tamen nos ab hoc sublinando abstinere, quia est fundamentale. Imponite vobis exigendas morales, non contenti minimum. Tunc etiam ecclesia vobis exigere poterit, et debet.

[*Latin ed. p. 277*]

Acts of Pope Pius XII, 277: Your important duties, both within and without, demand – today more than ever, and We say this with insistence – Christians who are firm in the faith and of irreproachable life. The faint-hearted do not conquer the earth, nor do they win the heavens. In your studies and scientific research, be convinced that between certain truths of faith and established scientific facts, contradiction is impossible. Nature, as well as revelation, comes from God, and God cannot contradict Himself. Do not be disconcerted, even if you hear it asserted to the contrary with insistence, even if research should wait for centuries for the solution of apparent oppositions between science and faith. Practice love for your neighbor and refine your sense of social justice; but a social justice for all conditions and all classes. Let no one reproach the Church for not loving the worker. Some might rather be tempted to say that, for some time now, despite its most pressing tasks concerning the life to come, it has placed the issue of the working class too prominently in the forefront of its concerns. But this reproach, We cannot admit. Hold fast to this: the Church is the Church

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of all; it is there for all, and it wants to unite all men in a family, as brothers and sisters in Christ. Broaden your gaze and your heart; extend them to all countries and all peoples. No one more than the Catholic Church possesses forces of reconciliation, understanding, and unity, capable of acting upon the ultimate, deepest convictions that dominate life. It is incumbent upon the children of the Church to put these forces into action; but to you, who will belong to the ruling class, this mission is particularly entrusted. You have guides who speak to you in the name of the Church; follow them, as is fitting for young people, and thus prepare yourselves for the tasks of tomorrow. The Church counts on you. The talents you have received, do not bury them. Radiate the light, be the salt of the earth, and you will, moreover, have the purest happiness that can be given to a man on earth: that of imitating God. We ask this for you from the bottom of Our heart to Our Risen Lord, and as a pledge of divine favors, We grant to yourselves, to your families, and to all those dear to you, Our paternal Apostolic Blessing.

[*Latin ed. p. 278*]

278 Acta Apostolicae Sedis - Commentarium Officiale II. To those who attended the fifth international congress on psychology and psychotherapy, held in Romae.

We welcome you, dear sons and daughters, who, having come from all places, are gathered in Rome to hear learned presentations and to discuss matters of psychotherapy and clinical psychology. Your congress has concluded, and, in order to ensure its results and the success of your future research and activities, you have come to receive the blessing of the Vicar of Christ. Gladly, We respond to your desire, and We take this opportunity to offer you words of encouragement, and to provide some guidance.

Science affirms that new observations have revealed the deeper layers of the human psyche, and it strives to understand these discoveries, to interpret them, and to make them useful. We speak of dynamics, of determinisms, and of hidden mechanisms within the depths of the soul, endowed with inherent laws from which certain modes of action arise. Undoubtedly, these are implemented in the subconscious or the unconscious, but they also penetrate the realm of consciousness and influence it. It is claimed that there are proven and recognized methods that are adequate for exploring the mystery of these depths of the soul, for illuminating them, and for setting them on the right path, when they exert a harmful influence. These matters, which lend themselves to the examination of scientific psychology, fall within your competence. This is also true for the use of new psychological methods.

But let both theoretical and practical psychology remain mindful that neither can lose sight of the truths established by reason and by faith, nor of the obligatory precepts of morality. Last year, in the month of September, in order to respond to the wishes of the members of the "First Interna-

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tional Congress of Histopathology of the Nervous System," We indicated the moral limits of medical methods of research and treatment. Based on this presentation, We would like today to add some further considerations. In short, We intend to indicate the fundamental attitude that is incumbent upon the psychologist and the Christian psychotherapist. This fundamental attitude can be reduced to the following formula:

[*Latin ed. p. 279*]

Acta Pontificii, Pius XII, 279: Psychotherapy and clinical psychology must always consider man 1) as a psychic unit and totality, 2) as a unit structured within itself, 3) as a social unit, 4) as a transcendent unit, that is, with a tendency towards God.

I. Man as a psychic unit and totality.

Medicine teaches us to view the human body as a highly precise mechanism, the elements of which interlock and chain together; the place and characteristics of these elements depend on the whole, serving its existence and functions. But this conception applies even better to the soul, whose delicate workings are assembled with far greater care. The various faculties and psychic functions are integrated into the whole spiritual being and are subordinate to its ultimate purpose. It is unnecessary to elaborate further on this point. But you, psychologists and therapists, must take this fact into account: the existence of each faculty or psychic function is justified by the purpose of the whole. What constitutes man is primarily the soul, the substantial form of his nature. From it ultimately derives all human life; in it, all psychic dynamisms are rooted, with their own structure and organic law; it is to it that nature entrusts the governance of all energies, insofar as those energies have not yet acquired their ultimate determination. From this ontological and psychic reality, it follows that it would be to deviate from reality to want, in theory or in practice, to entrust the determining role of the whole to a particular factor, for example, to one of the elementary psychic dynamisms, and thus to place a secondary power at the helm. These dynamisms may be present in the soul, in man; however, they are not the soul, nor are they man. They are energies, perhaps of considerable intensity, but nature has entrusted their direction to the central authority, to the spiritual soul, endowed with intelligence and will, normally capable of governing these energies. That these dynamisms exert pressure on an activity does not necessarily mean that they constrain it. To deny the soul its central place would be to deny an ontological and psychic reality. Therefore, when studying the relationship of the self to the dynamisms that compose it, it is not possible, in theory, to concede unconditionally the autonomy of man, that is, of his soul, but immediately to add that, in

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the reality of life, this theoretical principle appears the most...

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Commentarium Officiale is often thwarted or, at the very least, minimized to the extreme. In the reality of life, it is said that man always retains the freedom to give his internal consent to what he does, but not the freedom to actually do it. The autonomy of the free will is replaced by the heteronomy of instinctual drives. This is not how the Creator fashioned man. Original sin does not deprive him of the possibility and obligation of guiding himself through his soul. It cannot be claimed that psychic disturbances and illnesses that impede the normal functioning of the psyche are the usual occurrence. The moral struggle to remain on the right path does not prove the impossibility of following it, nor does it authorize one to retreat.

II. Man as a Structured Unity

Man is a unity and an ordered whole; a microcosm, a sort of state whose charter, determined by the purpose of the whole, subordinates the activity of the parts to that purpose according to the true order of their value and function. This charter is, ultimately, of ontological and metaphysical origin, not psychological and personal. It has been deemed necessary to emphasize the opposition between metaphysics and psychology. This is a grave error! The psyche itself belongs to the realm of the ontological and the metaphysical. We have recalled this truth to connect it with a remark about the concrete man whose internal order is being examined here. Indeed, it has been claimed to establish the antinomy between traditional psychology and ethics, on the one hand, and modern psychotherapy and clinical psychology, on the other. Traditional psychology and ethics, it is asserted, have as their object the abstract being of man, *homo ut sic*, which certainly does not exist anywhere. The clarity and logical coherence of these disciplines deserve admiration, but they suffer from a fundamental flaw: they are inapplicable to real man, as he exists. Clinical psychology, on the other hand, starts from real man, *homo ut hic*. And the conclusion is drawn: between these two conceptions, there opens an abyss that cannot be bridged as long as traditional psychology and ethics do not change their position. Whoever studies the constitution of real man must indeed take as his object the "existential" man, as he is, as he has been shaped by his natural predispositions, the influences of the environment, education, his personal evolution, his intimate experiences, and external events. Only this concrete man exists. And yet, the structure of this personal self...

[*Latin ed. p. 281*]

Acta Pii PP. XII 281: He obeyed in the smallest detail the ontological and metaphysical laws of human nature, of which We spoke above. It is these laws that formed him, and therefore they must govern and judge him.

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The reason for this is that the "existential" man identifies in his innermost structure with the "essential" man. The essential structure of man does not disappear when individual characteristics are added to it; nor does it transform into another human nature. But precisely this charter, of which We spoke above, rests in its main statements on the essential structure of the concrete, real man. Therefore, it would be erroneous to establish for real life norms that deviate from natural and Christian morality, and which are readily designated by the term "personalist ethics": this latter, indeed, would receive a certain orientation from the former, but would not, for that reason, contain any strict obligation. The law of the structure of the concrete man is not to be invented, but to be applied.

III. Man as a Social Unit

What We have said so far concerns man in his personal life. The psychic also includes his relationships with the external world, and it is a praiseworthy task, a field open to your research, to study the social psyche in itself and in its roots, to make it useful for the purposes of clinical psychology and psychotherapy. Let it be carefully noted in this matter to distinguish carefully between the facts themselves and their interpretation. The social psyche also touches upon morality, and the conclusions of morality largely encompass those of a serious psychology and psychotherapy. But there are some points where the application of the social psyche errs by excess or by deficiency: this is what We would like briefly to address.

The Error by Deficiency: There exists a psychological and moral malaise, the inhibition of the self, of which your science seeks to detect the causes. When this inhibition encroaches upon the moral domain, for example, when it involves dynamics such as the instinct of domination, of superiority, and the sexual instinct, psychotherapy cannot, without further ado, treat this inhibition of the self as a kind of fatality, as a tyranny of the affective impulse, which springs from the subconscious and simply escapes the control of conscience and the soul. Let the concrete man, with his personal character, not be too quickly reduced to the level of a brute. Despite the good intentions of the therapist, some...

[*Latin ed. p. 282*]

Acta Apostolicae Sedis - Official Commentary 282. Many delicately feel keenly this degradation in the realm of instinct and sensation. Let our previous remarks concerning the order of value of functions and the role of their central direction also be considered. A word also concerning the method sometimes employed by the psychologist to liberate the self from its inhibition in cases of aberration in the sexual sphere: We are thinking of complete sexual initiation, which seeks to reveal nothing, to leave nothing in obscurity. Is there not here a pernicious overestimation of knowledge? There also exists an effective sexual education, which, with all safety, teaches in calmness and objectivity what the young man must know in order to

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conduct himself and to deal with his surroundings. For the rest, emphasis should be placed primarily, in sexual education as in all education, on self-control and religious formation. The Holy See published norms on this matter shortly after the Encyclical of Pope Pius XI on Christian marriage. These norms have not been withdrawn, either expressly or "in fact." What has just been said regarding the inconsiderate initiation, for therapeutic purposes, also applies to certain forms of psychoanalysis. These should not be considered the sole means of alleviating or curing psychic sexual disorders. The oft-repeated principle that sexual disorders of the unconscious, like all other inhibitions of identical origin, can only be eliminated by bringing them to the conscious mind, does not hold if it is generalized without discernment. Indirect treatment also has its efficacy, and often is quite sufficient. Regarding the use of the psychoanalytic method in the sexual sphere, Our allocution of September 13th, cited above, has already indicated its moral limits. Indeed, one cannot, without further consideration, consider as licit the bringing to consciousness of all representations, emotions, and sexual experiences that slumbered in the memory and the unconscious, and which are thus actualized in the psyche. If one listens to the protests of human and Christian dignity, who would dare to claim that this procedure involves no moral peril, either immediate or future, even if one asserts the therapeutic necessity of an unlimited exploration? The error of excess: it consists in emphasizing the requirement of a total abandonment of the self and its personal affirmation. On this matter, We wish to point out two things: a general principle and a point of psychotherapeutic practice. From certain psychological explanations, the thesis emerges that...

[*Latin ed. p. 283*]

Acta Pii PP. XII 283: Une transgression inconditionnelle du moi constitue la loi fondamentale de l'altruisme congénital et de ses dynamismes. Ceci est une erreur logique, psychologique et éthique. Il existe une défense, une estime, un amour et un service de soi, non seulement justifiés, mais exigés par la psychologie et la morale. Ceci est une évidence naturelle et une leçon de la foi chrétienne! Le Seigneur a enseigné: "Tu aimeras ton prochain comme toi-même." Le Christ propose donc comme règle de l'amour du prochain la charité envers soi-même, non le contraire. La psychologie appliquée mépriserait cette réalité, si elle qualifiait toute considération du moi d'inhibition psychique, d'erreur, de retour à un stade de développement antérieur, sous prétexte qu'elle s'oppose à l'altruisme naturel du psychisme.

Le point de pratique psychothérapeutique, que Nous annoncions, concerne un intérêt essentiel de la société: la sauvegarde des secrets que met en danger l'utilisation de la psychanalyse. Il n'est pas du tout exclu qu'un fait ou un savoir secrets et refoulés dans le subconscient provoquent des conflits psychiques sérieux. Si la psychanalyse décèle la cause de ce trouble, elle voudra, selon son principe, évoquer entièrement cet inconscient

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pour le rendre conscient et lever l'obstacle. Mais il y a des secrets qu'il faut absolument taire, même au médecin, même en dépit d'inconvénients personnels graves. Le secret de la confession ne souffre pas d'être dévoilé; il est également exclu que le secret professionnel soit communiqué à un autre, y compris au médecin. Il en va de même pour d'autres secrets. On en appelle au principe: "Ex causa proportionate gravi licet uni viro prudenti et secreti tenaci secretum manifestare." Le principe est exact dans d'étroites limites, pour quelques espèces de secrets. Il ne convient pas de l'utiliser sans discernement dans la pratique psychanalytique.

Au regard de la moralité, du bien commun en premier lieu, le principe de la discrétion dans l'utilisation de la psychanalyse ne peut être assez souligné. Il s'agit évidemment non pas d'abord de la discrétion du psychanalyste, mais de celle du patient, qui souvent ne possède aucunement le droit de disposer de ses secrets.

3 a Cfr. S. Thomas, S.th. 2-2, q. 26, a. 4 in c.

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis - Commentarium Officiale IV - Man the transcendent unity, tending towards God. This last aspect of man introduces three questions which We do not wish to leave aside. Firstly, scientific research draws attention to a dynamism which, rooted in the depths of the psyche, would impel man towards the infinite that surpasses him, not by making it enough, but by an upward gravitation emanating directly from the ontological substrate. This dynamism is seen as a force independent, the most fundamental and elementary of the soul, an affective impulse immediately directed towards the Divine, just as the flower, unknowingly, opens to the light and the sun, or as the child breathes unconsciously as soon as he is born. This assertion immediately calls for a remark. If it is declared that this dynamism is the origin of all religions, that it manifests the element common to all, We know, moreover, that religions, the knowledge of God natural and supernatural, and His worship, do not proceed from the unconscious or the subconscious, nor from an affective impulse, but from the clear and certain knowledge of God through the means of His natural and positive revelation. This is the doctrine and the faith of the Church, from the word of God in the book of Wisdom and in the Epistle to the Romans, to the Encyclical "Pascendi dominici gregis" of Our Predecessor, the Blessed Pope Pius X. Having said this, the question of this mysterious dynamism remains. One could say, in this regard, the following: it is certainly not necessary to incriminate the psychology of the depths if it takes hold of the content of the religious psyche, strives to analyze it and reduce it to a scientific system, even if this research is new and if its terminology is not found in the past. We mention this last point because, easily, misunderstandings arise when psychology attributes a new meaning to expressions already in use. On both sides, prudence and reserve will be

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necessary to avoid false interpretations and to make mutual understanding possible. It belongs to the methods of your science to clarify the questions of the existence, structure, and mode of action of this dynamism. If the result were to be positive, it should not be declared incompatible with reason or faith. It would only show that "esse ab alio" is also, even in its deepest roots, an "esse ad alium," and that the words of St. Augustine, "Fecisti nos ad te; et inquietum est cor..."

[*Latin ed. p. 285*]

"Acta Pii Pp. XII 285 5 nostrum, donec requiescat in te," which translates to "our rest, until it finds rest in you," finds new confirmation even in the depths of the psychic being. Could it be a dynamism that concerns all men, all peoples, all ages, and all cultures: what help and how valuable for the search for God and its affirmation! Among the transcendent relationships of the psyche also belongs the feeling of guilt, the awareness of having violated a higher law, of which, however, one recognizes the obligation: an awareness that can turn into suffering and even into psychic disturbance.

Psychotherapy here addresses a phenomenon that does not belong to its exclusive competence, because it is also, if not primarily, of a religious nature. No one will deny that an unreasonable, even pathological, feeling of guilt can exist, and it is not rare. But one can also be aware of a real fault that has not been erased. Neither psychology nor ethics possess an infallible criterion for these cases, because the process of consciousness that engenders guilt has a structure that is too personal and too subtle. But in any case, it is certain that real guilt cannot be cured by any purely psychological treatment. Even if the psychotherapist denies it, perhaps in good faith, it persists. Whether the feeling of guilt is removed by medical intervention, by autosuggestion, or by the persuasion of others: the fault remains, and psychotherapy would be mistaken and would mislead others if, in order to erase the feeling of guilt, it claimed that the fault no longer exists.

The means of eliminating the fault does not belong to the purely psychological; as every Christian knows, it consists in contrition and sacramental absolution by the priest. Here, it is the source of evil, the fault itself, that is extirpated, even if perhaps remorse continues to work. It is not uncommon nowadays for, in certain pathological cases, the priest to refer his penitent to the doctor; in the present case, the doctor should rather refer his client to God, and to those who have the power to remit the fault itself in the name of God.

One final observation regarding the transcendent orientation of the psyche towards God: respect for God and his holiness must always be reflected in the conscious acts of man. When these acts deviate from the divine model, even without subjective fault on the part of the person concerned, they nevertheless contradict their ultimate purpose. This is the

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reason why what is called "material sin" is something that should not be.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - Commentarium Officiale, therefore, establishes in the moral order a reality that is not indifferent. A conclusion follows for psychotherapy: with regard to material sin, it cannot remain neutral. It may tolerate that which, for the present, remains inevitable. But it must know that God cannot justify this action. Psychotherapy can even less give the patient the counsel to commit a material sin tranquilly, because he will do so without subjective fault, and this counsel would also be erroneous if such an action were to appear necessary for the psychological well-being of the patient, and therefore for the purpose of the cure. One can never advise an action that is conscious and would be a distortion, not an image, of divine perfection. This is what We believed it necessary to explain to you. Furthermore, be assured that the Church accompanies your research and your medical practice with its warm sympathy and its best wishes. You are working in a very difficult field. But your activity can achieve valuable results for medicine, for the knowledge of the soul in general, for the religious dispositions of man, and for their development. May Providence and divine grace illuminate your path! We give you this assurance, with paternal benevolence, of Our Apostolic Blessing.

III To the Moderators and students of the Pontifical Seminary of France in Rome, celebrating the completion of a century since the founding of the same Seminary.

The centenary of the Pontifical Seminary of France in Rome, which brings you all together around Us, Venerable Brothers and very dear sons, is an event of which We wish to be the first to give thanks. It is not in vain that your institution bears the title of "Pontifical," which was conferred upon it in 1902 by Our predecessor, Leo XIII. As early as 1859, when the Holy Father Pius IX canonically erected the French Seminary of Rome, he was merely sealing an undertaking entirely destined to strengthen the bonds of the clergy of France and of France itself with the Papacy. Such had been the ardent desire of the promoters of the now century-old foundation: the collective letter of the Bishops gathered in 1853 at the Council of La Rochelle, praying the Pope to approve a similar initiative, bears witness to this. Therefore, there are many reasons for Our... *Given on the 16th day of April in the year 1953.

[*Latin ed. p. 287*]

The Acts of the Pontifical Secretariate, Volume XII, page 287, speak of devotion, without yet considering all those whom a century of filial devotion to the Holy See has added. Divine Providence, which never errs in its mysterious ways, had prepared the foundations for the future Seminary by restoring the Congregation of the Holy Spirit through the work of the

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Venerable Servant of God, François-Marie-Paul Libermann, whose centenary of death you celebrated last year. He did not see the realization of his desire to establish his Congregation in Rome; but one of his most eminent and spiritually attuned sons, Louis-Marie Barazer de Lannurien, was able to put this project into effect. In the very year of its foundation, in 1853, the first fifteen students, received by the Holy Father, were told: "If twelve priests were sufficient to convert the world, what will not fifteen priests accomplish for their country!" Today, a hundred years later, it is not fifteen priests, but more than three thousand, who have been formed at Santa Chiara, and We can truly say that the prediction of Our Predecessor has been abundantly fulfilled: what profound influence have the constellations of professors who came from your illustrious College exerted in Catholic institutions and in more than forty major Seminaries! What shall we say of the pastoral zeal and doctrinal authority of so many Bishops, Archbishops, and several Cardinals! If they could all have responded to your invitation, fifty-two living Bishops would be here to loudly express their gratitude to the Pontifical French Seminary of Rome. They would have come mostly from France, but also from the Missions and elsewhere, for, welcoming to other nations and other cultures, you have always counted among you foreigners from your own country, thus realizing within your own house something of the great Catholic unity of which Rome is the instrument and the center. You believed in and felt the importance and role of Rome even before coming to the Eternal City; but you now see it with your own eyes and understand it more each day, as you become immersed in its doctrine, its history, and its spirit. When you come to the Vatican Basilica to venerate and pray to Saint Peter, asking him to bless your priesthood, you find in the very majesty of the building, in the decorations and the works of art, in the fundamental texts that adorn the great golden frieze of the naves and the dome, a true treatise "on the Roman Pontiff." The most eloquent voices of Tradition invite you, along with Saint Cyprian, to always love "this chair of Peter and this principal church, from which the unity of the priesthood derives its origin." *

* S. Cypriani Ep. LIX c. 14 - Ed Härtel, Corp. Script. Eccl. Lat. vol. 3 p. 2, 683.

[*Latin ed. p. 288*]

The *Acta Apostolicae Sedis*, the official commentary, is more profound and more pure. Near the supreme government of the Holy Church, the age-old wisdom, which ought to preside over the exercise of the priesthood, penetrates more easily and more deeply into minds and hearts. Make good use, dear sons, of the precious years you spend in Rome. Do not content yourselves with intellectual work, which nonetheless remains the principal endeavor. The movements, the institutions, the memory of so many saints, who have walked the same streets as you, prayed in the same churches, and

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exercised the priestly ministry, are all lessons that you will find nowhere else gathered together with such abundance. It would be superfluous for Us to elaborate further on a subject that your masters and directors will explain to you with the authority of their knowledge and the example of their virtue. The instruction you receive at the Gregorian University, the spiritual and pastoral formation that is given to you by the Congregation of the Holy Spirit, will make you, according to the well-known formula of Claude Poullart des Places, priests ready for anything: "in manu Praelatorum parati ad omnia." The greatness of the priesthood lies in the imitation of Jesus Christ. Penetrate yourselves with His humility before the Father, if you truly wish to save souls with Him. Souls need examples, which are even more eloquent than doctrine. We know the zeal that burns in your hearts, and We are certain that you neglect nothing that can serve souls. Provided that you strive to reproduce in yourselves the sentiments of Jesus Christ, you can be professors, directors of works, or whatever the Hierarchy asks of you for the service of the Church; you will have fulfilled, according to your abilities, the sublime function of the priesthood, and thereby you will have been, following so many holy priests and illustrious Prelates who have preceded you, worthy students of the Pontifical French Seminary of Rome. For this purpose, to you who are present here, to all your former students scattered throughout the world, to all your Masters, and to all those who are dear to you, We impart from the bottom of Our heart Our paternal Apostolic Blessing. 2 2 Cf. Philippians 2:5.

[*Latin ed. p. 289*]

The Acts of Pope Pius XII, page 289, section IV: To the Directors and Students of the College of Saint Jerome in Rome.

With a willing heart and loving words, we greet you, beloved Directors and students of the Urban Institute of Saint Jerome, and all those here present who are bound to it by ties of friendship or by the benefits it has conferred. It is a cause for great joy that today you, whom we have long awaited and appreciate, are here with us. Your Institute, once a small tree planted by our predecessor, Nicholas V, has, with blessed growth, been protected by the watchful care of the Roman Pontiffs; and now, having completed five centuries since its founding, it is a flourishing oak tree, which, having endured so many adversities over so long a period, promises to bear even richer fruits in the future. Rome, by the will and generosity of God, is a renowned and nurturing mother, who unites nations, languages, and customs, as Saint Leo the Great eloquently stated: "These (namely, the Apostles Peter and Paul) are those who have brought you to this glory, so that, as a holy people, an elect nation, a priestly and royal city, through the sacred See of the blessed Peter, you might preside over the entire world with divine religion more than with earthly dominion." The distinguished mission of your College is to receive men of the sacred orders and to pro-

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vide them with the means to be imbued with religion, doctrine, and learning in Rome, the capital of the Catholic faith, and the place most renowned for the glories of the Apostles and Martyrs. Following the example of those who have inhabited the halls of your Institute and have honored it with their virtuous lives, may you strive ever more diligently: from here, return to your regions, or wherever your duty calls you, and spread the truth that elevates us, the charity that unites us in a fraternal bond with Christ, and the hope of eternity that will surely fill us with joy. As our predecessors, with paternal concern, have desired the best, the happiest, and the most beneficial things for your Institute, so too we desire all that is good, joyful, and salutary for you, and for all those who are present before us, and for your companions, who are very dear to us, because they steadfastly maintain the faith of Christ in these difficult times for the Church. We impart to you, with heartfelt affection, the Apostolic Blessing.

*Given on the 20th day of April in the year 1953. Sermon LXXXII, chapter I - Migrve PL, vol. 54, pages 422-423. 1 19 - ACTA, vol. XX, no. 6. - May 25, 1953.

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - Commentarium Officiale V. Ad operarios Christianos, qui ex Italia Romam ad Summum Pontificem venerationis causa conveniebant. *Carissimi filii, paene desunt nobis verba, ut exprimamus perturbationem animi Nostri et gaudium cordis Nostri paterni, coram spectaculo stupendo quod praebetis oculis Nostris. Maria, Sanctissima Virgo, quae semper tam plena est materna caritate erga Nos, voluit Nobis donum inter pretiosissima in hoc die primo mensis ei consecrato, delectans Nos praesentia vestra, carissimi operarii, venientes ad Romam ex multis partibus Italiae. Accipimus omnes vos, singulos et parvos greges, qui voluistis hanc occasionem uti, ut circum Nos congregamini et Benedictionem Nostram recipatis. Sed primum salutem Nostram dirigimus ad duo milia operariorum, quorum maior pars ex terra Prosinone, valida et Christiana, venit. Cum audivimus quod amplum programma operum fuerat praeparatum ad utilitatem regionum "depressarum" meridiei Italiae, valde gaudemus, non solum quia sic incepit opera concreta et audax ad renovationem illarum regionum per reclamationem, emendationem agrorum, constructionem lacunarum montanarum, aqueductuum et viarum, sed etiam propter possibilitatem maioris occupationis quae ex eo oritur, restituens tranquillitatem et prosperitatem familiis vestris per laborem. Solus Dominus novit curas Nostras, tristitiam Nostram, quae quasi mortis est, cum cogitamus quantum filiorum Nostrorum, destitutorum, carent eo quod esset necessarium ad sustentationem convenientem. Salutum aliud desideramus dirigere ad mille quinque centum operarios venientes ex Reggio Emilia. In terra illa quae Nobis specialiter cara est – quae habuit tantos Martyres sanguinis et silentii,

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et ubi certissime non desunt obscura – nunc lucet lux vitae Christianae renovatae, per opera sacerdotum et fidelium, audacium et concordium in opere. Illi cultitant cum ardente voluntate illam partem vineae Domini, tam infestata a gelu indifferentiae et spinis oppositionis, sed ubi iam videntur germinare novae, vigorosae ramuli, quorum nullus adversus tempestatus progressum impedire poterit. * Die 1 Maii mensis anno a. 1953.

[*Latin ed. p. 291*]

Acta PP. XII, 291. We know that your venerable Pastor has also generously responded to Our Exhortation for the hoped-for renewal of the world, and therefore, with great heart, we express Our gratitude to him and to all those who will collaborate with him in that regenerative and salvific work. Nor do we greet with less satisfaction the resumption of the Reggiane factories, a source of work and well-being for your industrious city. The world celebrates today, May First, the "Festival of Labor." Who better than the true Christian could give it a profound meaning? For him, it is a day in which he more intensely venerates and adores the God-Man, our Lord Jesus Christ, Who, in order to be our model, our consolation, and our sanctification, spent the greater part of His life exercising a manual trade, as a simple worker; it is the day of thanksgiving to God by all those to whom it is given to secure, through labor, a tranquil and peaceful life for themselves and their families; it is the day in which the will is affirmed to overcome the struggle and the hatred of class with the force derived from the implementation of social justice, from mutual esteem, and from fraternal charity for the love of Christ; it is finally the day in which believing humanity solemnly promises to create, through the work of its spirit and its hands, a culture for the glory of God, a culture that, far from distancing man from God, draws him ever closer to Him. But the "Festival of Labor" must not cause us to lose sight of the problem of labor itself. Too many are still afflicted by the scourge of unemployment, and many are also those who, even though temporarily employed, suffer from the constant apprehension of losing their jobs. Nor can we forget those – and they are very numerous, especially among the farm laborers – who, in their state of semi-employment, that is, with a limited number of hours or a reduction in working hours, do not receive a sufficient wage to satisfy their basic needs and those of their families. We gladly acknowledge the many measures taken in recent times to the benefit of workers; but how much remains to be done! And We would like to say to you, beloved children, to what extent We share in the anxieties of you and your loved ones! However, if Italy painfully suffers from unemployment, this, and above all its terrible specter, is not an evil that affects only Italy, but also, more or less, all the peoples of Europe. And it is also clear to every discerning observer that the

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lack of work, at least for the present, does not depend solely on bad will.

[*Latin ed. p. 292*]

Acta 292 Apostolicae Sedis - Official Commentary on the distance and abuse of power by those who could procure it. This is all the more true, because certain essential conditions, which for more than a hundred years had been favorable to the economic development of Europe, have now completely changed. Certainly, even now, as always, the Church will remain on the side of the worker, when he suffers from an unjust employment contract, or when collective labor agreements are not observed, or when, without infringing on the rights of others, his legal, economic, and social condition can be improved. Now, however, the problem of labor has become an even broader issue, in which Europe is united. The current efforts to give Europe its unity – whatever the method, provided it proves effective – also involve the establishment of new conditions for its economic development; only in this way can we hope to resolve the problem of labor. He errs who thinks that he serves the interests of the worker with the old methods of class struggle; and he is even more deluded who believes that he must justify his efforts, as if they were the only means of still exerting a religious influence on the world of labor. Without a doubt, the advantage of a European economy does not consist simply in a unified and extensive space, where the so-called mechanism of the market would regulate production and consumption. It is also important that, within the framework of competition, together with the construction of the European economy, there is a striving for the stabilization of a truly social life, for the healthy development of the family from generation to generation, and that, with this aspect and with this goal in mind, the natural criteria of an organization of production in space and time, and of a rational consumption, are applied. This is the only way in which peoples with an abundance of large families, such as Italy, can contribute to the European economy with the important contribution of their labor force and their potential for consumption. Before we leave you, beloved children, we want to say another word that is in our heart. We take it from the Gospel that we read at Mass today. After the Last Supper, Jesus said to his Apostles, and We repeat to all who are present here: Let not your heart be troubled: *Nolite timere.* When you are anxious about yourselves; when you think about the fate of your loved ones; when apprehension arises in you about what might happen.

[*Latin ed. p. 293*]

Acta PP. XII 293: events occur in the world; let not your hearts be troubled: *nolite timere*. It seems, indeed, that the will of certain powerful and overbearing men governs the affairs of men and directs events; but in reality, all things are in the hands of God, so that nothing can escape His strong and paternal Providence. Certainly, the times that the world

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is experiencing are not such as to leave those who, lacking a living faith, place all their trust in men and human calculations, at peace. — But not so with you, beloved children; without doubt, you must work with alacrity and courage, and at times you will be compelled to struggle to defend your right to life and to work. But this will not disturb the serenity of your souls, because you will always place your trust in the Father who is in heaven, even in the daily trials and anxieties.

RADIO MESSAGES TO THE FARMERS AND CHRISTIANS OF THE REPUBLIC OF COLOMBIA.

Most beloved children, Colombian farmers, regular listeners of the Radio Cattolica of Sutatenza, diligent students of its radio schools, so laudably organized by the "Acción Cultural Popular." We are asked for a word, to serve to inaugurate your new facilities; and how could We refuse, when it concerns the Radio, and a Colombian Radio, specialized for the benefit of Our most beloved farmers? The Radio—as so many other marvels of modern technology—is a precious gift of the Lord; but a gift that would seem to Us to be poorly spent if it were to serve only for curiosities, amusements, or mere distractions; a gift that We consider perfectly used when, in the service of truth, of morality, of justice, and of love—as We have repeatedly said—it is employed to spread Christian instruction, to collaborate in the intellectual and moral elevation of the nations. Colombia, the Cattolica Colombia, the nation of the Sacred Heart of Jesus and of the Virgin of Carmel, has clearly seen the problem. Scattered in its immense and rugged territory—where even today... (The text is incomplete).

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - Commentarium Officiale. It is easy to communicate — thousands and thousands of our children, of strong, generous, and profound spirit, like the land which they enrich each day with their labor, could not normally enjoy the benefits resulting from the continuous presence of the Minister of the Lord, the educator of their minds. And it was a priestly mind and a priestly heart — testimonies once more of the solicitude which the Church of Christ always shows for the humble — that found the solution. The history, you know perfectly. First, your effort, honorably yours, to create the small initial center which, from the heights of that plateau, would radiate those waves which, rebounding from peak to peak of your Andean mountains, sinking into the deep and green valleys of your rugged land, riding on the waters of those rivers — like seas — which descend from above, would reach the sun-drenched shores of both oceans, leaving no corner to which they would not offer their benefits; then, four years of arduous work, for it is never easy to plow, and even less so if the furrow must be deep and the hand that holds the plow is still inexperienced; later, the first announcements of a happy success with a work established in five dioceses and two hundred schools in full opera-

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tion; yesterday, the interest of a Government, of an entire nation, of high international organizations, and even Our approval; and today, finally, the reality of new facilities, more modern and more powerful, which will allow the range of action to be expanded and the effectiveness of the work to be ensured. It is not Our intention, dearest children, when inaugurating this new station, to dwell on what rural life or Catholic Radio should be. By chance, in a few months, you have seen gathered in your own nation a Catholic Inter-American Congress on the problems of rural life and another on Radio, both perfectly oriented and crowned with the greatest success. Our desire at this moment is solely to congratulate you, to exhort you, and to bless you. To congratulate you, yes, because we know how lovingly you have welcomed these schools, which demonstrates the interest you have in your Christian formation, as well as your understanding and your good disposition; to congratulate you, because you are receiving a great benefit, a facility that the Lord offers you to complete your cultural and professional formation, and above all, your Christian formation, the fundamental basis of all true progress. We also exhort you, for the constancy in following one school year and then another and another, will undoubtedly require an effort that, for love of the Lord, of the Church, of the Fatherland, and of yourselves, you must not...

[*Latin ed. p. 295*]

Acts of Pope Pius XII, 295, escatimar. There will be more tranquil times, when labors do not press heavily, and when schoolwork becomes even a pleasing diversion; but there may be other times in which, for any reason, every addition proves burdensome; and then it will be necessary to draw upon all one's good will in order not to falter in the endeavor. Finally, Our desire is to bless you; and only he who is capable of understanding the entirety of the longing we feel for your well-being and your Christian formation – as the foundation of a life truly worthy of that name – will be able to comprehend the breadth of this Blessing. Blessing upon Our most worthy Son, who in his early years championed this initiative, and who today, as a recognition of his many merits and a manifestation of Our personal affection, is clothed – amidst the rejoicing of an entire people – with the splendors of the Roman purple; Blessing upon Our beloved Brother, the present Prelate of Tunja, who from his predecessor has gathered the spirit and advanced the work, making it entirely his own; Blessing upon the select group of priests who conceived, planned, initiated, and currently direct the broadcasting station with such success and good zeal; Blessing upon their meritorious and intelligent technical collaborators; Blessing upon the farmers who attend the Popular Schools, upon all Colombian farmers, because we know very well that the work of the land – in its harshness, in its uncertainty, and in the constant care it requires – forms a school of virtues, where, not rarely, spirits are tempered and preserved better than in the

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vitiated and artificial environment of workshops and of the city; Blessing upon all the friends, sympathizers, and benefactors of "Radio Sutatenza"; Blessing upon all the good people of Colombia; and Blessing, finally, upon the new installations. May they, at all times and for a long time, be proclaimers of the glory of God, faithful servants of the Holy Mother Church, faithful interpreters of Our sentiments and Our thoughts; may nothing ever emanate from their antennas that could be an occasion of harm to anyone; may their waves always be at the service of good and of all the highest ideals; and may they not be merely a center of radiation, but also a center of attraction for many souls united, through them, by the bonds of prayer, of shared ideas, and, above all, of charity. And may you constantly feel the protection of your most excellent Patroness, Our Lady of Fatima, whose most sweet name we affectionately invoke at this moment!

[*Latin ed. p. 299*]

The Sacred Consistorial Congregation, 299, Acts 8, 8. SACRED CONGREGATION OF THE CONSISTORIAL COLLEGE I. OTTAVA-CORNWALL - MONTREAL. DECREE CONCERNING TERRITORIAL ADJUSTMENTS.

The Most Reverend Father Aemilianus Frenette, Bishop of Saint Jerome, requested of this Sacred Consistorial Congregation that the parish commonly known as "St. Maurice de Bois des Fillion," located in the county of Terrebonne and belonging to the Archdiocese of Montreal, and the territory commonly known as "Kilmar," located in the county of Argenteuil and belonging to the Archdiocese of Ottawa-Cornwall, be permanently and canonically assigned to the Diocese of Saint Jerome.

This Sacred Consistorial Congregation, having carefully considered all matters, by virtue of the special faculties granted to it by the Most Holy Pope Pius, Divine Provider, Pope XII, declares by this present Decree, which shall have the same force and effect as if Apostolic Letters sealed with the papal seal had been issued, that the parish of St. Maurice de Bois des Fillion is separated from the Archdiocese of Montreal, and the territory of Kilmar is separated from the Archdiocese of Ottawa-Cornwall, and that both are permanently added to the Diocese of Saint Jerome, as requested.

Furthermore, to carry out this decree, the same Sacred Consistorial Congregation appoints the aforementioned Most Reverend Father Aemilianus Frenette, Bishop of Saint Jerome, to send, as soon as possible, to this Sacred Consistorial Congregation, a certified copy of the act of execution.

All contrary opinions to the contrary notwithstanding.

Given at Rome, from the offices of the Sacred Consistorial Congregation, on this 25th day of November, 1952.

[Signature]

£8 F r. A. I. Card. PIAZZA, Bishop of Sabina, and Prefect, from the Secretariat.

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L. £8 S. Iosephus Ferretto, Secretary.

[*Latin ed. p. 300*]

300 Acts of the Apostolic See - Official Commentary II. GUYANA (Ciudad Bolívar) DECREE OF CHANGE OF NAME OF THE DIOCESE. By Apostolic Letters, sealed with lead, dated the twentieth day of the month of May of the year one thousand nine hundred and ninety, the diocese was erected and named Guayanensis. Since, however, its name no longer corresponds to the present boundaries, given that the territory of the diocese has been divided several times, and since it is customary for dioceses to take their name from the city where the episcopal see is located, the Sacred Congregation of Bishops, by virtue of special faculties granted to it by the Most Holy Pope Pius XII, having considered the petitions of His Excellency, the Most Reverend Armandus Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in Venezuela, by this Decree establishes that the aforementioned diocese of Guayanensis shall henceforth be called "Civitatis Bolivarensis," commonly known as "Ciudad Bolívar." All contrary opinions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Congregation of Bishops, on the first day of the month of January, in the year one thousand nine hundred and fifty-three. [Signature] F. A. I. Card. PIAZZA, Bishop of Sabina, and Prefect, and the Secretary, L. S. Iosephus Ferretto, Third Assistant. ZULI (Maracaibo) DECREE OF CHANGE OF NAME OF THE DIOCESE. By Apostolic Letters, sealed, dated the twenty-ninth day of the month of July of the year one thousand nine hundred and eighty-seven, a part of the territory of the Archidiocese of Emeritensis in Venezuela was separated and erected into a diocese called "Zuliensis."

[*Latin ed. p. 301*]

The Sacred Consistorial Congregation, 301. Whereas the name of the diocese, having been dismembered from its original territory, no longer corresponds to the present boundaries, the Sacred Consistorial Congregation, by virtue of special faculties granted to it by the Most Holy Pope, Our Lord Pius Divine Providence XII, having considered the earnest requests of the Most Reverend Prelate Armandus Lombardi, titular Archbishop of Caesarea Philippi and Apostolic Nuncio in Venezuela, decrees as follows: that the aforementioned Zuliensis diocese shall henceforth be called "Maracaibensis," from the city, commonly known as, Maracaibo, in which the seat of the diocese is established. All contrary opinions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the second day of the month of January, in the year 1953. t £8 Er. A. I. Cardinal PIAZZA, Bishop of Sabina, and Mandelen., from the Secretariat. L. S. Joseph Ferretto, Assistant IV.

AMOSENSIS - CHICOUTIMIENSIS DECREE CONCERNING THE AL-

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TERATION OF THE BOUNDARIES OF DIOCESES.

When the Amosensis diocese was established, its eastern boundaries, in the Apostolic Constitution "Christifidelium" of December 3, 1938, were defined as follows: "... the line which marks the boundary between the county of St. Maurice and the county of Maskinongé, up to the territory of Abitibi, which then follows the boundary of the Abitibi county itself, first to the east, then to the north, until it touches the line Hauteur des terres, and then along that line until it intersects the northern boundary of the aforementioned diocese..."

However, the line called "Hauteur des terres," being merely a conceptual line, established uncertain boundaries between the Amosensis and Chicoutimiensis dioceses. Therefore, the Most Reverend Prelates Joseph Aldeus Desmarais, Bishop of Amosensis, and George Melançon, Bishop of Chicoutimiensis, humbly requested the Apostolic See that the aforementioned line "Hauteur des terres" should have a more precise meaning, namely: "The line which follows the eastern boundary of the counties of Abitibi-Est and Abitibi, and the western boundary of the county of Roberval."

Furthermore, this Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Prelate Hildebrand Antoniutti, titular Archbishop of Synnades in Phrygia,

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis – Official Commentary and Decree of the Apostolic Delegate in the Canadian Territory, considering the circumstances, by the special faculties granted to him by His Most Holy Father, Pope Pius XII, by the Divine Providence, this present Consistorial Decree, having the same validity as if Apostolic Letters sealed with the leaden seal were issued, it is decreed that the line "Hauteur des terres," in the definition of the boundaries of the aforementioned dioceses of Amos and Chicoutimi, shall have the requested meaning. Furthermore, to carry out this execution, the same Most Reverend Father Hildebrand Antoniutti is appointed by this Holy Consistorial Congregation, and is granted the necessary and appropriate powers, including the power to delegate to any person holding an ecclesiastical office, to fulfill the aforementioned purpose, to send, as soon as possible, to this Holy Consistorial Congregation, an authentic copy of the completed execution. All contrary provisions to the contrary notwithstanding. Given at Rome, from the offices of the Holy Consistorial Congregation, on the 9th day of January, 1953.

83 Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenola, and Secretary, L. a s. Joseph Ferretto, Assistant.

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BOGOTA IN COLOMBIA: DECREE OF CHANGE OF NAME OF THE ARCHDIOCESE.

By Apostolic Letters sealed with the leaden seal, "In suprema dignitatis," on the twenty-second day of March of the year one thousand nine hundred and sixty-four, the Archdiocese was erected and called "Bogotensis in Columbia."

The Sacred Consistorial Congregation, by the special faculties granted to it by His Most Holy Father, Pope Pius XII, by the Divine Providence, decrees by this present Decree that the aforementioned Archdiocese of Bogota in Columbia shall henceforth be called "Bogota," although its common designation shall not be changed.

All contrary provisions to the contrary notwithstanding.

Given at Rome, from the offices of the Holy Consistorial Congregation, on the tenth day of January, 1953.

Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenola, and Secretary, L. a s. Sebastianus Baggio, Substitute.

[*Latin ed. p. 303*]

The Sacred Consistorial Congregation, 303 VI, of GRANADA and ALMERIA, DECREE OF CHANGE OF DIOCESAN BOUNDARIES. Since the territory of the exempt vicarages, commonly known as Canjáyar and Rio de Almería, belonging to the Archdiocese of Granada, is so far distant from the archiepiscopal see that it presents the greatest difficulty for the salvation of the faithful living there, as is fitting, the Reverend Father Balbinus Santos and Olivera, Archbishop of Granada, humbly presented petitions to the Apostolic See, requesting that the territory of the exempt vicarages, which we have mentioned above, consisting of eighteen parishes, be separated from the Archdiocese of Granada and assigned to the Diocese of Almería.

The Sacred Consistorial Congregation, by virtue of the special faculties granted to it by the Most Holy Pope Pius XII, with the assistance of the Most Reverend Father Caietano, Cardinal Cicognani, Pro-Nuncio Apostolic in Spain, and having obtained the favorable opinion of the Reverend Father Alphonsus Rodenas García, Bishop of Almería, and having, as far as necessary, obtained the consent of those who have an interest in the matter or are presumed to have such an interest, by the present Consistorial Decree, which shall have the same validity as if Apostolic Letters sealed with the papal seal had been issued, separates the exempt vicarages, commonly known as Canjáyar and Rio de Almería, together with the eighteen parishes mentioned: Canjáyar, Ohanes, Almócita, Beires, Padules, Ragol, Distinción, Bentarique, Illar, Terque, Huécija, Alicún, Alhama de Almería, Alhabia, Alsodux, Santa Cruz de Márchena, Alboloduy, Nacimiento, together with their churches, chapels, houses, and parochial cemeteries, pious founda-

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tions, and all other ecclesiastical goods and documents in any way pertaining to said parishes, churches, and their faithful, from the Archdiocese of Granada and permanently attaches them to the Diocese of Almería.

Furthermore, it is decreed that before the present Decree is put into effect, all priests currently administering the aforementioned parishes shall have the right to choose to which diocese they wish to be permanently incardinated. If no priest, or if more than four priests, express a desire for incardination in the Diocese of Almería, the Archbishop of Granada shall leave a sufficient number of priests in the aforementioned parishes, who, however, shall not lose the opportunity to choose incardination.

To carry out these matters, the Sacred Consistorial Congregation appoints the aforementioned Most Reverend Pro-Nuncio Apostolic in Spain to take the necessary and appropriate measures.

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis - Official Commentary, granting to him these faculties, even that of delegating, in order to achieve the aforementioned purpose, a man established in ecclesiastical dignity, imposing upon him the burden of transmitting, to the same Congregation, as soon as possible, the authentic copy of the completed act. Given in Rome, from the Offices of the Sacred Consistorial Congregation, on the tenth day of January, 1953. £8 F r . A. I. Card. PIAZZA, Bishop of Sabina, and Mandelen., and Secretary. L. © S. Iosephus Ferretto, Assistant.

PROVISIONS FOR CHURCHES

His Most Holy Lord, Our Pope Pius XII, by successive decrees of the Sacred Consistorial Congregation, has provided for the following churches, each with a new pastor:

On March 28, 1958: — To the Cathedral Church of Apamiers, he appointed the Most Reverend Father Felic, formerly Bishop of Versailles.

On April 7, 1953: — To the titular episcopal Church of Eleutheropolis in Palestine, he appointed the Most Reverend Father Joseph de Nardis, formerly Bishop of Saint Agatha of the Goths.

On April 1, 1953: — To the titular episcopal Church of Caesarea in Numidia, he appointed the Most Reverend Father Joseph delia Cioppa, formerly Bishop of Aliphan.

On April 6, 1958: — To the titular episcopal Church of Amyzon, he appointed the Reverend Father Aloysius Cicuttini, Prefect of Studies at the diocesan Seminary of Udine, whom he appointed as Auxiliary to the Most Reverend Father Joseph Nogara, Archbishop of Udine.

On April 8, 1958: — To the titular episcopal Church of Turuzitan, he appointed the Reverend Father Remigius Augustin, of the Society of Mary

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of Montfort, whom he appointed as Auxiliary to the Most Reverend Father Joseph Le Gouaze, Archbishop of Port-au-Prince.

On April 9, 1953: — To the Cathedral Church of Paterson, he appointed the Most Reverend Father Thomas Aloysius McNulty, formerly titular Bishop of Methone.

On April 1, 1593: — To the titular episcopal Church of Siguitan, he appointed the Reverend Father John Emmanuel Marques, Official of the Curia of Albi, whom he appointed as Auxiliary to the Most Reverend Father John Amati Moussaron, Archbishop of Albi.

[*Latin ed. p. 305*]

The Sacred Consistorial Congregation, 305 — To the titular Bishop of the Church of Aliae, Reverend Father John Ernest Menarci, Bishop of Urban, appointed as Auxiliary to His Excellency Rudolph Octavius Harscouët, Bishop of Chartres, on April 15, 1953. — To the titular Bishop of the Church of Eucarpia, His Excellency John Mary Sanna, formerly Bishop of Gravina and Montepeloso, on April 22, 1953. — To the titular Bishop of the Church of Uzalis, Reverend Father Joseph Pullano, archpriest and rural vicar of the parish of Gimigliano in the archdiocese of Catanzaro, appointed as Coadjutor to His Excellency Angel Picarra, Bishop of Patti, on April 30, 1953. — To Reverend Father Vincent De Chiara, chamberlain of the Papal Household, parish priest of the church of Saint Anthony of Padua in the town commonly known as Stigliano, diocese of Tricarico, for the Cathedral Church of Miletus, on May 3, 1953. — To His Excellency Raphael Garcia and García De Castro, formerly Bishop of Jaén, for the Metropolitan Church of Granada, on May 7, 1953. — To His Excellency Abilio DeJ Campo Barcena, formerly titular Bishop of Pionita, for the Cathedral Churches of Calagurita and La Calzada, on May 9, 1953. — To Reverend Father Mauritius Raspini, chamberlain of the Papal Household, parish priest of the town commonly known as Bellinzago Novarese, diocese of Novara, for the Cathedral Church of Oppido.

THE SACRED CONGREGATION FOR THE EASTERN CHURCHES. PROVISIONS FOR CHURCHES. Our Holy Father, Pope Pius XII, by the Divine Providence of the Holy Spirit, has, through successive decrees of the Sacred Congregation for the Eastern Churches, provided new pastors for the following churches: on March U, 1953, — To the Archiepiscopal Church of Athens, He appointed Reverend Father Marius Macrionitis, S.J., formerly Administrator.

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - Official Commentary of the Metropolitan Archdiocese of Corcyra and the Dioceses of Zacynthiensis and Cephaloniensis. — To the titular bishop of the Church of Epiphaniensis in Syria, Reverend Father Petrum Sfair, the Metropolitan Urban, the sacred

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orders for performing the rites of the Maronite Church of Antioch were conferred in the City. — To the titular bishop of the Church of Bagaiensi, Reverend Father Natalem Boucheix, of the Society of Missions to Africa, who was appointed Apostolic Vicar of Heliopolis in Aegypto.

SACRED CONGREGATION FOR RITES

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MOTHER TERESIAE AB INFANTE IESU, IN SAECULO CAROLINAE GERHARDINGER, FOUNDRESS OF THE SISTERS OF THE SCHOOL OF OUR LADY.

ON A QUESTION: Whether a commission for the introduction of the cause should be appointed in this case and to what effect.

The dignity of a teacher is great, for when he opens up knowledge to others, he teaches God, without whom there is no knowledge; he thus becomes a minister of God for the good of the whole society. He must therefore be learned, and in order that his teaching may be effective, he must be gentle, diligent, and concerned; and he must teach by his example what he preaches (Hugo a S. V. de Propr. rer. I, 4 c. 2) and (Chrys. hom. 20 sup. I Cor.). Therefore, such a teacher is rightly compared to a "shining pearl": for while he opens up the "knowledge" of higher things to those who seek moral improvement, he adds to the brilliance of the burning gem a greater and more precious luster (Glos, ord. sup. Prov. c. 25). The Servant of God, of whom we speak, was a perfect teacher, and she formed many teachers with maternal care, as we will briefly explain shortly.

In the year 1797, on June 20, near Regensburg, in the place called Stadtamhof, she was born to Willibaldo Gerhardinger and Francisca Hueber, honest and pious spouses, a girl to whom, on the same day, the names Carolina, Elisabeth, and Francisca were given in the sacred baptism. In the year 1805, she received the Sacred Chrism; she was deemed worthy to approach the sacred table after the novena.

[*Latin ed. p. 307*]

The Sacred Congregation of Rites, 307. Having completed her primary studies, together with two other girls by the parish priest Wittman, who later became the Bishop of Ratisbon, she was chosen to be prepared for the teaching profession. After three years, having successfully passed her examination, she began her teaching career at the age of barely fifteen, with great success, as evidenced by the testimonies of the Prefect of the royal schools themselves. The same parish priest took care to form her and other girls for religious life, for his intention was to revive the Institute of Our Lady, which had been suppressed by an unjust law of secularization, for the education and instruction of girls; and thus a new religious Congregation of Sisters of Our Lady was founded. This pious and salutary plan

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had a happy outcome. This Congregation, in order to develop more easily, moved to Neumburg in 1829. King Lewis of Bavaria issued a favorable decree on March 22, 1834; four days later, the Bishop of Ratisbon approved the Congregation. On November 16, 1835, Carolina took her religious vows, receiving the name of Mary Theresa of Jesus. Due to the increasing number of applicants, the Institute was expanded, and several other houses were founded. Therefore, in 1843, it seemed opportune to the head of the Institute to move the Institute's house to the capital of Bavaria, so that the Sisters, in order not to be in a worse condition with lay teachers, could attend better schools and have greater dealings with legitimate authorities. In 1847, with the favor of King Lewis I, she went to Baltimore with five other sisters and opened a school there. Similarly, she founded several other houses in North America and in Europe. Considering these good works, the Congregation of Bishops and Regulars granted a decree of praise on January 23, 1854. In 1865, the rules were fully approved by the same Congregation. Meanwhile, due to the *Kulturkampf* in Germany, and due to the pressures from liberalism elsewhere, the Institute's houses were suppressed in those places. However, all the Sisters, faithful to their vocation, chose exile rather than compromise, and devoted their efforts elsewhere in newly established houses. This expansion of the Institute brought great consolation to the servants of God, and it must be considered as a reward granted by God for all the hardships of every kind that she patiently endured, for the prayers she offered, for the austerities and other penances she willingly and freely accepted, and also for the excellent spirit with which the minds of the Sisters were formed. On May 9, 1879, she was seized by a serious illness and, in Munich, in the main house of the Institute, while the Apostolic Nuncio was reciting prayers for the dying, she breathed her last. The funeral ceremonies could be compared to a triumph; the entire people also lamented. The Nuncio himself officiated at the funeral.

[*Latin ed. p. 308*]

30.8 Acta Apostolicae Sedis - An Official Commentary. The cause, still enjoying the reputation of holiness, although she had endeavored to conceal her good works with humility, erupted vigorously after her death. Therefore, it was barely possible that the Ordinary Tribunal of Munich, with its authority, instituted a threefold process concerning the writings, the reputation of holiness, and the lack of due veneration, and sent the matter to Rome. After examining the documents, the Sacred Congregation decreed on February 22, 1933, that nothing prevented proceeding to further steps. Six Cardinals, Archbishops, and Bishops from Germany, including those from Fulda and Bavaria, as well as others from America, Hungary, Moravia, Italy, Romania, Canada, the Superiors of Religious Orders, Chapters of Canons, the highest magistrate of the city of Munich, and many others, earnestly requested the Supreme Pontiff to order the introduction

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of the cause of beatification. Therefore, with all due process observed, on July 8th of this year, in the Ordinary Congregation of Sacred Rites, His Eminence and Most Reverend Cardinal Benedict, Bishop of Palestrina, the promoter of this cause, raised the question to be discussed: Whether a commission should be appointed for the introduction of the cause, and for what purpose. After hearing the report, and after hearing the votes of the official Prelates, as well as the Reverend Father D. Salvatore Natucci, the General Promoter of the Faith, they decided to write: "The commission should be appointed, if it pleases His Eminence." The undersigned Cardinal of the Holy Roman Church, Pro-Prefect, reported the decision of the Most Reverend Fathers to His Most Blessed Father on the date below. His Holiness, approving the decision of the Cardinals, deigned to sign the commission for the introduction of the cause of the Servant of God, Maria Theresa of Jesus. Given in Rome, on July 11, 1952. £B C. Card. MICARA, Bishop of Velletri, Pro-Prefect. L. rji S. t A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 309*]

The Sacred Congregation of Rites, 309 II, Tunkinen. CONCERNING THE CANONIZATION OF THE BLESSED VALENTIN BERRIO OCHOA, BISHOP AND MARTYR, O.P. REGARDING A DOUBT: Whether a Commission for the Re-examination of the Cause should be appointed in this case and for the purpose in question. It is of the utmost importance for the Church of Christ to present and exalt before the faithful those men whose lives were spent in singular and admirable service to God, and whose deaths were precious in His sight, so that the faithful may be drawn to the admiration and practice of virtues. Among these, the Blessed Valentine Berrio Ochoa deserves to be mentioned, who was born in the town commonly called Elorio, in the region of Vasconia, within the jurisdiction of Spain, in the year 1827. With remarkable self-denial and patience, he overcame all obstacles in order to, consenting to the divine vocation, become a priest. Appointed as a teacher of piety to cultivate the students in the diocesan seminary, he provided the most effective assistance to the students in achieving perfection through doctrine and example. Always burning with a desire for greater perfection, he entered the Order of Saint Dominic, and, having solemnly professed, he was assigned to the missions among the heathen peoples; where, at the age of over thirty, he was consecrated a bishop, and after a month, he was appointed Apostolic Vicar of Tunkinen Meridionalis. Finally, after three years, he laid down his life for his flock, and bravely suffered death for the faith in the year 1861. After the proper legal proofs of his martyrdom, and of the cause itself, and of the signs confirming the martyrdom itself, had been duly presented, Blessed Pius X granted the honors of the blessed to this athlete of Christ, on May 20, 1906. From that time onward, the

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pious devotion of the faithful towards this most illustrious son of Saint Dominic has grown ever more and more; nor has the confidence in the efficacy of his intercession with God diminished. Now, since new signs are reported to have been received, through his intercession, the Postulators, in a letter addressed to the Most Reverend and Venerable Cardinal D. Peter Segura y Saenz, Archbishop of Hispalensis, and to many Most Reverend Archbishops and Bishops, and to the entire Order of Preachers, have, under the guidance of the happily reigning Pope, Pius XII, requested the resumption of the cause for the canonization of the aforementioned Blessed, so that he may be presented as an example to bishops, priests, religious, seminary students, and lay people, including workers, since, in the course of his 34 years of life, he himself fulfilled all these duties and offices, and in them he gave examples of all virtues.

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis - Official Commentary. Therefore, at the meeting of the Congregation for the Sacred Rites, held at the Vatican on the day indicated below, and attended by the Reverend Father Christopher Berutti, General Postulator of the Order of Preachers, and the Eminent and Reverend Monsignor Benedict Cardinal Aloisi Masella, Bishop of Praenestinus, Relator for the same cause, the following question was proposed for discussion: Whether a Commission for the Re-examination of the Cause should be appointed in the case and for the purpose under consideration. The Eminent and Reverend Fathers Cardinals, entrusted with the safeguarding of the sacred rites, after the presentation by the Cardinal who proposed the matter, and after hearing the Reverend Monsignor Salvatore Natucci, General Promoter of the Faith, and after all matters had been duly discussed and considered, decided to respond: Affirmative, that is to say, that a Commission for the Re-examination of the Cause should be appointed, if it should please His Holiness. October 28, 1952. The following communication was made to the Most Blessed Father by the Cardinal mentioned below, on the date indicated, and His Holiness, having approved the response of the Eminent Fathers, deigned to sign the Commission for the Re-examination of the Cause for the canonization of the Blessed Valentinus Perrio Ochoa, Martyr Bishop, with His own hand. Saturday, at Rome, on the 21st of November, on the feast of the Presentation of the Blessed Virgin Mary, in the year of Our Lord 1952. [Signature] C. Card. MICARA, Bishop of Velletri, Pro-Prefect. [Signature] L. S. A. Carinci, Archbishop of Seleuc, Secretary.

[*Latin ed. p. 311*]

Sacred Penitentiary Apostolic 311. ACTS OF THE TRIBUNALS. SACRED PENITENTIARY APOTOLIC (OFFICE OF INDULGENCES). DECREE: An Indulgence is Granted to Those Wearing the Marian Crown.

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His Most Holy Lordship, Pope Pius, by the divine Providence the Twelfth, having granted an audience in writing to the Most Eminent Cardinal Penitentiary Major on the 12th day of the month of March of the present year, desiring to increase devotion to the Blessed Virgin Mary, has deigned to grant, for the benefit of the faithful, an indulgence of five hundred days, to be gained once a day, by those who, having devoutly kissed the Marian Crown, properly blessed, placed reverently upon themselves, and who together recite with a pious mind the words of the Angelic Salutation: "Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus." This present decree is valid forever, without any impediment whatsoever, and is not in any way hindered by any Apostolic Letters to the contrary.

Given at Rome, from the Offices of the Sacred Penitentiary Apostolic, on the 30th day of the month of March, in the year 1953.

N. Card. CANALI, Major Penitentiary.

L. © S. S. Luzio, Regent.

[*Latin ed. p. 312*]

Acts of the Apostolic See 312 - Official Commentary.

ACTS OF THE PONTIFICAL COMMISSION FOR THE COMPILATION OF THE ORIENTAL CANON LAW.

APOSTOLIC LETTERS ISSUED *BY MOTU PROPRIO* (XXII OF FEBRUARY, IN THE YEAR MCMXLIX), CONCERNING THE DISCIPLINE OF THE SACRAMENT OF MATRIMONY.

AUTHENTIC INTERPRETATIONS

*ê CAN. 18 § 2 D. I. - Can the local Hierarchy, within whose diocese the marriage is celebrated, grant a dispensation according to canon 18 § 2, binding the contracting parties to the same law, but of different rites?

R. Affirmative, provided that the Hierarchy is the proper one for those who require the dispensation.

D. I. - Can the local Hierarchy, within whose diocese the marriage is celebrated, grant a dispensation according to canon 18 § 2, binding the contracting parties to the same rite as himself, but who are not under his own Hierarchy?

R. Negative.

CAN. 31 D. - In each case, which degree should be considered an impediment, given that, depending on whether it is calculated according to the oriental or the latin method, it may be of a greater or lesser degree according to canon 31?

R. The impediment should be considered to be that degree which is present according to the discipline of the Hierarchy who granted the dis-

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pensation.

CAN. 32 § 5 D. I. - Does the phrase in canon 32 § 5, "a dispensation shall be requested from the Hierarchy of the man," exclude the power of the Hierarchy of the woman to validly grant a dispensation from an impediment which only binds her?

R. Negative.

[*Latin ed. p. 313*]

Pontifical Commission for the Compilation of the Code of Canon Law of the Orient, 313, II. - Whether the prescription of canon 32, § 5, is applicable if the contracting parties belong to the same rite, but to different eparchies. Answer: Affirmative. CANON 85, § 2, D. - Whether, by the word "benedicentis" in canon 85, § 2, a simple blessing is meant, or whether a specific liturgical rite is required. Answer: Affirmative regarding the first part, negative regarding the second. CANON 86, § 1, n. 2, D. - Whether the words of canon 86, § 1, n. 2: "...whether the contracting parties are subjects [of the Church] or not subjects, provided they are of their own rite," are to be understood in conjunction with the words of canon 1095, § 1, n. 2, O. I. O.: "...in which [territory] marriages are validly celebrated, not only of their subjects, but also of non-subjects," so that a parish priest and the local ecclesiastical superior of the Eastern rite may validly assist in the marriage of two faithful of the Latin rite, and also so that a parish priest and the local ecclesiastical superior of the Latin rite may validly assist in the marriage of two faithful of the Eastern rite. Answer: Negative. CANON 88, § 3, D. - Whether the prescription of canon 88, § 3: "But the marriages of Catholics of mixed rites are to be celebrated in the rite of the man, and before the same parish priest..." abrogates the prescription of canon 1097, § 2, C. I. O.: "...but the marriages of Catholics of mixed rites, unless otherwise provided by particular law, are to be celebrated in the rite of the man, and before the same parish priest." Answer: Affirmative. Given in Rome, on the 3rd day of May, in the year 1953. By special mandate of the Most Holy Father, Most Reverend Cardinal MASSIMI, President. L. S. A. Coussa, Secretary.

[*Latin ed. p. 314*]

Acta 314, Apostolical Acts – Official Commentary, DIARY OF THE ROMAN CURIA, SECRETARY OF STATE. By a note from the Secretary of State, dated May 11, 1953, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint the Reverend Father Carlo Balie, of the Order of the Friars Minor, as a Consultor to the Sacred Congregation of the Holy Office. Likewise, by notes from the Secretary of State, the Most Holy Father, Pope Pius XII, reigning happily, deigned to appoint: Domestic Prelates of His Holiness: September 4, 1952. Monsignor Giovanni Maria Hervé, of the diocese of Saint-Brieuc. Monsignor Giustino Mirande, of the diocese of Bayonne. October 16. Monsignor Gustavo Vallecilla, of

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the archdiocese of Popayan. October 23. Monsignor Pietro Lorsung, of the diocese of Saint Clodoald. November 4. Monsignor Emanuele Lopez da Cruz, of the patriarchate of Lisbon. November 11. Monsignor Giovanni Horgan, of the archdiocese of Dublin. November 18. Monsignor Luigi Desprez, of the diocese of Langres. Monsignor Paolo Thomas, of the same diocese. November 22. Monsignor Sono Mandia, of the diocese of Palo. November 25. Monsignor Felice Sabenicio, of the same diocese. December 1. Monsignor Giovanni Coady, of the archdiocese of Washington. December 2. Monsignor Walter Hayes, of the same archdiocese. December 3. Monsignor Giuseppe Moran, of the same archdiocese. December 9. Monsignor Girolamo Winter, of the same archdiocese. December 12. Monsignor Paolo Le Roy, of the diocese of Bayeux. December 15. Monsignor Gabriele Collangettes, of the diocese of Soissons. December 15. Monsignor Giovanni Cody, of the diocese of Dodge City. Monsignor Giuseppe Grellner, of the same diocese. December 16. Monsignor Antonio Meyers, of the same diocese. December 29. Monsignor Walter C. Connell, of the diocese of Springfield, Massachusetts. Monsignor Giovanni Harrington, of the same diocese. Monsignor Eugenio Marshall, of the same diocese. Monsignor Giovanni O'Connell, of the same diocese. Monsignor Geremia Sheehan, of the same diocese. January 10, 1953. Monsignor Guido Montiani, of the diocese of Montepulciano. Monsignor Federico Guglielmo Freking, of the diocese of Wilmington. February 1. Monsignor Massimo Benso, of the archdiocese of Los Angeles.

[*Latin ed. p. 315*]

Diarium Romanae Curiae 315, 1st of February, 1953.

Most Reverend Mr. Brady, Edward, of the same Archdiocese.

Most Reverend Mr. Healy, Patrick, of the same Archdiocese.

Most Reverend Mr. McCarthy, Thomas, of the same Archdiocese.

Most Reverend Mr. Morris, Thomas, of the same Archdiocese.

Most Reverend Mr. North, William Edward, of the same Archdiocese.

10. Most Reverend Mr. Houlahan, Francis I., of the Archdiocese of Dubuque.

11. Most Reverend Mr. Finocchi, Amadeus, of the suburbicarian Diocese of Palestrina.

Most Reverend Mr. Francia, Ennio (Rome).

Most Reverend Mr. Costa, Paul, of the Archdiocese of Turin.

14. Most Reverend Mr. Poletti, Hugo, of the Diocese of Novara.

23. Most Reverend Mr. Biondi, Louis (Rome).

9th of March.

Most Reverend Mr. Bernardi, Francis, of the Diocese of Asti.

20. Most Reverend Mr. Tickle, Gerard, of the Diocese of Shrewsbury.

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1st of April.

Most Reverend Mr. Brandano, Paschal, of the Diocese of Penne-Pescara.

Most Reverend Mr. Jannucci, Anthony, of the same Diocese.

Most Reverend Mr. Tobia, Julius, of the same Diocese.

8. Most Reverend Mr. Cammarano, Dominic, of the Diocese of Pollastro.

Secret Monsignors, extraordinary, of His Holiness:

1st of December, 1952.

Most Reverend Mr. Arthur, Robert, of the Archdiocese of Washington.

Most Reverend Mr. Hannan, Philip, of the same Archdiocese.

Most Reverend Mr. Phelan, Russell A., of the same Archdiocese.

4. Most Reverend Mr. Cerro, Salvatore, of the Diocese of Pontecorvo.

29. Most Reverend Mr. Bickauskas, Casimir, of the Diocese of Fort Wayne.

14th of January, 1953.

Most Reverend Mr. Fernandes, Placid Edward, of the Archdiocese of Bombay.

Most Reverend Mr. Rodrigues, Michael, of the same Archdiocese.

20. Most Reverend Mr. Guerrini, Oreste, of the Diocese of Viterbo.

1st of February.

Most Reverend Mr. Trower, Henry, of the Archdiocese of Los Angeles.

2. Most Reverend Mr. Tombari, Amadeus, of the Diocese of Nepi and Sutri.

14. Most Reverend Mr. Splendiani, Julius, of the Archdiocese of Camerino.

17. Most Reverend Mr. Criscito, Angelo, of the Archdiocese of Gonza.

23. Most Reverend Mr. Carpaneto, Joseph Mario, of the Archdiocese of Genoa.

Most Reverend Mr. Marchese, Augustine, of the same Archdiocese.

2nd of March.

Most Reverend Mr. Cheli, John, of the Diocese of Asti.

Most Reverend Mr. Brambilla, Franco, of the Diocese of Como.

Most Reverend Mr. Laghi, Pius, of the Diocese of Faenza.

Most Reverend Mr. Pandozy, Hyacinth, of the Diocese of Tivoli.

9. Most Reverend Mr. McDevitt, Gerard, of the Archdiocese of Philadelphia.

Most Reverend Mr. Cain, John, of the Archdiocese of Newark.

16. Most Reverend Mr. Aimar, James, of the Diocese of Saluzzo.

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24. Most Reverend Mr. Ginestroni, Peter, of the Diocese of Arezzo.

[*Latin ed. p. 316*]

Acta 316 1 » » » April » » » Official Commentary of the Apostolic See 1953. Monsignor Barlaam Ernesto, of the diocese of Penne-Pescara. » Monsignor D'Agostino Cesare, of the same diocese. » Monsignor Di Carlantonio Remo, of the same diocese. » Monsignor Valentini Anthony, of the same diocese.

Extraordinary Secret Chamberlains of Sword and Cape to His Holiness: 17 June 1952. Mr. Count d'Andigné Amedeo, of the archdiocese of Paris.

22 December » The Noble Aoquarone, Count Mario, of the archdiocese of Genoa. » » » The Noble Tosi Giuseppe (Rome).

Honorary Chamberlains in purple attire to His Holiness: 4 December 1952. Monsignor Polano Luigi, of the diocese of Fiume. » » » Monsignor De Biasi Luigi, of the diocese of Treviso. » » » Monsignor Noacco David, of the archdiocese of Udine.

20 January 1953. Monsignor D'Antrassi Marcello, of the diocese of Veroli.

Extraordinary Honorary Chamberlain of Sword and Cape to His Holiness: 3 February 1953. Mr. Scacchi Casimiro, of the diocese of Como.

Honorary Secret Chamberlain to His Holiness: 2 February 1953. Monsignor Roselli Sante, of the diocese of Ruvo.

HONORS

With letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, has deigned to bestow:

The Grand Cross of the Order of Saint Gregory the Great: 10 April 1953. Upon Mr. Sacchetti, of the Marchionates, Don Giulio, Coadjutor to the Major Chamberlain of the Sacred Patriarchal Vicariate.

The Plaque of the Order of Saint Gregory the Great: 6 March 1953. Upon Mr. Count Moroni Frederick (Rome).

The Commanderate of the Order of Saint Gregory the Great: 6 March 1953. Upon Mr. Count Aluffì Pentini Massimo (Rome).

The Grand Cross of the Order of Saint Gregory the Great, civil class: 9 March 1953. To His Excellency, Mr. Lara Bustamante Fernando, Minister of Foreign Affairs of Costa Rica. » To His Excellency, Mr. Uribe-Holguin Giovanni, Minister of Foreign Affairs of Colombia. » To His Excellency, Mr. Andrade Luigi Ignazio, Minister of the Interior of Colombia.

[*Latin ed. p. 317*]

Diarium Romanae Curiae 317. The Commendatorship with Plaque of the Order of Saint Gregory the Great, civil class: January 12, 1953. To Mr. Roberto Alarcon Falconi (Ecuador). March 7: To Mr. de Moura Altamir (Brazil). March 20: To Mr. Gesù Estrada Monsalve, of the Archdiocese of Bogotá. March 30: To Mr. Michele de German Ribon (Colombia). March 31: To Mr. Christian de Margerie (France). April 8: To Mr. Giuseppe Rives

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Lopez (Spain). The Plaque of the Order of Saint Gregory the Great, civil class: January 30, 1953. To Mr. Ruggero Millot, of the Archdiocese of Paris. The Commendatorship of the Order of Saint Gregory the Great, civil class: July 12, 1952. To Mr. Elia Giraudel-Mareille, of the Diocese of Périgueux. July 27: To Mr. Edoardo Lavai, of the Archdiocese of Paris. September 17: To Mr. Giorgio Cattand, of the same Archdiocese. November 27: To Mr. Enrico Luigi Dubly, of the same Archdiocese. February 1, 1953: To Mr. Francesco Doherty, of the Archdiocese of Los Angeles. To Mr. Francesco Dougherty, of the same Archdiocese. To Mr. Tommaso Hickey, of the same Archdiocese. To Mr. Paolo Giovanni Me Cormick, of the same Archdiocese. February 2: To Mr. Emilio Solustri (Rome). February 3: To Mr. Pietro Guidetti, of the Archdiocese of Florence. February 10: To Mr. Paolo Kripp, of the Apostolic Administration of Innsbruck. February 16: To Mr. Fernando Antiliei (Rome). To Mr. Pietro Lupi (Rome). To Mr. Michele Vastano (Rome). February 17: To Mr. Pietro Gilberti, of the Diocese of Bergamo. March 4: To Mr. Remigio Arturo Cartoni (Rome). To Mr. Ruggero Pietromarchi dei Conti (Rome). March 16: To Mr. Costantino Tessarolo (Rome). March 25: To Mr. Giuseppe Bacchi, of the Archdiocese of Bologna. March 30: To Mr. Edoardo Restrepo del Corrai (Colombia). April 1: To Mr. Giuseppe Schneider, of the Diocese of Basle and Lugano. To Mr. Alberto van Houtte, of the Archdiocese of Malines. April 15: To Mr. Pietro Carraud (France). The Knighthood of the Order of Saint Gregory the Great, civil class: February 19, 1952. To Mr. Vincenzo Lazo, of the Archdiocese of Nueva Segovia. To Mr. Costantino Rosario, of the same Archdiocese. June 21: To Mr. Aymar de Nicolay, of the Diocese of Le Mans. July 7: To Mr. Emilio Chariot, of the Diocese of Tulle. To Mr. Filiberto de la Vernette, of the Diocese of Autun. July 11: To Mr. Antonio Hommell, of the Diocese of Saint-Dié. July 12: To Mr. Andrea Lavagne, of the Archdiocese of Paris. July 23:

[*Latin ed. p. 318*]

Acta 318 Apostolicae Sedis — Commentarium Officiale, July 30, August 18, 1952. To the Reverend Mr. Magagli Robert, of the diocese of Mzza. To the Reverend Mr. Cbirinos John Charles, of the diocese of Viedma. To the Reverend Mr. Linares Emmanuel, of the same diocese. October 23. To the Reverend Mr. Villepelet Leonsius Gervasius, of the archdiocese of Bourges. November 10. To the Reverend Mr. Swarowski Daniel, of the apostolic administration of Innsbruck. November 14. To the Reverend Mr. Scott Walter, of the archdiocese of Cincinnati. To the Reverend Mr. Caby George, of the diocese of Lille. To the Reverend Mr. Caulliez Edward, of the same diocese. To the Reverend Mr. Decornet Francis, of the same diocese. To the Reverend Mr. Dewaele Mauritius, of the same diocese. To the Reverend Mr. Duprez Henry, of the same diocese. To the Reverend Mr. Duriez Louis, of the same diocese. To the Reverend Mr. Everard Louis, of the same diocese. To the Reverend Mr. Lefebvre Charles, of the same diocese. To the

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Reverend Mr. Michaux Paul, of the same diocese. To the Reverend Mr. Moreel Leo, of the same diocese. To the Reverend Mr. Salomé Juvenal, of the same diocese. To the Reverend Mr. Segard Andrew, of the same diocese. To the Reverend Mr. Valenduc Gaston, of the same diocese. To the Reverend Mr. Wattinne Henry, of the same diocese. To the Reverend Mr. Gallon John, of the archdiocese of Paris. December 9. To the Reverend Mr. Bogan John, of the diocese of Lincoln. To the Reverend Mr. Dosek Edward, of the same diocese. To the Reverend Mr. Geiger William, of the same diocese. To the Reverend Mr. Riley Daniel, of the same diocese. To the Reverend Mr. Splain William, of the same diocese. February 21, 1953. To the Reverend Mr. Petraroli Blasius, of the archdiocese of Genoa. March 16. To the Reverend Mr. Costantini Ferdinand (Rome). To the Reverend Mr. Parisi Mario (Rome). March 20. To the Reverend Mr. Rossi Mario, of the archdiocese of Milan. March 26. To the Reverend Mr. Lentini Lawrence, of the diocese of Vallo di Lucania. March 3. To the Reverend Mr. Tarony Justus, of the diocese of Alexandria. March 16. To the Reverend Mr. Pereyra Yraola Joseph, of the archdiocese of Buenos Aires. To the Reverend Mr. Videla Escalada Frederick Mcola, of the same archdiocese. March 23. To the Reverend Mr. Sacchetto Joseph, of the diocese of Atri. The Order of the Golden Rose of Saint Gregory the Great, military class: February 26, 1953. To the Reverend Mr. Aprile Francis Anthony, of the diocese of Vallo di Lucania. The Grand Cross of the Order of Saint Sylvester: March 13, 30, 1953. To His Excellency, the Reverend Mr. del Castillo Francis (Spain). To His Excellency, the Reverend Mr. Vasquez Carrizosa Alfred (Colombia).

[*Latin ed. p. 319*]

Diarium Romanae Curiae 319: The Commendation of the Order of Saint Sylvester, Pope: July 11, 1952. To Mr. Mohana Gabriele, of the Archdiocese of Santiago del Chile. To Mr. Rollet Enrico, of the Archdiocese of Paris. To Mr. Le Roy Giorgio, of the same Archdiocese. To Mr. Betti Flaminio, of the Diocese of Arezzo. November 10. To Mr. Perrotta Agostino, of the Diocese of Cariati. January 27. To Mr. Lahure Augusto, of the Archdiocese of Paris. January 3, 1953. To Mr. Romanelli Egidio, of the Diocese of Viterbo. January 12. To Mr. Mena Caamaño Alberto (Equator). January 21. To Mr. Gargiulo Ugo, of the Diocese of Oria. January 29. To Mr. Meloni Angelo, of the Diocese of Penne-Pescara. To Mr. Pistone Aristide, of the same Diocese. To Mr. Radici Antonio, of the Archdiocese of Milan. February 3. To Mr. Bruno Oreste, of the Diocese of Agrigento. February 6. To Mr. Casa Gerolamo, of the same Diocese. To Mr. Mazzi Vincenzo, of the Archdiocese of Siena. February 14. To Mr. Schiavi Edoardo, of the Diocese of Albenga. February 20. To Mr. Colini Mario (Rome). To Mr. Muzio Gian Roberto, of the Archdiocese of Milan. February 24. To Mr. Rosei Carlo, of the same Archdiocese. To Mr. De Ambroggi Antonio Mario, of the same Archdiocese. To Mr. Barbato Vincenzo, of the Diocese of Vallo di Luca. To

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Mr. D'Agosto Mattia, of the same Diocese. To Mr. Jabre Antonio (Lebanon). March 4. To Mr. Smorlesi Gaetano, of the Diocese of Macerata. March 5. To Mr. Uggetti Luigi, of the Archdiocese of Milan. March 7. To Mr. Bagnoli Leoniero (Rome). March 9. To Mr. Viola Ignazio, of the Archdiocese of Catania. March 11. To Mr. Grupallo Quinto, of the Diocese of Biel. March 16. To Mr. Tarrazona Alfonso, of the Archdiocese of Bogota. March 20. To Mr. Miglio Antonio, of the Diocese of Fossano. March 22. To Mr. Brigo Amleto, of the Diocese of Atri. March 23. To Mr. Fasola Felice, of the Diocese of Novara. To Mr. Negri Giacomo, of the same Diocese. To Mr. Tosi Pierpaolo, of the Diocese of Biel. March 24. To Mr. Beccuti Emilio Oreste, of the Diocese of Casale Monferrato. To Mr. Torres Diaz Ernesto (Colombia). March 30. To Mr. Scarpellino Giuseppe (Rome). April 8. The Knighthood of the Order of Saint Sylvester, Pope: February 19, 1952. To Mr. Barcelón y Soriano Emiterio, of the Archdiocese of Nuova Segovia. July 30. To Mr. Barrientos Diaz Pietro, of the Archdiocese of Santiago del Chile.

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - Official Commentary, August 18, 1952. To the Reverend Mr. Giuseppe Dorrego Novoa, of the same Archdiocese. To the Reverend Mr. Giovanni Plank, of the Archdiocese of Vienne.

October 23rd; October 18th. To the Reverend Mr. Gian Giacomo Bernard, of the Archdiocese of Paris. To the Reverend Mr. Maurizio Brillant, of the same Archdiocese. To the Reverend Mr. Paolo Derenne, of the same Archdiocese.

November 10th. To the Reverend Mr. Roberto Cozzi Lepri, of the Diocese of Chiusi and Pienza. To the Reverend Mr. Carlo De Marchi, of the Diocese of Tortona. To the Reverend Mr. Rocco Locatelli, of the same Diocese.

November 27th. To the Reverend Mr. Luigi Protat, of the Archdiocese of Paris.

December 14th. To the Reverend Mr. Giorgio Segura, of the Diocese of Zipaquirá.

January 3, 1953. To the Reverend Mr. Fausto Mari, of the Diocese of Viterbo. To the Reverend Mr. Giovanni Signorili, of the same Diocese.

February 10th. To the Reverend Mr. Saverio Garotízi, of the Diocese of Verona.

February 14th. To the Reverend Mr. Michele Grassi, of the Diocese of Acireale.

February 16th. To the Reverend Mr. Antonio Jannetti (of Rome).

February 26th. To the Reverend Mr. Antonio Sofia, of the Diocese of Vallo di Lucania.

March 2nd. To the Reverend Mr. Ettore Rege Moretto, of the Diocese of Susa.

March 9th. To the Reverend Mr. Clemente Sartorio, of the Archdiocese

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of Milan. To the Reverend Mr. Gino Cupelloni (of Rome). To the Reverend Mr. Giulio Scarafoni (of Rome).

March 21st. To the Reverend Mr. Enrico Colnaghi, of the Archdiocese of Milan.

March 23rd. To the Reverend Mr. Amilcare Cerbara (of Rome). To the Reverend Mr. Tálete Orlandi (of Rome). To the Reverend Mr. Mario Vigliano (of Rome).

March 24th. To the Reverend Mr. Giuseppe Baglio Garibaldi, of the Archdiocese of Lucca.

April 8th. To the Reverend Mr. Tommaso Arrostato (of Rome).

NECROLOGY

November 25, 1950. The Most Reverend Patrick James Byrne, titular Bishop of Gazera, Apostolic Delegate in Korea.

March 10, 1953. The Most Reverend Ignatius Dubowski, titular Archbishop of Filippopoli of Arabia. The Most Reverend Alexander Vachon, Archbishop of Ottawa.

March 30th. The Most Reverend John Dignan, Bishop of Clonfert.

April 12th. The Most Reverend Mose Elia Kiley, Archbishop of Milwaukee.

April 15th. The Most Reverend John Groen, titular Bishop of Sbida, Apostolic Vicar of Bandjarmasin.

May 7th. The Most Reverend John Francis Aragone, titular Archbishop of Melitene. The Most Reverend Francis Xavier Bini, titular Bishop of Vallis.

May 11th. The Most Reverend Antonio García y García, Archbishop of Valla.

May 18th. The Most Reverend Luigi Santa, Bishop of Rimini.

May 25th. The Most Reverend Cesare Antonio Canevá, Bishop of Azul.

[*Latin ed. p. 321*]

Year and Volume XXXIV (Series II, Volume XX) - No. 730, May 30, 1953.

ACTA APOS TOLICAE SEDIS. OFFICIAL COMMENTARY.

ACTS OF POPE PIUS XII.

APOSTOLIC CONSTITUTION

I. CONCERNING SAPPORO (OF SAPPORO).

THE APOSTOLIC VICARIATE OF SAPPORO IS ELEVATED TO THE

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DIGNITY OF A DIOCESE, TO BE NAMED.

PIUS, SERVANT OF THE SERVANTS OF GOD,

TO THE PERPETUAL MEMORY OF THE MATTER.

Moved and impelled by those very words with which He presents Himself as the Shepherd of souls, We, who have received the office of feeding Our flock by a certain divine impulse, strive with the utmost zeal to ensure that the sheep which Our Redeemer cleansed with His blood, "may have life, and have it in abundance" (John 10:10), and that Our holy Church may extend to the furthest limits of the world, even to the *fines* [Fismes].

Having this alone in our sight and in our heart, and wishing also to give due praise for the constant efforts of the secular clergy of Japan in the Apostolic Vicariate of Sapporo in sowing the seed of the Christian faith, and to encourage them in new endeavors, We deem it fitting to elevate the aforementioned Apostolic Vicariate to the dignity of a diocese.

Therefore, after having heard the opinion of the Venerable Brother Maximilian of Furstenberg, Archbishop with the title of Palatine, and also Apostolic Delegate in Japan, and after it has been deemed fitting to approve it by the Sacred Congregation for the Propagation of the Faith, We, together with Our beloved Sons, the Prefect and members of the same Sacred Congregation, and with the consent of all those concerned, We further...

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - Official Commentary: After mature deliberation on matters that ought to be considered, and with the certain knowledge and supreme authority that We have received over the entire Church, We decree the following: We erect the Apostolic Vicariate of Sapporo in Japan, granting it the dignity of a Diocese, which We wish to be called Sapporo, taking its name from the principal city, and We constitute it a suffragan of the Metropolitan Church of Tokyo. Therefore, for the time being, the Ordinary of this new Diocese will be subject to the Metropolitan Archbishop of that same Church. The Bishop will have his Diocesan seat in the city of Sapporo itself, with the Episcopal chair placed in the temple of that city, which has hitherto been considered the cathedral. The rights, duties, privileges, and obligations of this new Church will be entirely the same as those of other Churches of the same rank throughout the world; likewise, the same will apply to its Ordinary for the time being, as is customary for all Ordinaries of equal rank. In the meantime, as long as the circumstances do not allow for the erection of a College of Canons, Diocesan Consultors, as they are called, shall be chosen to assist the Bishop, either in the performance of sacred rites or in the discharge of the duties of his office. We also

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decree that a Seminary be established, in which boys who have been called by God to the ministry of the priesthood may be educated and instructed in the precepts of Christ. As for the episcopal table, it will be endowed with the goods that belonged to the Apostolic Vicariate of Sapporo, or with revenues from the Curia, or finally with offerings either from the Congregation for the Propagation of the Faith or from Christian faithful in the form of goods and money. The governance and administration of the new Diocese, the election of the Vicarious Capitular or Administrator, the rights and duties of the clergy and the people, all of these shall be governed by the prescriptions of Canon Law. In order that all that We command in these documents may be carried out, We choose the one who, at the time these matters are being carried out, presides over the Prefecture in Japan, granting him all the rights necessary for this purpose, which may also, if necessary, be delegated to some other person, provided that he is constituted in ecclesiastical dignity or office. We also impose upon him the duty of preparing a record of the execution of these matters and of transmitting a faithful account thereof to the Congregation for the Propagation of the Faith as soon as possible. We will that these documents be firm, valid, and effective, and that they obtain their full and complete effect, and that they be inviolably observed by all to whom they pertain. If, however, anything should happen, knowingly or unknowingly, by anyone, that might interfere with these matters, it will be entirely null and void, notwithstanding anything to the contrary, and We hereby derogate from all things to the contrary by these documents. Finally, We will that copies of these documents, whether printed or handwritten, be disseminated throughout.

[*Latin ed. p. 323*]

Acta Pii PP. XII 323, let faith be granted which would be demonstrated even to those who have it not, provided that these [documents] are signed by a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office. To no one shall it be permitted to oppose what is established by these Letters from Us. But if anyone, with reckless audacity, should presume to attempt it, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the eleventh day of the month of December, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church, the Cardinal Secretary, Ernest Tissierant. P. Card. Fumasoni Biondi, Dean of the Sacred College. Prefect of the Congregation for the Propagation of the Faith, Francis Hannibal Ferretti. Apostolic Protonotary, Bernard De Felicis. Apostolic Protonotary, Loco ℔ß Plumbi, Reg. in Cane. Ap., vol. LXXV, n. 11. II. CONCERNING MANIZALES AND CHOCÓ (PEREIRA AND ARMENIA). FROM THE DIOCESE OF MANIZALES AND THE APOSTOLIC PREFECTURE OF CHOCÓ, CERTAIN TERRITORIES ARE

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SEPARATED FROM WHICH TWO NEW DIOCESES ARE FORMED, NAMED ((PEREIRA)) AND ((ARMENIA)). PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. It is often read that in former ages, supreme emperors, either by engaging in war or by arranging matters with a wide interval, have overcome enemies with their armies. We, too, do this, when it is a matter of fighting against the enemy of truth: either we suppress dioceses when it seems necessary, or we establish new ones and plant them with new pastors in assigned territories and with other provisions. In this matter, when hope for the increase of religion in the Republic of Colombia arose, the venerable Brother Anthony Saniore, Archbishop with the title of Ternobus, and also Apostolic Nuncio in that same Republic of Colombia, prayed that we might separate certain territories from the Diocese of Manizales and the Apostolic Prefecture of Chocó, and establish new churches. To this plan, we give no refusal.

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - This appears to be an official document. Therefore, after considering the opinion of the venerable Bishop of Manizales and our beloved Prefect Apostolic of Chocó; after obtaining the consent of those whose interests are involved; and after carefully considering all matters that needed to be examined, and with certainty regarding the actions to be taken, we, exercising the fullness of our apostolic power, decree the following.

We hereby establish two new dioceses, to be called "Pereirana" and "Armeniensem," from the following territories: from the territory of the Manizales diocese, we separate the following vicariates forane (rural vicariates) commonly known as N. S. de la Valvanera, Apía, Anserma, Riosucio, Armenia, Calarcá, Filandia; also, a portion of the territory of the parishes commonly known as Marsella, that is, the civil municipality of the same name, and S. Rosa de Cabal, that is, the parish vicariate commonly known as Dos Quebradas; and from the territory of the Prefecture Apostolic of Chocó, we separate the quasi-parishes commonly known as Pueblo Rico and S. Antonio de Chami. All of these territories will be bounded by the same limits as they are now.

The territory of the diocese of Pereirana will consist of the following: the parishes of Nuestra Señora de la Pobreza, N. S. de la Valvanera, Virginia, Viterbo, Apía, Santuario, Belén de Umbria, Mistrató, Anserma, Belalcázar, Guática, together with its parish vicariate of S. Clemente, Risaralda, S. José, including the part known as La Libertad, Riosucio, and its parish vicariate of S. Laurentio, Quinchía, Supia, Bonafont, Marmato; the parish vicariates of Arabia, Balboa, and La Celia; and the portions of the parishes of Marsella and S. Rosa, as mentioned above; and finally, the quasi-parishes commonly known as Pueblo Rico and S. Antonio de Chami. All of these territories will

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be bounded by the same limits as they are now.

The territory of the diocese of Armeniensem will consist of the following: the parishes of la Immaculata Conception B. M. V., el Sacratissimo Corde Iesu, Montenigro, commonly known as La Tebaida, Calarcá, Córboba, Pijao, Genova; the parish vicariates of Barcelona and Buenavista, Filandia, Circasia, Quimbaya, Salento. All of these regions will be bounded by the same limits as they have been until now.

The seat and cathedral of the diocese of Pereirana will be the city of Pereira, with the church of B. M. V. de la Pobreza elevated to the status of a cathedral. The seat of the diocese of Armeniensem will be the city of Armenia itself, with its church, dedicated to B. M. V. Immaculata, which will house the episcopal cathedra.

We desire that both of these dioceses, adorned with such honor and dignity, enjoy the same honors, rights, and privileges as the other dioceses throughout the world, and that they be subject to the same burdens and obligations that bind the other dioceses. This also applies to their respective bishops for the time being.

Furthermore, we establish the dioceses of Pereirana and Armeniensem as suffragan dioceses of the Archdiocese of Medellin; and likewise.

[*Latin ed. p. 325*]

The acts of Pope Pius XII, page 325, state that we subject the Metropolitan archbishops to our jurisdiction. We deem it fitting that a College of Canons be established in each diocese, according to the norms to be established by another decree. Furthermore, if a College of Canons cannot be established due to circumstances, diocesan consultants shall be appointed in their place, who can assist the bishops in performing their duties, both with counsel and with works. The episcopal table, which they call, shall be constituted with those goods which are given to the bishops either by the authorities of the Republic of Colombia, or which come from the revenues of the Curia, or which are offered by Christian faithful. With regard to the division of goods, the prescription of canon 1500 shall be observed; and with regard to the administration of the new dioceses, the election of a Capitular Vicar or Apostolic Administrator when the see is vacant, and with regard to the rights and privileges of the clergy and the people, all of these matters shall be governed by the Code of Canon Law. The Ordinaries of Pereira and Armenia should make every effort to establish at least one seminary in each of their dioceses, according to the norms of Canon Law and according to the regulations established by the Holy Congregation for Seminaries and Universities, from which young men will be selected to be sent to Rome, where they will be educated by the Pontifical institution founded by the Most Holy Pope Pius IX for young boys from the regions of South America. However, until these seminaries are established, the same Ordinaries will be permitted to send young men to the major and minor

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seminaries of Manizales. Once the establishment of these dioceses has been completed, the clergy of the Church shall be considered to belong to the diocese in whose territory they legitimately reside; and those students who are currently being educated in the seminary of Manizales, whether they are clerics or not, shall be registered in the Church in whose territory they have a legitimate domicile. Documents and records pertaining to the new dioceses, and to their clergy, faithful, and temporal goods, shall be transmitted by the Curias of Manizales and of Chocó to the Curias of Pereira and Armenia, for their respective parts. In order that all that which we have established in these letters may be accomplished, we choose the venerable Brother, whom we mentioned above, Anthony Samoré, or he who at the time these decrees are put into effect presides over the Apostolic Nunciature of Colombia, and we grant him the power to delegate his rights, if necessary, to a person of ecclesiastical dignity. We also assign to the same venerable Brother Anthony Samoré the task of preparing documents of the completed execution, and he will take care to send faithful copies to the Holy Consistorial Congregation as soon as possible. We wish and decree that these letters be firm, valid, and effective, and that they obtain their full and complete effects, and that they be inviolably observed by all to whom they pertain. And if anyone, by any authority, knowingly or unknowingly, should attempt to interfere with these matters,

[*Latin ed. p. 326*]

The acts of the Apostolic See, 326. This shall be entirely null and void, and of no effect, notwithstanding any contrary provisions, to all of which we hereby derogate. Finally, we wish that any copies of these letters, whether printed or handwritten, shall be accorded precisely the same validity as the originals themselves, provided that they are signed by a public notary and sealed with the seal of a person duly constituted in ecclesiastical dignity or office. No one shall be permitted to obstruct that which has been established by us in these letters. And if anyone, with reckless audacity, should presume to do so, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the seventeenth day of the month of December, in the year of Our Lord one thousand nine hundred and fifty-two, in the fourteenth year of Our pontificate. For the Holy Roman Church: E. Cardinal TISSERANT, Prefect. Fr. A. I. Card. PIAZZA, Secretary of the Sacred Congregation Consistorial. Albertus Serafini, Protonotary Apostolic. Ioseph Caprio, Protonotary Apostolic. *Loco* [illegible] Plumbi % Reg. in Cane. Ap., vol LXXXV, n. 75. K III.

A CANONICAL COLLEGE IS ESTABLISHED IN THE CATHEDRAL CHURCH OF THE SUBURBICAN DIOCESES OF PORTUENSIS AND S. RUFINAE.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EV-

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ERLASTING MEMORY.

He who has thoroughly understood and considered the reasons for which canonical colleges are instituted will easily understand that their purpose is not only to assist the Bishop, as a kind of senate of his own, in deliberating on more important matters, but also to properly perform the sacred rites and ceremonies of religion, and, in the absence of the Bishop, to advise the diocese on matters through the Capitular Vicar and to attend to its administration.

Our venerable brother, Eugenius, Cardinal Tisserant, Bishop of the suburbicarian dioceses of Ostia, Portuensis, and S. Rufinae, and also Dean of this Sacred College, having considered this with a good mind, and with great effort and expense, restored the cathedral church to the area commonly known as "La Storta."

[*Latin ed. p. 327*]

The acts of the Most Holy Fathers, number XII, page 327, attest to this, and furthermore, with the permission obtained from the Sacred Congregation of Councils on the seventh day of March, in the year one thousand nine hundred and fifty, he had transferred the cathedral from Porto Romano, and from this Apostolic See, he requested that a College of Canons be established in his dioceses of Porto and St. Rufina. To these requests, We, who desire that all things may increase the splendor of the House of God and the study of the Christian life among the people, wishing in some way to repay the worthy brother the fruit he has earned, grant it with a most willing heart. For this purpose, having approved what the Sacred Council for Consistorial Affairs deemed necessary to be done; together with the consent of those who in this matter have some right in any way; and having considered the matter with the utmost care; and therefore, with certain knowledge of what We are about to do; by Our supreme and apostolic authority, which We received from Christ for the entire Church, We establish and decree the following. In the cathedral church of the dioceses of Porto and St. Rufina, dedicated to the Most Holy Hearts of Jesus and Mary, We erect and establish a College of Canons, to which is granted full jurisdiction over the parish already established in the same church. This College shall consist of two offices, namely, an Archdeacon and a Prefect, and twelve Canons, of whom one shall have the power of vicar to oversee the care of souls, another shall perform the office of theologian, and a third shall be assigned to the office of Penitentiary, to administer to Christians admitted to penance, as is customary. The offices of this College shall be assigned solely by the Holy See; the benefices of the other Canons shall be assigned by the Bishop, except when, for some reason, they are subject to the jurisdiction of the Apostolic See. If the stability of this benefice requires it, the Bishop may grant the offices or the duties of the Canons to other clerics who already enjoy another benefice, even if they have the duty of caring for the

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salvation of souls. Moreover, since those who are admitted to the Bishop's council and senate are adorned with certain insignia and privileges, We grant that the offices and Canons may use in the sacred ceremonies of their College a rochet and pallium, commonly called a mozzetta, of violet color, and a hood, with a violet sash with fringes of the same color, over their black clerical garments with ocelli, globes, tassels, and a hem, also of violet color, when performing sacred ceremonies, but only within the boundaries of their dioceses. As for the gatherings for celebrating sacred ceremonies and performing other duties of the Canons, We decree that all of these must be performed on at least the more solemn feast days; those who are to be admitted to the Canons, and the laws of the Canons, will be more precisely described in due course. However, it shall be within the power of the Bishop to require these things to be done on other days as well.

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis - Official Commentary: Bishops are to be summoned, if it shall have seemed opportune for the benefit of the dioceses. Furthermore, all that is prescribed by law concerning the Bishops must be scrupulously observed. Finally, all that we have established in these Letters, our venerable Brother, Eugenius, Cardinal of the Holy Roman Church, Tisserant, will see to its execution, to whom we grant the necessary rights and powers, which he may delegate to any man constituted in ecclesiastical dignity. Moreover, this venerable Brother will have the duty of drawing up documents concerning the completed matter and of transmitting faithful copies thereof as soon as possible to the Sacred Congregation of the Consistory. We will that these Letters be firm, valid, and efficacious now and in the future, and that they have their full force and effect, and that the precepts described therein be faithfully observed by all those concerned, We decree. If anything should have been attempted against that which We have established in these Letters, by any authority, knowingly or imprudently, it shall certainly be null and void, notwithstanding any contrary provisions whatsoever, to all of which We derogate by these Letters. We will that the same full faith be given to copies of these Letters, whether in part or in whole, whether printed or handwritten, as would be given to these very Letters themselves, provided that they are signed by a public notary and sealed with the seal of a man constituted in ecclesiastical dignity. Finally, it is not permitted to anyone to oppose that which has been decreed by these Our Letters. If anyone should have dared to do so rashly, let him know that he will have aroused the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, on the twenty-fifth day of the month of February, in the year of Our Lord nineteen hundred and fifty-three, in the fourteenth year of Our Pontificate. For His Eminence, the Chancellor, Arthur Mazzoni, Apostolic Protonotary, Bernard De Felicis,

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Apostolic Protonotary, at the place of ffî Plumbi, Register in the Canon, Volume LXXXVI, number 16.

[*Latin ed. p. 329*]

Sacra Romana Rota, T.R. J.B., Iun. 329. ALI. H.M.

SACRA ROMANA ROTA.

Causae quae in Tribunali Sacrae Romanae Rotae actae sunt anno 1952, quarum definitiva sententia editur tantum in parte dispositiva.

I. Romana – Nullitatis Matrimonii ob exclusum bonum prolis.

Turnus Rotalis: I. Pasquazi, Ponens, P. Felici, B. Filipiak.

Vinculi Defensor deputatus: P. Tocanel.

Advocatus ex mandato gratuiti patrocinii: R. Romano.

Dubium: « An sententia Rotalis diei 24 Februarii 1951 sit confirmanda, vel infirmanda, in casu ».

Sententia diei 8 Ianuarii: « Confirmandam esse, et ideo non constare de nullitate matrimonii, in casu ».

II. Rhemen – Nullitatis Matrimonii ob exclusum bonum prolis et de dispensationis super rato.

Turnus Rotalis: A. Fidecicchi, Ponens, F. Brennan, D. Staffa.

Vinculi Defensor deputatus: O. Bejan.

Advocatus ex mandato gratuiti patrocinii: M. D'Alfonso.

Dubia: I. « An constet de nullitate matrimonii in casu »; et quatenus negative: II. « An consilium praestandum sit Sanctissimo pro dispensatione super matrimonio rato et non consummato, in casu ».

Sententia diei 8 Ianuarii: « Negative ad utrumque ».

III. Romana – Nullitatis Matrimonii ob non adimpletam conditionem appositam.

Turnus Rotalis: P. Felici, Ponens, B. Filipiak, G. Doheny.

Vinculi Defensor deputatus: F. Fournier.

Advocatus ex mandato gratuiti patrocinii: H. Napoleoni.

Dubium: « An constet de nullitate matrimonii, in casu ».

Sententia diei 9 Ianuarii: « Affirmative ».

IV. Versalien – Nullitatis Matrimonii ob exclusum bonum prolis.

Turnus Rotalis: A. Jullien, Decanus, A. Wynen, Ponens, G. Heard.

Vinculi Defensor deputatus: O. Bejan.

Advocatus ex mandato gratuiti patrocinii: F. Cartoni.

Dubium: « An constet de matrimonii nullitate, in casu ».

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Sententia diei 10 Ianuarii: « Negative ».

[*Latin ed. p. 330*]

Acta 330 Apostolicae Sedis - Official Commentary V. Warsaw. - Nullity of Marriage due to the excluded good of posterity. Turnus (Session) of the Rota: D. Staffa, Presiding; I. Pasquazi; P. Felici. Defender of the Bond appointed: F. Fournier. Advocate appointed by gratuitous patronage: C. Bernardini. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of January 11th: "Negative."

VI. N. N. - Nullity of Marriage due to the impotence of the man and a granted Dispensation. Turnus of the Rota: B. Filipiak, Presiding; G. Doheny; P. Mattioli. Defender of the Bond appointed: G. Brisebois. Advocates: D. A. Foligno, for the plaintiff; R. Szenwic, for the defendant. Questions: I. "Whether, in this case, the nullity of the marriage can be established;" and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Pope] regarding a dispensation concerning a marriage already celebrated and not consummated, in this case." Sentence of January 11th: Regarding I: "Negative." Regarding II: "Affirmative, but with the condition that the man not proceed to another marriage without the prior consultation of the Most Holy [Pope], that is, His Holiness T."

VII. Rome - Nullity of Marriage due to the exclusion of good faith and the good of the sacrament. Turnus of the Rota: A. Jullien, Dean; A. Wynen; G. Heard, Presiding. Defender of the Bond appointed: I. Sirna. Advocate: I. Spinelli. Question: "Whether the sentence of the Rota of July 22nd, 1950, should be confirmed or overturned, in this case." Sentence of January 12th: "It is to be confirmed, and therefore, in this case, the nullity of the marriage does not exist."

VIII. Rome - Nullity of Marriage due to the excluded good of posterity. Turnus of the Rota: A. Fidecicchi, Presiding; F. Brennan; E. Bonet. Defender of the Bond appointed: F. Fournier. Advocate: L. Iacobelli. Question: "Whether, in this case, the nullity of the marriage can be established." Sentence of January 15th: "Affirmative."

IX. St. Andrews and Edinburgh - Nullity of Marriage due to the excluded good of posterity. Turnus of the Rota: P. Felici, Presiding; G. Doheny; E. Bonet. Defender of the Bond appointed: G. Brisebois. Advocate: R. Romano. Question: "Whether the sentence of the Rota of July 25th, 1951, should be confirmed or overturned, in this case." Sentence of January 16th: "It is to be confirmed, and therefore, in this case, the nullity of the marriage is established."

X. Cleveland - Nullity of Marriage due to the excluded good of the sacrament. Turnus of the Rota: A. Wynen; G. Doheny, Presiding; E. Bonet. Defender of the Bond appointed: G. Brisebois. Advocate appointed by gratuitous patronage: V. Trocchi. Question: "Whether, in this case, the nullity of

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the marriage can be established." Sentence of January 16th: "Affirmative."

[*Latin ed. p. 331*]

The Sacred Roman Rota, number 331, XI. Parisian Case: Regarding the nullity of marriage due to the excluded good of the offspring. The Rotal Tribunal: B. Filipiak, presiding; G. Doheny, P. Mattioli. Defender of the bond: I. M. Pinna. Advocate appointed by mandate for gratuitous assistance: B. Pellegrini. The question: "Does the nullity of the marriage in this case exist?" The judgment of January 18th: "Negative."

XII. Parisian Case: Regarding the nullity of marriage due to the excluded good of the sacrament. The Rotal Tribunal: H. Caiazzo, presiding; A. Fidecicchi, F. Brennan. Defender of the bond appointed: I. Sirna. Advocate appointed by mandate for gratuitous assistance: F. Cartoni. The question: "Does the nullity of the marriage in this case exist?" The judgment of January 18th: "Negative."

XIII. Lausanne, Geneva, and Friburg Case: Regarding the nullity of marriage due to the excluded good of the sacrament. The Rotal Tribunal: A. Fidecicchi, presiding; F. Brennan, D. Staffa. Defender of the bond appointed: V. Ait. Advocates: I. B. Ferrata, E. Bufimi. The question: "Does the nullity of the marriage in this case exist?" The judgment of January 22nd: "Negative."

XIV. Roman Case: Regarding the nullity of marriage due to the exclusion of the good of the offspring and the good of the faith. The Rotal Tribunal: A. Fidecicchi, F. Brennan, E. Bonet, presiding. Defender of the bond appointed: G. Andreozzi. Advocate appointed by mandate for gratuitous assistance: I. Lombardi. The question: "Does the nullity of the marriage in this case exist?" The judgment of January 22nd: "Negative."

XV. Parisian Case: Regarding the nullity of marriage on the grounds of force and fear. The Rotal Tribunal: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the bond appointed: V. Ait. Advocate: F. Cartoni. The question: "Does the nullity of the marriage in this case exist?" The judgment of January 26th: "Affirmative."

XVI. Liège Case: Regarding the nullity of marriage due to the excluded good of the sacrament. The Rotal Tribunal: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the bond appointed: F. Fournier. Advocate appointed by mandate for gratuitous assistance: P. Ciprotti. The question: "Does the nullity of the marriage in this case exist?" The judgment of January 29th: "Negative."

XVII. Rupel Case: Regarding the nullity of marriage on the grounds of force and fear. The Rotal Tribunal: I. Teodori, presiding; H. Caiazzo, E. Bonet. Defender of the bond appointed: V. Ait. Advocate: B. Pellegrini. The question: "Does the nullity of the marriage in this case exist?" The

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judgment of January 29th: "Negative."

[*Latin ed. p. 332*]

Acts 332 of the Apostolic See - Official Commentary XVIII. Boston. - Regarding the nullity of a marriage due to coercion and fear. Turnus Botalis: I. Teodori, presiding; H. Caiazzo, member; E. Bonet, member. Defender of the Bond appointed: P. Tocanel. Advocate appointed by gratuitous patronage: A. D'Alessandri. Question: "Does the nullity of the marriage in question exist?" Sentence of January 29th: "Affirmative."

XIX. Rome - Regarding the nullity of a marriage due to simulated consent; due to the exclusion of good faith and the good of the sacrament. Turnus Rotalis: A. Jullien, Dean; A. Wynen, member; E. Bonet, member. Defender of the Bond appointed: F. Fournier. Advocate: I. Lenti. Question: "Should the sentence of the Turnus Rotalis of October 21, 1950, be confirmed or overturned in this case?" Sentence of January 31st: "It is to be confirmed, and therefore, the nullity of the marriage in question does not exist."

XX. Venice - Regarding the nullity of a marriage due to a defect in form. Turnus Rotalis: F. Brennan, presiding; D. Staffa, member; T. Pasquazi, member. Defender of the Bond appointed: S. M. Vitale. Advocate: C. Bernardini. Question: "Does the nullity of the marriage in question exist?" Sentence of January 31st: "Negative."

XXI. N. N. - Regarding the nullity of a marriage due to the husband's impotence and a dispensation granted after the marriage. Turnus Rotalis: P. Felici, presiding; B. Filipiak, member; G. Dobeny, member. Defender of the Bond: I. M. Pinna. Advocates: C. Corsanego, H. Graziani. Question: "Should the sentence of the Turnus Rotalis of October 17, 1951, be confirmed or overturned in this case?" Sentence of February 1st: "It is to be confirmed, and therefore, counsel is to be given to the Most Holy Father regarding a dispensation for the marriage, which is valid but not consummated, in this case, with the proviso that the husband may not enter into another marriage without the consent of the Apostolic See, i.e., this Sacred Tribunal."

XXII. Turin - Regarding the nullity of a marriage due to the exclusion of the good of offspring and good faith. Turnus Rotalis: H. Caiazzo, presiding; A. Fideciccbi, member; P. Mattioli, member. Defender of the Bond appointed: S. M. Vitale. Advocate appointed by gratuitous patronage: F. Ligi. Question: "Does the nullity of the marriage in question exist?" Sentence of February 1st: "Negative."

XXIII. N. N. - Regarding the nullity of a marriage due to the husband's impotence and a dispensation granted after the marriage. Turnus Rotalis: A. Fideciccbi, presiding; F. Brennan, member; D. Staffa, member. Defender of the Bond appointed: O. Bejan. Advocate: M. D'Alfonso. Questions: I. "Does

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the nullity of the marriage in question exist?"; and, to the extent that...

[*Latin ed. p. 333*]

The Sacred Roman Rota, case number 333, negative: II. "Whether a decision should be rendered to the Most Holy [Father] concerning a dispensation from a marriage that is valid but not consummated, in this case." Judgment, dated February 5th: "Negative to both." XXIV. Alba-Julien - Nullity of Marriage under the grounds of force and fear. Rotal Court: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of the Bond: H. Felici. Advocate appointed for gratuitous assistance: E. Albertario. Question: "Whether the nullity of the marriage can be established, in this case." Judgment, dated February 7th: "Affirmative." XXV. Rome - Nullity of Marriage under the grounds of force and fear. Rotal Court: P. Felici, presiding; G. Doheny; E. Bonet. Defender of the Bond: I. Stella. Advocate appointed for gratuitous assistance: V. Trocchi. Question: "Whether the Rotal judgment of March 3rd, 1951, should be confirmed or overturned, in this case." Judgment, dated February 13th: "To be overturned, and therefore, the nullity of the marriage cannot be established, in this case." XXVI. Hildesheim - Nullity of Marriage under the grounds of force and fear. Rotal Court: B. Filipiak, presiding; G. Doheny; P. Mattioli. Defender of the Bond: O. Bejan. Advocate appointed for gratuitous assistance: J. De Forgellinis. Question: "Whether the nullity of the marriage can be established, in this case." Judgment, dated February 15th: "Affirmative." XXVII. Rome - Nullity of Marriage under the grounds of force and fear. Rotal Court: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond: P. Tocanel. Advocate: C. Bernardini. Question: "Whether the Rotal judgment of October 23rd, 1948, should be confirmed or overturned, in this case." Judgment, dated February 15th: "To be confirmed, and therefore, the nullity of the marriage cannot be established, in this case." XXVIII. Turin - Nullity of Marriage due to disparity of cult; due to a condition not being fulfilled. Rotal Court: A. Jullien, Dean; A. Wynen, presiding; I. Pasquazi. Defender of the Bond: G. Oesterle. Advocates: A. Bertola; E. Ruffini. Question: "Whether the nullity of the marriage can be established, in this case." Judgment, dated February 16th: "Negative." XXIX. Montevideo - Nullity of Marriage under the grounds of clandestine marriage. Rotal Court: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of the Bond: G. Andreozzi. Advocate: I. Ojetti. Question: "Whether the nullity of the marriage can be established, in this case." Judgment, dated February 16th: "Affirmative."

[*Latin ed. p. 334*]

Acts of the Apostolic See 334

Florence - Regarding the Nullity of Marriage due to Force and Fear.

Rotary Session: A. Canestri, Presiding; I. Teodori; H. Caiazzo.

Defender of the Bond: G. Andreozzi.

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Advocate: F. Bersani.
Question: "Does the nullity of the marriage in this case exist?"
Judgment of February 16th: "Negative."
XXX. Regarding the Nullity of Marriage due to Force and Fear.
Rotary Session: F. Brennan, Presiding; D. Staffa; I. Pasquazi.
Defender of the Bond: F. Fournier.
Advocate: F. Cartoni.
Question: "Does the nullity of the marriage in this case exist?"
Judgment of February 19th: "Negative."
XXXI. Parisien.
XXXII. Detroiten.
Regarding the Nullity of Marriage due to an Unfulfilled Condition.
Rotary Session: A. Fidecicchi, Presiding; F. Brennan; D. Staffa.
Defender of the Bond: G. Brisebois.
Advocate: P. Ciprotti.
Question: "Does the nullity of the marriage in this case exist?"
Judgment of February 19th: "Affirmative."
XXXIII. Turritana, or Calaritana.
Regarding the Nullity of Marriage due to Force and Fear.
Rotary Session: A. Jullien, Dean; G. Doheny, Presiding; P. Mattioli.
Defender of the Bond: O. Bejan.
Advocate: C. Bernardini.
Question: "Does the nullity of the marriage in this case exist?"
Judgment of February 20th: "Affirmative."
Rome - Regarding the Nullity of Marriage due to the Woman's Aversion.
Rotary Session: P. Felici, Presiding; B. Filipiak; G. Doheny.
Defender of the Bond: V. Bartoccetti.
Advocate, by mandate of gratuitous patronage: F. Cartoni.
Question: "Does the nullity of the marriage in this case exist?"
Judgment of February 26th: "Affirmative."

XXXIV. XXXV. N. N.

Regarding the Nullity of Marriage due to the Woman's Impotence, and D. - a dispensation concerning a ratified marriage.
Rotary Session: A. Canestri, Presiding; I. Teodori; I. Pasquazi.
Defender of the Bond: E. Wagner.
Advocates: A. D'Alessandri; E. Ruffini.
Questions: I. "Does the nullity of the marriage in this case exist?"; and,

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to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] concerning a dispensation regarding a ratified and unconsummated marriage, in this case?"

Judgment of February 26th: "Negative to both."

Anconitana - Regarding the Nullity of Marriage due to Force and Fear.

Rotary Session: A. Canestri, Presiding; I. Teodori; H. Caiazzo.

Defender of the Bond: F. Fournier.

XXXVI.

[*Latin ed. p. 335*]

Sacra Romana 335. The Advocate's Session, by order of gratuitous patronage: Bernardini. Doubt: "Whether the Roman judgment of April 3, 1951, should be confirmed, or annulled, in this case." Judgment of February 26: "Whether it is to be confirmed, or whether it is established that there is no nullity of the marriage, in this case." XXXVII. Brooklyn. Nullity of Marriage due to an invalid dispensation. Roman Session: F. Brennan, presiding; D. Staffa; I. Pasquazi. Defender of the Bond appointed: G. Brisebois. Advocate: P. Ciprotti. Doubt: "Whether the Roman judgment of April 4, 1951, should be confirmed, or annulled, in this case." Judgment of February 26: "To be confirmed, and therefore it is established that there is a nullity of the marriage, in this case." XXXVIII. Turin. Nullity of Marriage on the grounds of force and fear. Roman Session: A. Jullien, Dean; A. Wynen, presiding; G. Heard. Defender of the Bond appointed: H. Raco. Advocate, by order of gratuitous patronage: V. Trocehi. Doubt: "Whether there is a nullity of the marriage, in this case." Judgment of February 28: "Negative." XXXIX. Venice. Nullity of Marriage on the grounds of force and fear. Roman Session: A. Fidecicchi; F. Brennan; I. Pinna, presiding. Defender of the Bond appointed: I. Sirna. Advocate: F. Bersani. Doubt: "Whether there is a nullity of the marriage, in this case." Judgment of February 28: "Negative." XL. Rome. Nullity of Marriage due to force and fear; due to total simulation; due to the excluded good of the offspring, and regarding a dispensation. Roman Session: I. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the Bond: I. M. Pinna. Advocates: A. Caparti; I. Ojetti. Doubts: I. "Whether there is a nullity of the marriage, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case." Judgment of March 4: "Negative in both cases." XLI. Turin. Nullity of Marriage due to the excluded good of the offspring. Roman Session: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: S. M. Vitale. Advocates: C. H. Emprim Guardini; R. Romano. Doubt: "Whether there is a nullity of the marriage, in this case." Judgment of March 4: "Negative." XLII. and Dubuquen. Regarding a dispensation concerning

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a nullity of marriage due to simulation of consent, validly given. Roman Session: F. Brennan, presiding; D. Staffa; I. Pasquazi.

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Commentary: Appointed Defender of the Bond: F. Fournier. Advocates appointed by gratuitous patronage: E. Ruffini. Doubts: I. "Does a nullity of marriage exist, in this case?"; and to the extent that the answer is negative: II. "Should advice be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated, in this case?" Judgment of March 4th: Regarding I: "Negative." Regarding II: "Affirmative." XLIII. Romana - Nullity of Marriage due to the excluded good of posterity. Royal Court: B. Filipiak, Presiding; G. Doheny, P. Mattioli. Appointed Defender of the Bond: I. Sima. Advocates: A. Catalani, I. Torre. Doubt: "Does a nullity of marriage exist, in this case?" Judgment of March 7th: "Negative." XLIV. N. N. - Nullity of Marriage due to the impotence of the man. Royal Court: A. Jullien, Dean; A. Canestri, Presiding; I. Teodori. Appointed Defender of the Bond: F. Fournier. Advocates: "Ei. Graziani, I. Forchielli, for the plaintiff; F. A. Liuzzi, for the defendant. Doubt: "Does a nullity of marriage exist, in this case?" Judgment of March 8th: "Negative." XLV. Taurinen - Nullity of Marriage on the grounds of force and fear. Royal Court: H. Caiazzo, Presiding; A. Fidecicchi, F. Brennan. Appointed Defender of the Bond: I. Sirna. Advocate appointed by gratuitous patronage: E. Ruffini. Doubt: "Does a nullity of marriage exist, in this case?" Judgment of March 11th: "Negative." XLVI. N. N. - Nullity of Marriage due to the impotence of the man and a dispensation *super rato* [regarding a marriage already celebrated]. Royal Court: I. Pasquazi, Presiding; P. Felici, B. Filipiak. Appointed Defender of the Bond: I. Sirna. Advocate appointed by gratuitous patronage: I. Lenti. Doubts: I. "Does a nullity of marriage exist, in this case?"; and to the extent that the answer is negative: II. "Should advice be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated, in this case?" Judgment of March 11th: Regarding I: "Negative." Regarding II: "Affirmative." XLVII. S. Ioannis Canaden - Nullity of Marriage due to an unfulfilled condition. Royal Court: G. Heard, Presiding; A. Canestri, I. Teodori. Appointed Defender of the Bond: G. M. Brisebois. Advocate appointed by gratuitous patronage: I. Torre. Doubt: "Does a nullity of marriage exist, in this case?" Judgment of March 15th: "Negative." XLVIII. Romana - Nullity of Marriage on the grounds of force and fear. Royal Court: A. Jullien, Dean; A. Wynen, Presiding; G. Heard. Defender of the Bond: I. M. Pinna. Advocate appointed by gratuitous patronage: C. Bernardini.

[*Latin ed. p. 337*]

The Sacred Roman Rota, Case 337: "Whether the decision of the Rota

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of March 18, 1948, should be confirmed or overturned in this case." The decision of March 15th: "It is to be confirmed, and therefore, there is no declaration of the nullity of the marriage in this case."

XLIX. CalaritanaseuTurritana - Nullity of Marriage due to the excluded good of the offspring. Roman Rota: A. Jullien, Dean; G. Doheny, Assessor; P. Mattioli, Assessor. Defender of the Bond appointed: G. Oesterle. Advocate: C. Bernardini. Question: "Whether there is a declaration of the nullity of the marriage in this case." Decision of March 17th: "Negative."

L. Romana - Nullity of Marriage due to the excluded good of the offspring. Roman Rota: F. Brennan, Assessor; D. Staffa, Assessor; I. Pasquazi, Assessor. Defender of the Bond appointed: P. Tocanel. Advocate: H. Graziani. Question: "Whether the decision of the Rota of March 30, 1949, should be confirmed or overturned in this case." Decision of March 18th: "It is to be overturned, and therefore, there is a declaration of the nullity of the marriage in this case: the man being forbidden from entering into another marriage without the consultation of the Apostolic See."

LI. Romana - Nullity of Marriage due to the excluded good of the offspring. Roman Rota: F. Brennan, Assessor; D. Staffa, Assessor; I. Pasquazi, Assessor. Defender of the Bond appointed: P. Capobianco. Advocate: A. De Luca. Question: "Whether there is a declaration of the nullity of the marriage in this case." Decision of March 18th: "Negative."

LII. Romana - Nullity of Marriage due to simulation of consent; due to the exclusion of the good of the sacrament and good faith. Roman Rota: B. Filipiak, Assessor; G. Doheny, Assessor; E. Bonet, Assessor. Promoter of Justice: I. Pendola. Defender of the Bond appointed: V. Ait. Advocates: G. Franco; C. Tricerri. Question: "Whether there is a declaration of the nullity of the marriage in this case." Decision of March 21st: "Negative."

LIII. Romana - Nullity of Marriage due to a condition not being fulfilled. Roman Rota: G. Heard, Assessor; I. Teodori, Assessor; H. Caiazzo, Assessor. Defender of the Bond: I. M. Pinna. Advocates: P. A. D'Avack, for the plaintiff; C. Corsanego, for the defendant. Question: "Whether the decision of the Rota of March 28, 1950, should be confirmed or overturned in this case." Decision of March 22nd: "It is to be overturned, and therefore, there is a declaration of the nullity of the marriage in this case."

LIV. Bononien - Nullity of Marriage based on the grounds of force and fear, and of dispensation granted super rato. Roman Rota: A. Canestri, Assessor; I. Teodori, Assessor; F. Brennan, Assessor. 22 - ACTA, vol. XX, n. 7. — 30-5-1953.

[*Latin ed. p. 338*]

Acts of the Apostolic See - Official Commentary 338: Defender of the Bond appointed: I. Sima. Advocate appointed by gratuitous patronage: I. Ojetti. Doubt: I. "Whether the nullity of the marriage can be established, in

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this case"; and to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a marriage that is valid but not consummated, in this case." Sentence of March 22nd: "Negative to both."

LV. Rome - Nullity of Marriage due to the excluded good of procreation. Royal Tribunal: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the Bond appointed: P. Tocanel. Advocate: F. Cartoni. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of March 25th: "Negative."

LVI. Nova Aurelia - Nullity of Marriage due to the excluded good of the sacrament. Royal Tribunal: I. Teodori, presiding; H. Caiazzo, A. Fidecicchi. Defender: I. Stella. Advocate: A. De Luca. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of March 25th: "Affirmative."

LVII. Florence - Nullity of Marriage based on the grounds of force and fear. Royal Tribunal: I. Teodori, presiding; H. Caiazzo, A. Fidecicchi. Defender of the Bond appointed: G. Andreozzi. Advocate appointed by gratuitous patronage: B. Pellegrini. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of March 25th: "Negative."

LVIII. Saint Anthony - Nullity of Marriage due to the excluded good of the sacrament. Royal Tribunal: A. Fidecicchi, presiding; F. Brennan, D. Staffa. Defender of the Bond appointed: V. Ait. Advocate: I. Torre. Doubt: "Whether the nullity of the marriage can be established, in this case." Sentence of March 25th: "Negative."

LIX. Burdigala - Nullity of Marriage due to an invalid dispensation. Royal Tribunal: D. Staffa, presiding; I. Pasquazi, P. Felici. Defender of the Bond appointed: I. Moretti. Advocate: D. Lazzarato. Doubt: "Whether the sentence of the Royal Tribunal of January 14, 1950, should be confirmed or rejected, in this case." Sentence of March 28th: "It is to be confirmed, and therefore the nullity of the marriage does not stand, in this case."

LX. N. N. - Nullity of Marriage due to the impotence of the man, and a dispensation *super rato* [regarding a marriage already valid]. Royal Tribunal: A. Wynen, presiding; E. Bonet, I. M. Pinna. Defender of the Bond appointed: F. Fournier.

[*Latin ed. p. 339*]

Sacra Romana Rota 339. Advocates: A. Catelani, H. Graziani, H. Napoleoni, for the plaintiff; R. Szenwic, for the defendant. Doubts: I. "Whether the judgment of the Rota of July 13, 1950, should be confirmed or annulled, in this case"; and to the extent that it should be confirmed: II. "Whether advice should be given to the Most Holy [Pope] regarding a dispensation from a valid but unconsummated marriage, in this case." Judgment of March 29: "To be annulled, and therefore to declare the

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marriage null and void, in this case, forbidding the man from entering into another marriage." Regarding II: "As provisioned in the first [doubt]."

LXI. Massilien. Nullity of Marriage based on coercion and fear. Rotal Court: A. Canestri, Presiding, I. Teodori, H. Caiazzo. Defender of the Bond: F. Fournier. Advocate: M. D'Alfonso. Doubt: "Whether the marriage is null and void, in this case." Judgment of March 29: "Negative."

LXII. Romana. Nullity of Marriage due to total simulation and lack of good faith. Rotal Court: A. Fidecicchi, F. Brennan, E. Bonet, Presiding. Defender of the Bond: F. Romita. Advocates: F. Della Rocca, H. Graziani. Doubt: "Whether the marriage is null and void, in this case." Judgment of April 1: "Affirmative, but the woman is forbidden from entering into another marriage, unless she promises before the Ordinary, under oath, that she intends to enter into the marriage with a right intention."

LXIII. Panormitana. Nullity of Marriage based on coercion and fear. Rotal Court: A. Wynen, A. Canestri, Presiding, I. Teodori. Defender of the Bond: S. M. Vitale. Advocate, by mandate of gratuitous legal aid: P. Ciprotti. Doubt: "Whether the marriage is null and void, in this case." Judgment of April 5: "Negative."

LXIV. Nottingham. Nullity of Marriage due to a defect in form. Rotal Court: A. Jullien, Dean, A. Wynen, E. Bonet, Presiding. Defender of the Bond: I. Casoria. Advocate: E. Ruffini. Doubt: "Whether the judgment of the Rota of January 20, 1951, should be confirmed or annulled, in this case." Judgment of April 5: "To be confirmed, and therefore to declare the marriage null and void, in this case."

LXV. Neapolitana. Nullity of Marriage due to the exclusion of the good of posterity. Rotal Court: I. Pasquazi, Presiding, G. Doheny, P. Mattioli, Defender of the Bond: I. Stella. Advocates: C. and I. Pacelli. Doubt: "Whether the judgment of the Rota of July 20, 1949, should be confirmed or annulled, in this case." Judgment of April 7: "To be confirmed, and therefore, the marriage is not declared null and void, in this case."

[*Latin ed. p. 340*]

Acta 340 Apostolicae Sedis - Official Commentary LXVI. N. N. - Concerning the Nullity of Marriage due to the impotence of the man and the granting of a dispensation after the marriage has been consummated. Turnus Rotalis: A. Fidecicchi, Presiding, F. Brennan, Assisting, D. Staffa, Assisting. Defender of the Bond appointed: H. Felice. Advocate appointed by gratuitous patronage: L. Valletta. Doubts: I. "Does the nullity of the marriage exist in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy Father concerning the granting of a dispensation after the marriage has been consummated, in this case?" Sentence of April 8th: "Negatively, in both cases." LXVII. N. N. - Concerning the Nullity of Marriage due to an impediment of the bond, due to error

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concerning the person, due to coercion and fear, due to an impediment of disparity of cult. Turnus Rotalis: A. Jullien, Dean, A. Wynen, Presiding, E. Bonet, Assisting. Defender of the Bond appointed: A. Oairoli. Advocate: I. Lombardi. Doubt: "Should the sentence of the Turnus Rotalis of August 9th, 1951, be confirmed, or overturned, in this case?" Sentence of April 9th: "It should be overturned, and therefore, the nullity of the marriage exists in this case." LXVIII. Rome - Concerning the Nullity of Marriage due to coercion and fear; due to total simulation; due to the exclusion of the good of the sacrament and the good of procreation. Turnus Rotalis: F. Brennan, Presiding, I. Pasquazi, Assisting, I. M. Pinna, Assisting. Defender of the Bond appointed: F. Fournier. Advocate: A. Angelini Rota. Doubt: "Does the nullity of the marriage exist in this case?" Sentence of April 18th: "Negatively." LXIX. Pedemontanasieüsten. - Concerning the Nullity of Marriage due to coercion and fear; due to the exclusion of the good of procreation. Turnus Rotalis: A. Canestri, Presiding, I. Teodori, Assisting, H. Caiazzo, Assisting. Defender of the Bond appointed: F. Fournier. Advocate appointed by gratuitous patronage: B. Pellegrini. Doubt: "Does the nullity of the marriage exist in this case?" Sentence of April 19th: "Negatively." LXX. Rome - Concerning the Nullity of Marriage due to the exclusion of the good of procreation. Turnus Rotalis: A. Jullien, Dean, A. Wynen, Presiding, I. M. Pinna, Assisting. Defender of the Bond appointed: P. Capobianco. Advocate appointed by gratuitous patronage: I. Lombardi. Doubt: "Does the nullity of the marriage exist in this case?" Sentence of April 23rd: "Affirmatively, forbidding the woman from entering into another marriage, unless the Ordinary of the place is entirely persuaded that she has renounced the impediment of the exclusion of the good of procreation, after she has declared before the Ordinary of the place or his Delegate, under oath, that she intends to enter into new marriage with a right intention." LXXI. Messana. - Concerning the Nullity of Marriage under the head of coercion and fear. Turnus Rotalis: Gr. Heard, Presiding, A. Canestri, Assisting, I. Teodori, Assisting. Defender of the Bond appointed: H. Felice.

[*Latin ed. p. 341*]

Sacra Romana Rota 341. Advocate: P. Ciprotti. Question: "Whether a marriage is declared null in this case." Judgment of April 23rd: "Affirmative."

LXXII. N. N. - Regarding the nullity of a marriage due to the wife's impotence, and concerning a dispensation granted over the impediment. Rotal Court: A. Jullien, Dean; P. Felici, Assessor; B. Filipiak. Defender of the Bond: F. Fournier. Advocate: F. Bersani. Questions: I. "Whether a marriage is declared null in this case"; and, to the contrary: II. "Whether advice should be given to the Most Holy [Pope] concerning a dispensation from the impediment in a marriage already consummated, in this case." Judgment of April 23rd: "Negative to both."

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LXXIII. Antiochian, of the Melkite Rite. - Regarding the nullity of a marriage due to the exclusion of the good of procreation, the good of the sacrament, and good faith. Rotal Court: G. Heard, Assessor; A. Canestri; P. Mattioli. Defender of the Bond: P. Tocanel. Advocate: R. Romano. Question: "Whether a marriage is declared null in this case." Judgment of April 24th: "Affirmative."

LXXIV. N. N. - Regarding the nullity of a marriage due to the husband's impotence, and concerning a dispensation granted over the impediment. Rotal Court: D. Staffa, Assessor; I. Pasquazi; P. Felici. Defender of the Bond: S. Canals. Advocates: E. Ruffini; C. Bernardini. Questions: I. "Whether a marriage is declared null in this case"; and, to the contrary: II. "Whether advice should be given to the Most Holy [Pope] concerning a dispensation from the impediment in a marriage already consummated, in this case." Judgment of April 25th: "Negative to both."

LXXV. Romana. - Regarding the nullity of a marriage due to a condition imposed that was not fulfilled. Rotal Court: H. Caiazzo, Assessor; A. Fidecicchi; F. Brennan. Defender of the Bond: I. M. Pinna. Advocate: A. Merlo. Question: "Whether the judgment of the Rotal Court of January 9th, 1951, should be confirmed or overturned, in this case." Judgment of April 25th: "It is to be confirmed, and therefore, a marriage is not declared null in this case."

LXXVI. Montis Regalis in Pedemonte. - Regarding the nullity of a marriage due to a lack of consent. Rotal Court: A. Jullien, Dean; G. Doheny; P. Mattioli, Assessor. Substitute for the Defender of the Bond: A. Del Corpo. Advocate, by mandate of gratuitous legal aid: A. D'Alessandri. Question: "Whether the judgment of the Rotal Court of May 8th, 1948, should be confirmed or overturned, in this case." Judgment of April 26th: "It is to be confirmed, and therefore, a marriage is not declared null in this case."

[*Latin ed. p. 342*]

Acta 342 Apostolicae Sedis - Commentarium Officiale LXXVII. Albinganen. - Nullity of Marriage due to coercion and fear. Turnus Botalis: I. Teodori, presiding; m. Caiazzo, A. Fidecicchi. Defender of the bond appointed: I. Sirna. Advocate appointed by gratuitous patronage: L. Valletta. Question: "Whether the marriage is valid in this case." Sentence of April 28: "Affirmative." f LXXVIII. Utinen. - Nullity of Marriage due to the excluded good of posterity. Turnus Rotalis: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the bond appointed: G. Andreozzi. Advocate: I. Torre. Question: "Whether the marriage is valid in this case." Sentence of April 29: "Negative." LXXIX. Romana. - Nullity of Marriage due to coercion and fear; due to a condition imposed. Turnus Rotalis: A. Fidecicchi, F. Brennan, I. M. Pinna, presiding. Defender of the bond: I. Stella. Advocates: R. Fiamingo, R. Costa Alhesi. Question: "Whether the marriage is valid in this case." Sentence of April 29: "Negative." LXXX.

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Romana. - Nullity of Marriage due to coercion and fear. Turnus Rotalis: A. Jullien, Dean; A. Wynen, G. Doheny, presiding. Defender of the bond appointed: B. Mathis. Advocate appointed by gratuitous patronage: F. Ligi. Question: "Whether the marriage is valid in this case." Sentence of April 30: "Affirmative." LXXXI. N. N. - Nullity of Marriage due to the husband's impotence and a dispensation granted after the marriage. Turnus Rotalis: D. Staffa, presiding; I. Pasquazi, P. Felici. Defender of the bond appointed: P. Capobianco. Advocate: I. Lenti. Questions: I. "Whether the marriage is valid in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation from the marriage, which has been consummated." Sentence of May 2: Regarding I: "Negative." Regarding II: "Affirmative." LXXXII. Lisbonen. - Nullity of Marriage due to the excluded good of posterity. Turnus Rotalis: A. Canestri, presiding; I. Teodori, H. Caiazzo. Defender of the bond appointed: A. Cairoli. Advocates: I. B. Ferrata, H. Napoleoni. Question: "Whether the marriage is valid in this case." Sentence of May 3: "Negative." LXXXIII. Parisien. - Nullity of Marriage due to coercion and fear. Turnus Rotalis: B. Filipiak, presiding; G. Doheny, P. Mattioli. Defender of the bond appointed: F. Fournier. Advocate: I. A. Ferrari.

[*Latin ed. p. 343*]

Sacred Roman Rota, Question: "Does it pertain to the nullity of marriage, in this case?" Judgment of May 9th: "Negative." LXXXIV. Roman – Nullity of Marriage due to a defect in form; due to total simulation. Rotal Tribunal: A. Canestri, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: V. Bartoccetti. Advocate: B. Pellegrini. Question: "Does it pertain to the nullity of marriage, in this case?" Judgment of May 10th: "Affirmative." LXXXV. Heliopolitan Maronite – Nullity of Marriage due to lack of dispensation. Rotal Tribunal: A. Jullien, Dean; A. Wynen; presiding; G. Heard. Promoter of Justice: I. Pendola. Defender of the Bond: I. Stella. Advocates: P. Ciprotti, for the plaintiff; C. Bernardini, for the defendant. Questions: I. "What appeals are to be admitted, in this case?" II. "Is the Rotal judgment of May 25, 1950, to be confirmed, or rejected, in this case?" Judgment of May 10th: Regarding I. "All appeals presented are to be admitted, in this case." Regarding II. "Affirmatively, concerning the first part; negatively, concerning the second part, that is, the judgment of May 25, 1950, is to be confirmed, and therefore, it pertains to the nullity of marriage, in this case." LXXXVI. Roman – Nullity of Marriage due to the excluded good of the offspring. Rotal Tribunal: I. Pasquazi, presiding; P. Felici; B. Filipiak. Defender of the Bond appointed: F. Fournier. Advocate by mandate of gratuitous assistance: R. Ottaviani. Question: "Does it pertain to the nullity of marriage, in this case?" Judgment of May 13th: "Affirmative." LXXXVII. Roman – Nullity of Marriage based on the grounds of violence and fear. Rotal Tribunal: A. Jullien, Dean; A. Wynen; G. Doheny, presid-

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ing. Defender of the Bond appointed: P. Tocanel. Advocate: C. Bernardini. Question: "Is the Rotal judgment of April 14, 1951, to be confirmed, or rejected, in this case?" Judgment of May 16th: "It is to be rejected, and therefore, it pertains to the nullity of marriage, in this case." LXXXVIII. Vienna – Nullity of Marriage and simulation, consent, and the excluded good of the offspring. Rotal Tribunal: B. Filipiak, presiding; G. Doheny; P. Mattioli. Defender of the Bond appointed: V. Ait. Advocate by mandate of gratuitous assistance: R. Ottaviani. Question: "Does it pertain to the nullity of marriage, in this case?" Judgment of May 16th: "Negative." LXXXIX. Roman – Nullity of Marriage based on the grounds of violence and fear. Rotal Tribunal: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan.

[*Latin ed. p. 344*]

Acts 344 of the Apostolic See - Official Commentary. Defender of the Bond: A. Boccalini. Advocate: M. D'Alfonso. Question: "Does the nullity of the marriage exist, in this case?" Sentence of May 16th: "Negative."

X. N. N. - Nullity of Marriage due to the husband's impotence. Rotational Court: G. Heard, Presiding; A. Canestri; I. Teodori. Defender of the Bond: I. Sirna. Advocate, by mandate of free legal aid: R. Ottaviani. Question: "Does the nullity of the marriage exist, in this case?" Sentence of May 17th: "Negative."

XI. N. N. - Nullity of Marriage due to the husband's impotence, and a dispensation concerning a valid marriage. Rotational Court: G. Doheny, Presiding; P. Mattioli; I. M. Pinna. Defender of the Bond: I. Stella. Advocate: F. Cartoni. Questions: I. "Does the nullity of the marriage exist, in this case?" and, to the extent that it is negative: II. "Should advice be given to the Most Holy [Father] concerning a dispensation regarding a valid and unconsummated marriage, in this case?" Sentence of May 17th: "Negative to both."

XII. Harlemen. - Nullity of Marriage due to the woman's insanity. Rotational Court: A. Fidecicchi, Presiding; F. Brennan; D. Staffa. Defender of the Bond: A. Cairoli. Advocate: R. Ottaviani. Question: "Does the nullity of the marriage exist, in this case?" Sentence of May 20th: "Negative."

XIII. Florentina - Nullity of Marriage under the head of force and fear. Rotational Court: P. Felici, Presiding; B. Filipiak; G. Doheny. Defender of the Bond: I. Stella. Advocates: R. Romano; A. Catelani. Question: "Does the nullity of the marriage exist, in this case?" Sentence of May 21st: "Affirmative."

XIV. N. N. - Nullity of Marriage due to the husband's impotence. Rotational Court: A. Jullien, Dean; A. Wynen, Presiding; G. Heard. Defender of the Bond: P. Tocanel. Advocates: M. A. Pacelli; H. Figliuoli; I. Torre. Question: "Should the sentence of the Rotational Court of July 15, 1950, be confirmed, or overturned, in this case?" Sentence of May 24th: "To be over-

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turned!" that is, that the nullity of the marriage exists, in this case, preventing the man from entering into another marriage."

XV. Romana - Nullity of Marriage due to the exclusion of the good of the sacrament and the good of procreation. Rotational Court: I. Teodori, Presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond: G. Andreozzi. Advocate, by mandate of free legal aid: R. Szenwic. Question: "Does the nullity of the marriage exist, in this case?" Sentence of May 24th: "Affirmative, preventing the woman from entering into new marriages."

[*Latin ed. p. 345*]

The Sacred Roman Rota, 345: "Marriages shall not be valid, unless, previously, before the local Ordinary, they have promised, under oath, to fulfill their conjugal duties properly."

XCVI. Turin: Nullity of marriage due to the excluded good of posterity. Rotal Tribunal: I. Pasquazi, Presiding; P. Felici; B. Filipiak. Defender of the Bond: I. Stella. Advocate appointed for gratuitous assistance: M. D'Alfonso. Question: "Does nullity of the marriage exist, in this case?" Sentence of May 27th: "Negative."

XCVII. Madrid: Regarding separation. Rotal Tribunal: P. Felici, Presiding; B. Filipiak; G. Doheny. Promoter of Justice: I. Pendola. Advocates: I. Torre, for the plaintiff; O. Bernardini, for the defendant. Question: "Should the sentence of the Rotal Tribunal of December 28th, 1949, be confirmed, or annulled, in this case?" Sentence of May 28th: "It should be annulled; therefore, separation should not be granted to the woman, due to the fault of the husband, in this case."

XCVIII. Massena: Nullity of marriage due to coercion and fear. Rotal Tribunal: G. Heard, Presiding; A. Canestri; I. Teodori. Appointed Defender of the Bond: I. Sirna. Advocate appointed for gratuitous assistance: E. Albertario. Question: "Does nullity of the marriage exist, in this case?" Sentence of June 7th: "Negative."

XCIX. Rome: Nullity of marriage due to coercion and fear; due to the excluded good of posterity. Rotal Tribunal: A. Jullien, Dean; A. Wynen; E. Bonet, Presiding. Appointed Defender of the Bond: I. Sirna. Advocate appointed for gratuitous assistance: C. Bernardini. Question: "Does nullity of the marriage exist, in this case?" Sentence of June 9th: "Affirmative."

C. Regio: Nullity of marriage due to coercion and fear. Rotal Tribunal: I. Pasquazi, Presiding; P. Felici; B. Filipiak. Appointed Defender of the Bond: G. M. Brisebois. Advocate appointed for gratuitous assistance: R. Ottaviani. Question: "Does nullity of the marriage exist, in this case?" Sentence of June 10th: "Negative."

CI. Matelica: Nullity of marriage due to coercion and fear. Rotal Tribunal: D. Staffa, Presiding; I. Pasquazi; P. Felici. Defender of the Bond: I. Stella. Advocate: H. Graziani. Question: "Does nullity of the marriage exist, in

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this case?" Sentence of June 13th: "Negative."

CII. Rome: Nullity of marriage due to the excluded good of posterity. Rotal Tribunal: A. Fidecicchi, Presiding; F. Brennan; E. Bonet. Appointed Defender of the Bond: I. Sirna.

[*Latin ed. p. 346*]

Acts 3, page 6, of the Apostolic See – Official Record of the Advocate: R. from Rome. Question: "Whether the Royal Decree of July 29, 1950, should be confirmed or rejected in this case." Decree of June 13: "Whether it is established that the marriage is null, in this case." CUI. Zinceuven. – Nullity of Marriage based on coercion and fear. Royal Court: H. Caiazzo, presiding; A. Fidecicchi, A. Brennan. Substitute Defender of the Bond: O. Bejan. Advocate appointed for gratuitous assistance: R. Costa Albesi. Question: "Whether it is established that the marriage is null, in this case." Decree of June 13: "Affirmative." CIV. Rome. – Nullity of Marriage due to impotence of both spouses; due to total simulation; due to exclusion of good faith; and concerning a dispensation *per rato*. Royal Court: G. Heard, presiding; A. Canestri, I. Teodori. Appointed Defender of the Bond: G. Andreozzi. Advocate: A. Capalti. Questions: I. "Whether it is established that the marriage is null, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation regarding a ratified and unconsummated marriage, in this case." Decree of June 14: "Negative to both." CV. Urbinate, or Firmana. – Nullity of Marriage based on simulation of consent; based on coercion and fear. Royal Court: A. Jullien, Dean; A. Wynen, presiding; G. Heard. Appointed Defender of the Bond: P. Capobianco. Advocates: A. Merlo, I. Torre. Question: "Whether it is established that the marriage is null, in this case." Decree of June 16: "Affirmative." CVL. Rome. – Nullity of Marriage based on coercion and fear. Royal Court: P. Felici, presiding; B. Filipiak, G. Doheny. Appointed Defender of the Bond: I. Sirna. Advocate: B. Pellegrini. Question: "Whether it is established that the marriage is null, in this case." Decree of June 18: "Affirmative." CVII. Philadelphia. – Nullity of Marriage due to exclusion of the sacramental good. Royal Court: G. Heard, presiding; A. Canestri, I. Teodori. Appointed Defender of the Bond: I. Sirna. Advocate: H. Graziani. Question: "Whether it is established that the marriage is null, in this case." Decree of June 23: "Affirmative." CVIII. Toulouse. – Nullity of Marriage based on simulation of consent. Royal Court: A. Jullien, Dean; G. Doheny, P. Mattioli, presiding. Appointed Defender of the Bond: G. M. Brisebois. Advocates appointed for gratuitous assistance: H. Napoleoni, G. Franco.

[*Latin ed. p. 347*]

Sacred Roman Tribunal 347. Question: "Does the nullity of the marriage exist, in this case?" Decision of June 23rd: "Affirmative."

CIX. Versalian. Regarding: Nullity of Marriage due to the impotence

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of the man and dispensation. Roman Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Substitute for the Defender of the Bond: O. Bejan. Advocates: I. B. Ferrata; H. Napoleoni. Questions: I. "Does the nullity of the marriage exist, in this case?"; and to the extent that it is negative: II. "Should counsel be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case?" Decision of June 24th: Regarding I: "Negative." Regarding II: "Affirmative."

CX. Cahiren. Maronite. Regarding: Nullity of Marriage due to coercion and fear; due to affinity. Roman Tribunal: P. Felici, presiding; B. Filipiak; G. Doheny. Appointed Defender of the Bond: F. Fournier. Advocate appointed through gratuitous patronage: C. Bernardini. Question: "Does the nullity of the marriage exist, in this case?" Decision of June 25th: "Negative."

CXI. Parisien. Regarding: Nullity of Marriage due to a condition imposed that was not fulfilled. Roman Tribunal: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: F. Cartoni. Question: "Does the nullity of the marriage exist, in this case?" Decision of June 28th: "Negative."

CXII. Syracusana. Regarding: Nullity of Marriage under the head of coercion and fear. Roman Tribunal: I. Teodori, presiding; A. Fidecicchi; F. Brennan. Appointed Defender of the Bond: A. Cairoli. Advocate: B. Romano. Question: "Should the decision of the Roman Tribunal of December 21, 1951, be confirmed, or overturned, in this case?" Decision of June 28th: "It is to be confirmed, and therefore the nullity of the marriage exists, in this case."

CXIII. Romana. Regarding: Nullity of Marriage under the head of coercion and fear. Roman Tribunal: A. Wynen, presiding; G. Heard; A. Canestri. Substitute for the Defender of the Bond: O. Bejan. Advocates: C. Pacelli; I. B. Ferrata. Question: "Should the decision of the Roman Tribunal of January 4, 1951, be confirmed, or overturned, in this case?" Decision of June 28th: "It is to be overturned, and therefore the nullity of the marriage exists, in this case."

CXIV. Viglevanen. Regarding: Nullity of Marriage due to a condition imposed that was not fulfilled. Roman Tribunal: F. Brennan, presiding; D. Staffa; I. Pasquazi; B. Filipiak; E. Bonet.

[*Latin ed. p. 348*]

Acta 348 Apostolicae Sedis - Official Commentary on the Defender of the Bond: I. Estella. Advocates: P. A. D'Avack, I. Torre. Question: "Whether the Royal Sentence of June 28, 1950, should be confirmed or rejected in this case." Sentence of June 30: "To be rejected, and therefore to declare the marriage null and void in this case." XV. Paris. - Nullity of Marriage due to the exclusion of the good of procreation and the good of the sacrament.

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Royal Tribunal: F. Brennan, Presiding, D. Staffa, I. Pasquazi. Defender of the Bond appointed: F. Fournier. Advocate: I. Torre. Question: "Whether the marriage is declared null and void in this case." Sentence of June 30: "Negative." XVI. N. N. - Nullity of Marriage due to the wife's impotence and a dispensation granted *super rato*. Royal Tribunal: A. Jullien, Dean, F. Brennan, Presiding, I. Pasquazi. Defender of the Bond appointed: I. Parisella. Advocate: R. Romano. Questions: I. "Whether the marriage is declared null and void in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] concerning a dispensation over a ratified and unconsummated marriage in this case." Sentence of July 1: Regarding I. "Negative." Regarding II. "Affirmative." XVII. Januen. - Nullity of Marriage due to the exclusion of the good of procreation. Royal Tribunal: A. Fidecicchi, F. Brennan, I. M. Pinna, Presiding. Defender of the Bond appointed: I. Sirna. Advocates: C. and I. Pacelli. Question: "Whether the marriage is declared null and void in this case." Sentence of July 2: "Negative." XVIII. Agrigento - Nullity of Marriage based on the grounds of force and fear. Royal Tribunal: A. Fidecicchi, Presiding, F. Brennan, I. M. Pinna. Defender of the Bond appointed: G. Andreozzi. Advocate: C. Bernardini. Question: "Whether the Royal Sentence of April 3, 1950, should be confirmed or rejected in this case." Sentence of July 2: "To be rejected, and therefore to declare the marriage null and void in this case." XIX. Novarcén. - Nullity of Marriage due to the exclusion of the good of the sacrament. Royal Tribunal: H. Caiazzo, Presiding, A. Fidecicchi, F. Brennan. Defender of the Bond appointed: F. Fournier. Advocate: R. Ottaviani. Question: "Whether the marriage is declared null and void in this case." Sentence of July 4: "Negative." XX. Lausanne. Geneva. Fribourg. - Nullity of Marriage due to the exclusion of the good of the sacrament and the good of the faith. Royal Tribunal: I. Pasquazi, Presiding, P. Felici, B. Filipiak.

[*Latin ed. p. 349*]

Sacred Roman Rota, number 349. Defender of the Bond: G. M. Brisebois. Advocate: H. Serafini. Question: "Does it appear that the marriage is null in this case?" Sentence of July 8th: "Negative."

CXXI. Rome. Nullity of Marriage due to the excluded good of the offspring. Rotal Court: A. Jullien, Dean; G. Doheny, Assessor; E. Bonet. Substitute for the Defender of the Bond: O. Bejan. Advocate by mandate of gratuitous assistance: F. Ligi. Question: "Does it appear that the marriage is null in this case?" Sentence of July 8th: "Negative."

CXXII. Baren. Nullity of Marriage due to the aversion of the woman. Rotal Court: A. Fidecicchi, Assessor; F. Brennan; D. Staffa. Defender of the Bond: I. M. Pinna; A. Del Corpo, Substitute. Advocates: I. Torre, for the plaintiff; A. Mittiga and A. D'Alessandri, for the defendant. Question: "Does it appear that the marriage is null in this case?" Sentence of July 11th: "Affirmative, forbidding the woman from entering into other marriages

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without the consent of the Holy See."

CXXIII. Rome. Nullity of Marriage on the grounds of force and fear. Rotal Court: D. Staffa, Assessor; I. Pasquazi; P. Felici. Defender of the Bond appointed: I. Sirna. Advocate by mandate of gratuitous assistance: E. Alhertario. Question: "Does it appear that the marriage is null in this case?" Sentence of July 11th: "Affirmative."

CXXIV. Versailles. Nullity of Marriage on the grounds of force and fear. Rotal Court: P. Felici, Assessor; B. Filipiak; G. Doheny. Defender of the Bond appointed: M. Strojny. Advocate: A. Ferrari. Question: "Should the sentence of the Rotal Court of November 7, 1951, be confirmed or overturned in this case?" Sentence of July 17th: "It is to be confirmed, and therefore it appears that the marriage is null in this case."

CXXV. Paris. Nullity of Marriage due to force and fear; due to the excluded good of the sacrament. Rotal Court: P. Felici, Assessor; B. Filipiak; G. Doheny. Defender of the Bond appointed: V. Ait. Advocate: A. Ferrari. Question: "Does it appear that the marriage is null in this case?" Sentence of July 17th: "Negative."

CXXVI. Turin. Nullity of Marriage due to the excluded good of the offspring. Rotal Court: I. Teodori, Assessor; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: A. Cairoli. Advocate by mandate of gratuitous assistance: I. Lombardi. Question: "Does it appear that the marriage is null in this case?"

[*Latin ed. p. 350*]

Acta 350 Apostolicae Sedis - Official Commentary, Sentence of July 17th: "Affirmative, it is forbidden for a woman to enter into new marriage, unless she has first promised before the local Ordinary, under oath, that she will be free to fulfill her conjugal duties." CXXVII. N. N. - Regarding the Nullity of Marriage due to the impotence of the man, and the granting of a dispensation. Rotalian Session: A. Wynen, presiding; G. Heard, A. Canestri. Substitute for the Defender of the Bond: A. Del Corpo. Advocate appointed for gratuitous assistance: C. Bernardini. Doubts: I. "Whether the Rotalian sentence of May 23, 1949, should be confirmed or rejected, in this case"; and, to the extent that the answer is negative, regarding the first part: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation from a marriage that is valid but not consummated, in this case." Sentence of July 17th: "It is to be confirmed, or it is established that there is a nullity of the marriage, in this case." Regarding II: "Provision is made in the response to the first doubt." CXXVIII. Nanceien. - Regarding the Nullity of Marriage due to simulated consent; due to the exclusion of good faith. Rotalian Session: B. Filipiak, presiding; G. Doheny, P. Mattioli. Defender of the Bond appointed: F. Fournier. Advocate appointed for gratuitous assistance: H. Graziani. Doubt: "Whether there is a nullity of the marriage, in this case." Sentence of July 18th: "Negative." CXXIX.

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Southwarcen. - Regarding the Nullity of Marriage due to the exclusion of the good of the sacrament. Rotalian Session: A. Jullien, Dean; A. Wynen, G. Heard, presiding. Defender of the Bond appointed: A. Cairoli. Advocate appointed for gratuitous assistance: V. Trocclii. Doubt: "Whether the Rotalian sentence of January 30, 1951, should be confirmed or rejected, in this case." Sentence of July 19th: "It is to be rejected, and therefore it is established that there is a nullity of the marriage, in this case." CXXX. Romana. - Regarding the Nullity of Marriage due to the exclusion of the good of procreation, good faith, and the good of the sacrament. Rotalian Session: I. Pasquazi, presiding; P. Felici, B. Filipiak. Defender of the Bond appointed: V. Ait. Advocate: A. Angelini Rota. Sentence of July 25th: "Affirmative." CXXXI. Ianuen. - Regarding the Nullity of Marriage under the head of force and fear. Rotalian Session: D. Staffa, presiding; I. Pasquazi, P. Felici. Defender of the Bond appointed: I. Sirna. Advocate appointed for gratuitous assistance: H. Graziani. Doubt: "Whether there is a nullity of the marriage, in this case." Sentence of July 25th: "Affirmative." CXXXII. Taurinen. - Regarding the Nullity of Marriage due to the exclusion of the good of procreation. Rotalian Session: A. Canestri, presiding; I. Teodori, H. Caiazzo.

[*Latin ed. p. 351*]

Sacred Roman Rota, Case 351: Defender of the Bond appointed: P. Tocanel. Advocate: I. Galassi. Question: "Does a nullity of marriage exist in this case?" Judgment of July 26th: "Negative."

133. Detriot. – Nullity of Marriage due to the excluded good of posterity. Rotalian Session: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of the Bond appointed: F. Fournier. Advocates: R. Romano, for the plaintiff; P. Ciprotti, for the defendant. Question: "Does a nullity of marriage exist in this case?" Judgment of July 26th: "Negative."

134. Rome – Nullity of Marriage due to a condition imposed that was not fulfilled. Rotalian Session: A. Jullien, Dean; A. Wynen; E. Bonet, presiding. Defender of the Bond appointed: F. Fournier. Advocate: F. Cartoni. Question: "Does a nullity of marriage exist in this case?" Judgment of July 26th: "Negative."

135. Monte Albano – Nullity of Marriage based on the grounds of force and fear. Rotalian Session: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of the Bond appointed: S. Canals. Advocate, by mandate of gratuitous assistance: I. Spinelli. Question: "Does a nullity of marriage exist in this case?" Judgment of July 26th: "Negative."

136. Rome – Nullity of Marriage based on the grounds of force and fear. Rotalian Session: A. Canestri, presiding; I. Teodori; H. Caiazzo. Defender of the Bond appointed: A. Boccalini. Advocate: H. Graziani. Question: "Is the Rotalian judgment of January 16, 1951 to be confirmed or overturned in this case?" Judgment of July 26th: "It is to be confirmed, and therefore, a nullity of marriage does not exist in this case."

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137. Andria – Nullity of Marriage based on the grounds of force and fear, and due to simulation and a dispensation granted *super rato* [over a ratified marriage]. Rotalian Session: A. Jullien, Dean; P. Mattioli, presiding; E. Bonet. Defender of the Bond appointed: P. Capobjanco. Advocates: V. TroccM, for the plaintiff; R. Baccari, for the defendant, by mandate of gratuitous assistance. Questions: I. "Does a nullity of marriage exist in this case?"; and, to the extent that it is negative: II. "Should advice be given to the Most Holy [Father] regarding a dispensation over a marriage that is ratified but not consummated in this case?" Judgment of July 30th: Regarding I: "Affirmative." Regarding II: "Provisional, as in the first [question]."

138. N. N. – Nullity of Marriage due to the impotence of the man and a dispensation granted *super rato*. Rotalian Session: G. Heard, presiding; A. Canestri; I. Teodori.

[*Latin ed. p. 352*]

352 Acta Apostolicae Sedis - Official Commentary. Defender of the Bond: A. Cairoli. Advocates: I. B. Nicola, I. Torre. Doubts: I. "Whether nullity of marriage can be established in this case"; and, to the extent that the answer is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case." Judgment of July 31: "Negative to both."

CXXXIX. Turin. - Nullity of Marriage due to simulation of marriage, due to exclusion of good faith and the sacred bond. Royal Court: P. Mattioli, E. Bonet, I. M. Pinna, presiding. Defender of the Bond: I. Stella. Advocate appointed by mandate of free legal aid: I. Spinelli. Doubt: "Whether nullity of marriage can be established in this case." Judgment of August 2: "Affirmative."

CXL. Nancy. - Nullity of Marriage due to simulation of marriage; due to exclusion of good faith and the sacred bond. Royal Court: D. Staffa, presiding, I. Pasquazi, P. Felici. Defender of the Bond appointed: P. Capobianco. Advocate appointed by mandate of free legal aid: F. Ligi. Doubt: "Whether nullity of marriage can be established in this case." Judgment of August 5: "Negative."

CXLI. Lausanne, Geneva, and Fribourg. - Nullity of Marriage due to lack of consent. Royal Court: A. Fidecicchi, presiding, F. Brennan, D. Staffa. Defender of the Bond appointed: F. Fournier. Advocate: F. Bersani. Doubt: "Whether nullity of marriage can be established in this case." Judgment of October 7: "Affirmative, forbidding the woman, should she recover, from entering into other marriages without the consultation of the Most Holy [See]."

CXLII. Cleveland. - Nullity of Marriage due to exclusion of the good of the offspring. Royal Court: A. Jullien, Dean, A. Wynen, P. Mattioli, presiding. Defender of the Bond appointed: F. Fournier. Advocate: R. Ottaviani.

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Doubt: "Whether nullity of marriage can be established in this case." Judgment of October 13: "Affirmative."

CXLIII. Paris. - Nullity of Marriage due to exclusion of the good of the offspring. Royal Court: F. Brennan, presiding, D. Staffa, I. Pasquazi. Defender of the Bond appointed: G. M. Brisebois. Advocate: F. Cartoni. Doubt: "Whether the judgment of the Royal Court of November 15, 1950, should be confirmed or rejected in this case." Judgment of October 14: "To be rejected, and therefore, nullity of marriage is established in this case."

CXLIV. Rome. - Nullity of Marriage due to simulation of consent; due to force and fear. Royal Court: P. Felici, presiding, B. Filipiak, G. Doheny.

[*Latin ed. p. 353*]

Sacred Roman Rota, Case 353. Defender of the Bond: I. Sirna. Advocate: V. Trocen!. Question: "Does a nullity of marriage exist in this case?" Judgment of October 15th: "Negative."

Case 145. New York. Nullity of Marriage due to an impediment to the bond. Rotarian Panel: A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond: V. Ait. Advocate, by mandate of gratuitous assistance: M. D'Alfonso. Question: "Does a nullity of marriage exist in this case?" Judgment of October 16th: "Negative."

Case 146. Boston. Nullity of Marriage due to the exclusion of good faith, good sacrament, and good issue. Rotarian Panel: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond: G. M. Brisebois. Advocate, by mandate of gratuitous assistance: R. Costa Albesi. Question: "Does a nullity of marriage exist in this case?" Judgment of October 17th: "Negative."

Case 147. Dijon. Nullity of Marriage on the grounds of violence and coercion. Rotarian Panel: G. Heard, presiding; A. Canestri; I. Teodori. Defender of the Bond: A. Boccalini. Advocate: F. Bersani. Question: "Does a nullity of marriage exist in this case?" Judgment of October 18th: "Affirmative."

Case 148. Beirut. Maronite. Concerning separation and alimony. Rotarian Panel: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Promoter of Justice: I. Pendola. Advocates, by mandate of gratuitous assistance: C. Bernardini, for the plaintiff; H. Graziani, for the defendant. Questions: I. "Is there grounds for separation in this case?" II. "What goods are to be restored, either to the wife or to the husband?" III. "What alimony is to be paid to the plaintiff?" Judgment of October 21st: Regarding I. "The wife is entitled to separation for an indefinite period." Regarding II. "It is not established that the husband is obligated to restore to the plaintiff three hundred Turkish gold coins, three hundred Syrian coins, and seven titles requested by the plaintiff. However, the other items claimed by her are to be restored in the condition in which they are currently found, as well as 550 Syrian coins." Regarding III. "Alimony is to be paid to the plaintiff in such amount and from such time as the Sacred Congregation for the Eastern Churches, to

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which this matter is entrusted, shall determine according to its judgment, in accordance with the prescriptions of civil law or the personal law, if this matter is reserved to civil law."

Case 149. Mexico City. Nullity of Marriage due to the exclusion of the good of the sacrament. Rotarian Panel: P. Felici, presiding; B. Filipiak; G. Doheny. Defender of the Bond: G. Andreozzi. Advocate: C. Bernardini.

[*Latin ed. p. 354*]

354 Acta Apostolicae Sedis - Official Commentary:

"Regarding the question: 'Does a nullity of marriage exist in this case?' The decision of October 22nd: 'Affirmative.' From Taurinen, or Bugellen. – Nullity of marriage based on the ground of fear. Rotale Tribunal: B. Filipiak, presiding; G. Doheny; P. Mattioli. Defender of the bond: V. Ait. Advocates: A. Bertola, B. Pellegrini. Regarding the question: 'Does a nullity of marriage exist in this case?' The decision of October 24th: 'Negative.' From CLL N. N. – Nullity of marriage due to the husband's impotence, and regarding a dispensation concerning a valid marriage. Rotale Tribunal: A. Jullien, Dean; G. Doheny, presiding; P. Mattioli. Defender of the bond: I. Sirna. Advocate appointed under the auspices of free legal aid: P. Ciprotti. Questions: I. 'Does a nullity of marriage exist in this case?' and, to the extent that it is negative: II. 'Should counsel be given to the Most Holy [Father] regarding a dispensation concerning a valid and unconsummated marriage in this case?' The decision of October 27th: 'Negative in both cases.' From OLII. N. N. – Nullity of marriage due to the husband's impotence. Rotale Tribunal: A. Fidecicchi; F. Brennan; E. Bonet, presiding. Defender of the bond: I. Sirna. Advocate: A. De Luca. Regarding the question: 'Does a nullity of marriage exist in this case?' The decision of October 28th: 'Negative.' From CLIII. Jerusalem – Nullity of marriage, separation, and related matters. Rotale Tribunal: A. Wynen, presiding; G. Heard; A. Canestri. Promoter of justice: I. Pendola. Defender of the bond: I. Stella. Advocates appointed under the auspices of free legal aid: H. Napoleoni, C. Trincerri, for the plaintiff; I. Dante, O. Bernardini, for the religious institute. Questions: I. 'Is an appeal against the Rotale decree of March 17, 1950, admissible in this case?' and, to the extent that it is affirmative: II. 'Has Joseph N. lost the right to act in the ecclesiastical court, according to canon 1554, both in the cause of separation and maintenance, and in the cause of nullity of marriage? Or should he be excluded, in both cases, according to canon 1028, § B?' III. 'Is the cause of separation and maintenance still pending in this case?' The decision of October 27th: Regarding I: 'Affirmative.' Regarding II: 'Since the cause of separation has been abandoned by the parties, Joseph N. has lost the right to act in the ecclesiastical court, according to canon 1554, in the cause of maintenance, but not in the cause of nullity of marriage; furthermore, he should not be excluded from the right to act in these causes by virtue of canon 1628, § 3.' Regarding III: 'Negative.' From Taurinen. –

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Nullity of marriage due to coercion and fear; due to the excluded benefit of procreation. Rotale Tribunal: B. Filipiak, presiding; G. Doheny; P. Mattioli. Defender of the bond: A. Boccalini. Advocate: A. D'Alessandri.

[*Latin ed. p. 355*]

Sacra Romana Rota 355: *Quaestio:* "Utrum in casu constet de nullitate matrimonii." *Sententia diei 31 Octobris:* "Negative." OLV. Bruklynien. - Nullitas matrimonii ob exclusum bonum sacramenti. *Rota:* D. Staffa, Ponens; I. Pasquazi; P. Felici. *Defensor Vinculi deputatus:* G. Brisebois. *Advocati:* P. Oiprotti; R. Szenwic. *Quaestio:* "Utrum in casu constet de nullitate matrimonii." *Sententia diei 31 Octobris:* "Negative." 0 CLVI. Taurinen. - Nullitas matrimonii ob exclusum bonum prolis. *Rota:* A. Fidecicchi, Ponens; F. Brennan; D. Staffa. *Substitutus Defensoris Vinculi:* A. Del Corpo. *Advocatus ex mandato gratuiti patrocinii:* I. Spinelli. *Quaestio:* "Utrum in casu constet de nullitate matrimonii." *Sententia diei 4 Novembris:* "Affirmative." CLVII. Parisien. - Nullitas matrimonii ob conditionem appositam non adimpletam. *Rota:* I. Pasquazi, Ponens; P. Felici; B. Filipiak. *Defensor Vinculi deputatus:* F. Fournier. *Advocatus:* F. Cartoni. *Quaestio:* "Utrum in casu constet de nullitate matrimonii." *Sententia diei 4 Novembris:* "Negative." CLVIII. Taurinen. - Nullitas matrimonii ob exclusum bonum prolis. *Rota:* F. Brennan, Ponens; D. Staffa; I. Pasquazi. *Defensor Vinculi deputatus:* V. Bartoccetti. *Advocatus:* R. Romano. *Quaestio:* "Utrum in casu constet de nullitate matrimonii." *Sententia diei 6 Novembris:* "Affirmative, vetito tamen mulieri transitu ad alias nuptias, inconsulta Sacra Romana Rota." CLIX. Torontina - Nullitas matrimonii ob conditionem appositam non adimpletam. *Rota:* H. Caiazzo, Ponens; A. Fidecicchi; F. Brennan. *Defensor Vinculi deputatus:* F. Fournier. *Advocatus:* I. Torre. *Quaestio:* "Utrum in casu constet de nullitate matrimonii." *Sententia diei 7 Novembris:* "Negative." CLX. Albien. - Nullitas matrimonii ex capite vis et metus. *Rota:* B. Filipiak, Ponens; G. Doheny; P. Mattioli. *Substitutus Defensoris Vinculi:* O. Bejan. *Advocatus ex mandato gratuiti patrocinii:* F. Cartoni. *Quaestio:* "Utrum in casu constet de nullitate matrimonii." *Sententia diei 7 Novembris:* "Negative." CLXI. N. N. Nullitas matrimonii ob impotentiam mulieris. *Rota:* A. Wynen, Ponens; G. Heard; A. Canestri.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Official Commentary: The Defender of the Bond appointed: Father Tocanel. > Advocate: A. Angelini of the Rota. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of November 8th: "Negative."

CLXII. Turin. - Nullity of marriage due to the excluded good of posterity. Rotal Court: A. Jullien, Dean; P. Mattioli, Assessor; E. Bonet. Defender of the

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Bond appointed: Father Capobianco. Advocate appointed by mandate of free legal aid: R. Costa Albesi. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of November 12th: "Negative."

CLXIII. Alexandrina (Armenorum). - Nullity of marriage due to the excluded good of posterity. Rotal Court: A. Jullien, Dean; A. Wynen; G. Heard, Assessors. Substitute for the Defender of the Bond: A. Del Corpo. Advocate: L. lacobelli. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of November 15th: "Affirmative."

CLXIV. Paris. - Nullity of marriage due to the excluded good of posterity. Rotal Court: I. Teodori, Assessor; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: V. Ait. Advocate: F. Cartoni. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of November 17th: "Negative."

CLXV. Genoa. - Nullity of marriage due to the excluded good of faith. Rotal Court: I. Teodori, Assessor; H. Caiazzo; A. Fidecicchi. Defender of the Bond appointed: G. Andreozzi. Advocates: R. Ottaviani, by mandate of free legal aid, for the plaintiff; F. Bersani, for the defendant. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of November 17th: "Negative."

CLXVI. Nantes. - Nullity of marriage due to the excluded good of posterity. Rotal Court: P. Felici, Assessor; B. Filipiak; G. Doheny. Substitute for the Defender of the Bond: O. Bejan. Advocate appointed by mandate of free legal aid: B. Pellegrini. Doubt: "Whether the nullity of the marriage is established, in this case." Sentence of November 19th: "Negative."

CLXVII. Turin. - Nullity of marriage due to the excluded good of faith. Rotal Court: G. Doheny, Assessor; P. Mattioli; E. Bonet. Defender of the Bond appointed: A. Boccalini. Advocate appointed by mandate of free legal aid: F. Cartoni. Doubt: "Whether the Rotal sentence of February 12, 1951, should be confirmed or overturned, in this case." Sentence of November 25th: "To be confirmed, and therefore, whether the nullity of the marriage is established, in this case."

[*Latin ed. p. 357*]

Sacra Romana Rota 357 CLXVIII. Rome – Nullity of marriage due to force and fear; due to the excluded good of offspring. Rotal Tribunal: P. Felici, presiding; B. Filipiak; G. Doheny. Defender of the Bond: I. Sirna. Advocate appointed by gratuitous patronage: C. Bernardini. Question: "Whether the Rotal judgment of June 9, 1952, should be confirmed or annulled, in this case." Judgment of November 26: "It is to be confirmed, that is, that the marriage is null, in this case." CLXIX. Rome – Nullity of marriage under the head of force and fear. Rotal Tribunal: A. Jullien, Dean; A. Wynen, presiding; E. Bonet. Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: R. Romano. Question: "Whether the Rotal judgment

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of January 28, 1950, should be confirmed or annulled, in this case." Judgment of November 27: "It is to be annulled, that is, that the marriage is null, in this case." CLXX. Rome – Nullity of marriage due to ignorance of the nature of marriage. Rotal Tribunal: I. Teodori, presiding; H. Caiazzo; A. Fidecicchi. Defender of the Bond: P. Tocanel. Advocates: C. Corsanego; C. Bernardini. Question: "Whether the nullity of the marriage is established, in this case." Judgment of November 29: "Negative." CLXXI. Saint Anthony – Nullity of marriage due to the simulation of consent. Rotal Tribunal: G. Heard, presiding; A. Canestri; I. Teodori. Defender of the Bond: G. Andreozzi. Advocate: C. Bernardini. Question: "Whether the nullity of the marriage is established, in this case." Judgment of November 29: "Affirmative." CLXXII. N. N. – Nullity of marriage due to the woman's impotence and a dispensation *super rato*. Rotal Tribunal: A. Jullien, Dean; Gr. Doheny; P. Mattioli, presiding. Defender of the Bond: G. Andreozzi. Advocate: C. Bernardini. Questions: I. "Whether the nullity of the marriage is established, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy Father concerning a dispensation *super matrimonio rato et non consummato*." Judgment of December 3: "Negative to both." CLXXIII. Burdigala – Nullity of marriage due to the excluded good of offspring. Rotal Tribunal: H. Caiazzo, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond: A. Boccalini. Advocate appointed by gratuitous patronage: I. Torre. Question: "Whether the nullity of the marriage is established, in this case." Judgment of December 5: "Negative."

[*Latin ed. p. 358*]

Acta 358 Apostolicae Sedis - Commentarium Officiale OLXXIV. Rome - Nullity of Marriage due to the excluded good of the offspring. Turnus Botalis: I. Teodori, Presiding, A. Fidecicchi, F. Brennan. Defender of the Bond appointed: M. Camera. Advocate by mandate of gratuitous patronage: I. Lombardi. Doubt: "Whether the nullity of the marriage can be declared, in this case." Sentence of December 6th: "Negative." CLXXV. Florence - Nullity of Marriage based on the grounds of force and fear. Turnus Rotalis: A. Fidecicchi, Presiding, F. Brennan, D. Staffa. Defender of the Bond appointed: I. Sirna. Advocate by mandate of gratuitous patronage: I. Lombardi. Doubt: "Whether the nullity of the marriage can be declared, in this case." Sentence of December 9th: "Negative." CLXXVI. N. N. - Nullity of Marriage due to the excluded good of faith; due to the impotence of the man; and a dispensation granted. Turnus Rotalis: I. Pasquazi, Presiding, P. Felici, B. Filipiak. Defender of the Bond appointed: A. Boccalini. Advocate by mandate of gratuitous patronage: I. Lombardi. Doubts: I. "Whether the nullity of the marriage can be declared, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case." Sentence of December 9th: Regarding I:

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"Negative." Regarding II: "Affirmative, with the man forbidden from entering into another marriage, without the consultation of the Most Holy [Father]." CLXXVII. Venice, or Trident - Nullity of Marriage due to error concerning the person; due to a condition not fulfilled. Turnus Rotalis: F. Brennan, Presiding, D. Staffa, I. Pasquazi. Defender of the Bond appointed: F. Romita. Advocate: I. Torre. Doubt: "Whether the nullity of the marriage can be declared, in this case." Sentence of December 9th: "Affirmative." CLXXVIII. Alexandria Statiellorum - Nullity of Marriage due to the excluded good of the offspring. Turnus Rotalis: A. Jullien, Dean, P. Mattioli, Presiding, E. Bonet. Defender of the Bond appointed: I. Sirna. Advocate by mandate of gratuitous patronage: G. Franco. Doubt: "Whether the nullity of the marriage can be declared, in this case." Sentence of December 12th: "Affirmative, with the man forbidden from entering into another marriage, without the consultation of this Apostolic Tribunal." CLXXIX. Privernen - Nullity of Marriage based on the grounds of force and fear, and a dispensation concerning a marriage already celebrated. Turnus Rotalis: A. Wynen, Presiding, G. Heard, I. M. Pinna. Defender of the Bond appointed: F. Fournier. Advocates: F. Cartoni, by mandate of gratuitous patronage, for the plaintiff; H. Napoleoni, for the defendant. Doubts: I. "Whether a new cause should be admitted, in this case"; and, to the extent that it is affirmative: II. "Whether the sentence of the Turnus Rotalis of July 10, 1948, should be confirmed or rejected, in this case"; and, to the extent that it should be confirmed: III. "Whether advice should be..."

[*Latin ed. p. 359*]

The Sacred Roman Rota, number 359, is to render judgment concerning the dispensation regarding a marriage that is valid but not consummated, in this case. The judgment of December 13th: Regarding 1. "Affirmative." Regarding II. "To be declared invalid, and therefore to declare the marriage null, in this case." Regarding III. "Regarding what is provided in the response to the second question." 180. Rome - Regarding the nullity of a marriage due to an impediment to the validity of the sacrament. The Rotal Court: A. Jullien, Dean, A. Wynen, E. Bonet, presiding. The Defender of the Bond appointed: I. Sirna. The Advocate: I. Ojetti. The Question: "Whether the marriage is to be declared null, in this case." The judgment of December 17th: "Affirmative, forbidding the woman from entering into another marriage, without the prior consultation of this Sacred Tribunal." 181. Marriage - Regarding the nullity of a marriage based on coercion and fear. The Rotal Court: F. Brennan, presiding, I. Pasquazi, P. Mattioli. The Defender of the Bond appointed: P. Tocanel. The Advocate: I. Torre. The Question: "Whether the judgment of the Rotal Court of November 10, 1948, is to be confirmed or declared invalid, in this case." The judgment of December 18th: "To be confirmed, and therefore, not to declare the marriage null, in this case." 182. N. N. - Regarding the nullity of a marriage due to coercion

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and fear; due to the impotence of the man, and regarding a dispensation. The Rotal Court: A. Canestri, I. Teodori, P. Mattioli, presiding. The Defender of the Bond appointed: B. Matbis. The Advocate: H. Graziani. The Questions: I. "Whether the marriage is to be declared null, in this case"; and, to the extent that it is negative: II. "Whether counsel is to be given to the Most Holy [Pope] regarding a dispensation concerning a marriage that is valid but not consummated, in this case." The judgment of December 20th: "Negative to both." 183. Turin - Regarding the nullity of a marriage based on coercion and fear. The Rotal Court: A. Wynen, G. Heard, presiding, I. M. Pinna. The Defender of the Bond appointed: I. Sirna. The Advocate: C. Bernardini. The Question: "Whether the judgment of the Rotal Court of January 21, 1950, is to be confirmed or declared invalid, in this case." The judgment of December 20th: "To be declared invalid, or to declare the marriage null, in this case." 184. Florence - Regarding the nullity of a marriage due to an impediment to the validity of the sacrament. The Rotal Court: G. Heard, presiding, A. Canestri, I. Teodori. The Defender of the Bond appointed: I. Sirna. The Advocate, by mandate of gratuitous patronage: R. Costa Albesi. The Question: "Whether the judgment of the Rotal Court of July 13, 1951, is to be confirmed or declared invalid, in this case." The judgment of December 20th: "To be confirmed, and therefore, not to declare the marriage null, in this case."

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Official Commentary OLXXXV. Boston. - Nullity of Marriage based on coercion and fear. Rotalian Tribunal: F. Brennan, presiding; D. Staffa; I. Pasquazi. Defender of the Bond: P. Tocanel. Advocate: R. Ottaviani. Doubts: I. "Does a nullity of marriage exist in this case?"; and, to the extent that the answer is negative: II. "Should advice be given to the Most Holy Father regarding a dispensation for a marriage that is valid but not consummated, in this case?" Decision of December 22nd: Regarding I: "Affirmative." Regarding II: "As decided in the first question." OLXXXVI. Fodiana - Nullity of Marriage based on coercion and fear. Rotalian Tribunal: A. Jullien, Dean; A. Wynen; I. M. Pinna, presiding. Defender of the Bond: I. Stella. Advocate: R. Romano. Doubt: "Does a nullity of marriage exist in this case?" Decision of December 22nd: "Affirmative." OLXXXVII. Milan. - Nullity of Marriage due to a defect in form. Rotalian Tribunal: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond: F. Fournier. Advocate: M. Mantovani. Doubt: "Does a nullity of marriage exist in this case?" Decision of December 23rd: "Negative." CLXXXVIII. N. N.* - Nullity of Marriage due to the husband's impotence, and regarding a dispensation for a VALID marriage. Rotalian Tribunal: D. Staffa, presiding; I. Pasquazi; P. Felici. Defender of the Bond: A. Boccalini. Advocate: C. Bernardini. Doubts: I. "Does a nullity of marriage exist in this case?"; and, to the extent that the answer is negative: II. "Should advice

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be given to the Most Holy Father regarding a dispensation for a marriage that is valid but not consummated, in this case?" Decision of December 23rd: Regarding I: "Affirmative, with the husband forbidden from entering into another marriage without the prior consultation of the Apostolic See." Regarding II: "As decided in the first question." II. Cases that were heard during the same year, 1952, or which, due to particular circumstances, concluded without a final judgment; to which are added decrees regarding appeals against the rejection of petitions. I. Rome - Nullity of Marriage, due to the exclusion of good faith and good issue, due to coercion and fear, before the Reverend Father D. Joseph Pasquazi. Since, for a year and more, after a contested dispute, no other procedural act has been filed, the Reverend Father presiding, by decree of January 4th, declares the request terminated and orders that the case files be placed in the archive. II. Cilicia of the Armenians - Regarding separation, before the Reverend Father D. Henry Caiazzo. Since no procedural act has been filed for a year, the Reverend Father presiding,

[*Latin ed. p. 361*]

The Sacred Roman Rota, by decree of January 8th, declares the case closed and orders that the records of the case be placed in the archives.

III. Rome – Regarding the Nullity of Marriage, due to coercion and fear, before the Reverend Father Dino Staffa. Since no procedural act has been taken for a year or more, the Reverend Father Ponens, by decree of January 10th, declares the case abandoned and orders that the records be placed in the archives.

IV. Paris – Regarding the Nullity of Marriage, due to the husband's infidelity, before the Reverend Father Dino Staffa. Since no procedural act has been taken for a year or more, the Reverend Father Ponens, by decree of January 11th, declares the case abandoned and orders that the records be placed in the archives.

V. Rome – Regarding the Nullity of Marriage, due to coercion and fear, before the Reverend Father Dino Staffa. Since no procedural act has been taken for a year or more, the Reverend Father Ponens, by decree of January 13th, declares the case abandoned and orders that the records be placed in the archives.

VI. Poitiers – Regarding the Nullity of Marriage, due to simulated consent, before the Reverend Father Henry Caiazzo. Since the plaintiff, having learned of the husband's death, has renounced the appeal to obtain a further hearing after a second conforming judgment, the Reverend Father Ponens, by decree of January 24th, admits the renunciation and orders that the records of the case be placed in the archives.

VII. Bologna – Regarding the Nullity of Marriage, an incident, before the Reverend Father Henry Caiazzo. Since no procedural act has been taken for

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a year or more, the Reverend Father Ponens, by decree of January 24th, declares the appeal against the decree of the Tribunal of Bologna abandoned and orders that the records be placed in the archives.

VIII. Turin – Regarding the Nullity of Marriage, due to coercion and fear, before the Reverend Father Dino Staffa. Since no procedural act has been taken for a year, the Reverend Father Ponens, by decree of January 25th, declares the case closed and orders that the records be placed in the archives.

IX. Montréal – Regarding a claim, before the Reverend Father Dino Staffa. Since no procedural act has been taken for a year or more, the Reverend Father Ponens, by decree of January 25th, declares the case abandoned and orders that the records be placed in the archives.

X. Rome – Regarding the Nullity of Marriage, due to lack of good faith and due to coercion and fear, before the Reverend Father Francis Brennan. Having seen the certificate of the death of the plaintiff, transmitted by the civil registrar to the Honorable Tribunal, the Reverend Father Ponens, by decree of January 31st, declares the case concluded and orders that the records be placed in the archives.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Official Commentary XI. Portlanden, in Oregon. – Nullity of Marriage, due to the excluded good of offspring, before the Most Reverend Judge John Theodori. Since the plaintiff has passed away, and neither the woman involved nor her heirs have any interest in pursuing the case, the Reverend Prelate Judge, by decree of January 31st, declares the case closed and orders the records to be placed in the archive.

XII. Rome – Nullity of Marriage, due to an unfulfilled condition, before the Reverend Prelate Judge Dino Staffa. Since no procedural act has been filed for a year or more, the Reverend Prelate Judge, by decree of February 4th, declares the case abandoned and orders the records to be placed in the archive.

XIII. Antioch, of the Maronites – Legal Representation, before the Reverend Prelate Judge Henry Caiazzo. Since no procedural act has been filed for a year, the Reverend Prelate Judge, by decree of February 5th, declares the case closed and orders the records of the case to be placed in the archive.

XIV. Turin – Nullity of Marriage, due to the excluded good of offspring, before the Reverend Prelate Judge Henry Caiazzo. Since no procedural act has been filed for a year, the Reverend Prelate Judge, by decree of February 5th, declares the case closed and orders the records of the case to be placed in the archive.

XV. Apostolic Vicariate of Oslo – Nullity of Marriage, due to coercion and fear, before the Reverend Prelate Judge Peter Mattioli. After examining the letters of the Most Reverend Apostolic Vicar, the Reverend Prelate Judge,

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by decree of February 12th, declares the case closed and orders the records to be placed in the archive.

XVI. Paris – Nullity of Marriage, due to the excluded good of the sacrament, before the Reverend Prelate Judge William Heard. Since the plaintiff has died and the heir has requested a definitive suspension of the case, with the consent of the opposing party, the Reverend Prelate Judge, by decree of February 16th, declares the case closed and orders the records to be placed in the archive.

XVII. Wayne Castle – Nullity of Marriage, due to an unfulfilled condition, before the Reverend Prelate Judge Peter Mattioli. In accordance with the letters of the Most Holy Congregation of the Holy Office, the Reverend Prelate Judge, by decree of February 20th, orders that all the records of the case be sent to said Most Holy Congregation.

XVIII. Paris – Nullity of Marriage, due to the excluded good of the sacrament, before the Reverend Prelate Judge Dino Staffa. Since no procedural act has been filed for a year or more, the Reverend Prelate Judge, by decree of February 29th, declares the case abandoned and orders the records to be placed in the archive.

XIX. Rome – Nullity of Marriage, due to coercion and fear, before the Reverend Prelate Judge Pericle Felici. Since no procedural act has been filed for more than a year, the...

[*Latin ed. p. 363*]

The Sacred Roman Rota, 363. The presiding judge, by decree of March 1st, declares the case abandoned and orders the records to be returned to the archive.

XX. Cypren. – Concerning the Nullity of Marriage, due to force and fear, and due to clandestine circumstances, before the Reverend Doctor William Doheny. Since no procedural act was filed within the time prescribed by law, the presiding judge, by decree of March 6th, declares the petition closed and orders the records to be returned to the archive.

XXI. Anconitana – Concerning Rights or Claims, before the Reverend Doctor Augusto Fidecicchi. Considering the disposition of the parties, the presiding judge, by decree of March 8th, orders the records of the case to be returned to the archive.

XXII. Beryten, of the Maronites – Concerning Separation, before the Reverend Doctor Henry Caiazzo. Since no procedural act was filed for a year, the presiding judge, by decree of March 11th, declares the petition closed and orders the records of the case to be returned to the archive.

XXIII. Romana – Concerning the Nullity of Marriage, due to force and fear, before the Reverend Doctor Henry Caiazzo. Since no procedural act was filed for a year and more after the appeal, the presiding judge, by decree of March 21st, declares the appeal itself abandoned and orders the

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records of the case to be returned to the archive.

XXIV. Massen, or Florentine – Concerning the Nullity of Marriage, due to force and fear, before the Reverend Doctor Henry Caiazzo. Since no procedural act was filed for a year and more after the interposed appeal, the presiding judge, by decree of March 22nd, declares the appeal itself abandoned and orders the records of the case to be returned to the archive.

XXV. Neapolitana – Concerning the Nullity of Marriage, due to force and fear, and due to simulated consent, before the Reverend Doctor Peter Mattioli. Since no procedural act was filed for a year and more, the presiding judge, by decree of March 26th, declares the petition closed and orders the records to be returned to the archive.

XXVI. Tarvisina, or of the Venetians – Concerning the Nullity of Marriage, due to a condition not fulfilled, and due to force and fear, before the Reverend Doctor Joseph Pasquazi. Since no procedural act was filed for two years, the presiding judge, by decree of April 5th, declares the petition closed and orders the records of the case to be returned to the archive.

XXVII. Bononiensis – Concerning the Nullity of Marriage, an Incident, before the Reverend Doctor Francis Brennan. Since the case has concluded before the Tribunal of the Sacred Roman Rota, the presiding judge, by decree of April 7th, orders the records to be returned to the archive.

XXVIII. S. Andreae and Edinburgh – Concerning the Nullity of Marriage, due to force and fear, before the Reverend Doctor William Heard.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Official Commentary. If, for a year or more, no procedural act has been presented, the Reverend Prelate, by decree of July 16th, declares the appeal abandoned and orders that the proceedings be placed in the archive.

XXIX. Novarien. – Nullity of Marriage, due to coercion and fear, before the Most Reverend Prelate Andrea Jullien, Dean. If no procedural act has been presented within the time established by law, the Most Reverend Dean, by decree of September 25th, declares the petition closed and orders that the records of the case be placed in the archive.

XXX. Strigonien. – Nullity of Marriage, due to the complete exclusion of any right to conjugal relations, before the Most Reverend Prelate Andrea Jullien, Dean. If no procedural act has been presented within the time established by law, the Most Reverend Dean, by decree of September 25th, orders that the records of the case be placed in the archive.

XXXI. Secovien. – Nullity of Marriage, due to coercion and fear, before the Most Reverend Prelate Andrea Jullien, Dean. If no procedural act has been presented within the time established by law, the Most Reverend Dean, by decree of September 25th, declares the petition closed and orders that the records of the case be placed in the archive.

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XXXII. Neapolitana. – Nullity of Marriage, due to coercion and fear, before the Most Reverend Prelate Andrea Jullien, Dean. If no procedural act has been presented for several years, the Most Reverend Dean, by decree of September 25th, declares the appeal abandoned and orders that the records of the case be placed in the archive.

XXXIII. Catanen. – Nullity of Marriage, due to coercion and fear, before the Most Reverend Prelate Andrea Jullien, Dean. If, for a year and more, no procedural act has been presented, the Most Reverend Dean, by decree of September 25th, declares the Pontifical Commission dissolved and orders that the records of the case be placed in the archive.

XXXIV. Rhemen. – Nullity of Marriage, due to coercion and fear, before the Most Reverend Prelate Andrea Jullien, Dean. If no procedural act has been presented for several years, the Most Reverend Dean, by decree of September 25th, declares the appeal abandoned and orders that the records of the case be placed in the archive.

XXXV. Vilnen. – Nullity of Marriage, due to coercion and fear, before the Most Reverend Prelate Andrea Jullien, Dean. If no procedural act has been presented within the time established by law, the Most Reverend Dean, by decree of September 25th, orders that the records of the case be placed in the archive.

XXXVI. Romana. – Nullity of Marriage, due to the exclusion of the good of the offspring, and due to coercion and fear, before the Reverend Prelate Joseph Pasquazi. If no procedural act has been presented within the time established by law, the Reverend Prelate, by decree of October 3rd, declares the case abandoned and orders that the records be placed in the archive.

[*Latin ed. p. 365*]

Sacra Romana Rota 365 XXXVII. Nanceien. – Concerning the Nullity of Marriage, due to force and fear, and due to the exclusion of the good of the sacrament, before the Most Reverend Doctor Joseph Pasquazi. Since no procedural act has been presented for a year or more, the Most Reverend Doctor Ponens, by decree of October 3rd, declares the case abandoned and orders the records to be returned to the archive.

XXXVIII. Panormitano – Concerning the Nullity of Marriage, due to a condition imposed and due to simulated consent, before the Most Reverend Father Andrea Jullien, Dean. Since no procedural act has been presented within the time established by law, the Most Reverend Dean Ponens, by decree of October 3rd, orders the records of the case to be returned to the archive.

XXXIX. Indianapolitana – Concerning the Nullity of Marriage, due to the exclusion of the good of the offspring, before the Most Reverend Doctor Augusto Fidecicchi. Since the defendant has reached the end of his term, the Most Reverend Doctor Ponens, by decree of October 8th, orders the

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records of the case to be returned to the archive.

XL. Romana – Concerning the Nullity of Marriage, due to the exclusion of the good of the sacrament, before the Most Reverend Doctor Henrico Caiazzo. Since the plaintiff has renounced her claim, and the defendant has not opposed this renunciation on his part, the Most Reverend Doctor Ponens, by decree of October 10th, admits the plaintiff's renunciation and orders the records to be returned to the archive.

XLI. Taurinen. – Concerning the Nullity of Marriage, due to force and fear, before the Most Reverend Doctor Ioanne Teodori. Since no procedural act has been presented within the time established by law, the Most Reverend Doctor Ponens, by decree of October 20th, declares the appeal abandoned and orders the records of the case to be returned to the archive.

XLII. Bostonien. – Concerning the Nullity of Marriage, due to the exclusion of good faith and the good of the sacrament, before the Most Reverend Doctor Ioanne Teodori. After the time established by law has elapsed, and no procedural act has been presented, the Most Reverend Doctor Ponens, by decree of October 20th, declares the appeal abandoned and orders the records of the case to be returned to the archive.

XLIII. Limburgen. – Concerning the Nullity of Marriage, due to the exclusion of good faith and the good of the sacrament, before the Most Reverend Doctor Ioanne Teodori. After the time established by law has elapsed, and no procedural act has been presented, the Most Reverend Doctor Ponens, by decree of October 20th, declares the appeal abandoned and orders the records of the case to be returned to the archive.

XLIV. Guadalajaren. – Concerning the Nullity of Marriage, due to force and fear, before the Most Reverend Doctor Ioanne Teodori. Since no procedural act has been presented within the time established by law, the Most Reverend Doctor Ponens, by decree of October 20th, declares the appeal abandoned and orders the records to be returned to the archive.

XLV. Clevelanden. – Concerning the Nullity of Marriage, due to lack of consent and due to a condition imposed, before the Most Reverend Doctor Ioanne Teodori. Since no procedural act has been presented within the time established by law, the Most Reverend Doctor Po-

[*Latin ed. p. 366*]

366 Acta Apostolicae Sedis - Official Commentary: By decree of October 20th, the appeal is declared abandoned, and the records are ordered to be placed in the archive.

XLVI. Rome: Regarding the Nullity of Marriage, due to the exclusion of the good of procreation, before the Most Reverend Doctor John Theodori. Having elapsed the time prescribed by law during which no procedural act has been presented, the presiding Prelate, by decree of October 20th, declares the appeal abandoned and orders the records of the case to be

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placed in the archive.

XLVII. Rome: Regarding the Nullity of Marriage, due to the exclusion of the good of the sacrament and of good faith, and due to total simulation, before the Most Reverend Doctor Henry Caiazzo. Since the appointed time has passed, and the plaintiff has renounced the action, the presiding Prelate, by decree of October 21st, accepts the plaintiff's renunciation, declares the case concluded, and orders the records to be placed in the archive.

XLVIII. Aix-la-Chapelle: Regarding the Nullity of Marriage, due to the wife's impotence, before the Most Reverend Doctor William Heard. Since no procedural act has been presented for more than one year, the presiding Prelate, by decree of October 23rd, declares the case abandoned and orders the records to be placed in the archive.

XLIX. Antwerp: Maronite Rite - Regarding Rights and Alimony, before the Most Reverend Doctor Arcturus Wynen. Since no procedural act has been presented for several years, the presiding Prelate, by decree of October 30th, declares the appeal abandoned and orders the records of the case to be placed in the archive.

L. Berytus: Maronite Rite - Regarding the Nullity of Marriage, due to coercion and fear, before the Most Reverend Doctor Arcturus Wynen. Since no procedural act has been presented for two years, the presiding Prelate, by decree of October 31st, declares the appeal abandoned and orders the records of the case to be placed in the archive.

LI. Verona: Regarding the Nullity of Marriage, due to coercion and fear, before the Most Reverend Doctor Arcturus Wynen. Since no procedural act has been presented for two years, the presiding Prelate, by decree of October 31st, declares the appeal abandoned and orders the records of the case to be placed in the archive.

LII. Rome: Regarding the Nullity of Marriage, due to a criminal impediment, before the Most Reverend Doctor Pericle Felici. Since no procedural act has been presented for one year or more, the presiding Prelate, by decree of November 5th, declares the case abandoned and orders the records to be placed in the archive.

LIII. Mechlin: Regarding the Nullity of Marriage, due to the exclusion of the good of procreation, before the Most Reverend Doctor Pericle Felici. Since no procedural act has been presented for one year or more, the presiding Prelate, by decree of November 5th, declares the case abandoned and orders the records to be placed in the archive.

[*Latin ed. p. 367*]

Sacra Romana Rota 367 MV. Mutina. – Concerning nullity of marriage, due to the exclusion of the good of procreation, before the Most Reverend Doctor Arcturus Wynen. Since no procedural act has been presented for

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two years, the Most Reverend Doctor Ponens, by decree of November 13th, declares the appeal abandoned and orders that the records of the case be placed in the archives.

LV. Versailles. – Concerning nullity of marriage, due to the exclusion of the good of procreation, before the Most Reverend Doctor Arcturus Wynen. Since the plaintiff, of unknown domicile, has not presented any procedural act for several years, the Most Reverend Doctor Ponens, by decree of November 13th, declares the appeal abandoned and orders that the records of the case be placed in the archives.

LVI. Agrigento. – Concerning nullity of marriage, due to ignorance of the nature of marriage; due to coercion and fear, before the Most Reverend Doctor Arcturus Wynen. Since no procedural act has been presented for a year, and the parties have reconciled with each other, the Most Reverend Doctor Ponens, by decree of November 13th, declares the case concluded and orders that the records be placed in the archives.

LVII. Rome. – Concerning nullity of marriage, due to coercion and fear, before the Most Reverend Doctor Arcturus Wynen. Since the plaintiff has not presented any procedural act for a year and more, the Most Reverend Doctor Ponens, by decree of November 13th, declares the appeal abandoned and orders that the records of the case be placed in the archives.

LVIII. Barcelona. – Concerning nullity of marriage, due to the exclusion of the good of faith, before the Most Reverend Doctor Arcturus Wynen. Since the plaintiff has not presented any procedural act for several years, the Most Reverend Doctor Ponens, by decree of November 17th, declares the appeal abandoned and orders that the records of the case be placed in the archives.

LIX. Rome. – Concerning nullity of marriage, due to coercion and fear, due to the exclusion of the good of the sacrament and the good of procreation, before the Most Reverend Doctor Pino Staffa. Since no procedural act has been presented for a year and more, the Most Reverend Doctor Ponens, by decree of November 21st, declares the case abandoned and orders that the records be placed in the archives.

LX. Lungren. – Concerning nullity of marriage, rejection of the petition, before the Most Reverend Doctor Dino Staffa. Since the Holy Congregation for the Eastern Churches has referred the case to the Tribunal of the Vicariate of Rome, the Most Reverend Doctor Ponens, by decree of November 21st, orders that the records be placed in the archives.

LXI. Warsaw. – Concerning nullity of marriage, due to coercion and fear, before the Most Reverend Doctor Arcturus Wynen. Since, after the appeal was filed, no procedural act has been presented for many years, the Most Reverend Doctor Ponens, by decree of November 24th, declares the appeal abandoned and orders that the records of the case be placed in the archives.

LXII. Lodz. – Concerning nullity of marriage, due to a condition im-

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posed, before the Most Reverend Doctor Arcturus Wynen.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Official Commentary. When, for many years, no procedural act has been presented, the Reverend Father Ponens, by decree of November 24th, declares the appeal abandoned and orders that the records of the case be placed in the archives.

63. Colocen, or Bacsien. - Regarding the Nullity of Marriage, due to the excluded good of offspring, before the Reverend Father Arcturo Wynen. When, for many years, no procedural act has been presented, the Reverend Father Ponens, by decree of November 24th, declares the Pontifical Commission, by which the Sacred Roman Rota is constituted as a Tribunal of first instance, extinct, and orders that the records of the case be placed in the archives.

64. Calaritana. - Regarding the Nullity of Marriage, due to force and fear, before the Reverend Father Alberto Canestri. When no procedural act has been presented within the time established by law, the Reverend Father Ponens, by decree of December 9th, declares the appeal abandoned and orders that the records of the case be placed in the archives.

65. Curien. - Regarding the Nullity of Marriage, due to lack of consent, before the Reverend Father Alberto Canestri. When no procedural act has been presented within the time established by law, the Reverend Father Ponens, by decree of December 9th, declares the appeal abandoned and orders that the records of the case be placed in the archives.

66. Romana. - Regarding the Nullity of Marriage, due to the excluded good of offspring, before the Reverend Father Pericle Felici. When, for a year and more, no procedural act has been presented, the Reverend Father Ponens, by decree of December 10th, declares the case abandoned and orders that the records be placed in the archives.

67. Algerien. - Regarding the Nullity of Marriage, due to the exclusion of the good of the sacrament and the good of offspring, before the Reverend Father Henrico Caiazzo. When, for a year and more, no procedural act has been presented, the Reverend Father Ponens, by decree of December 17th, declares the appeal abandoned and orders that the records of the case be placed in the archives.

[*Latin ed. p. 369*]

Year and Volume XXXV, June 30, 1953 (Series U, Vol. XX) - No. 8. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XII. LETTER ENCYCLICAL TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARYS OF PLACES MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE: CONCERNING THE DEPARTURE OF THE MOST HOLY BERNARD. UPON THE DEATH OF BERNARD. PIUS PP. XII,

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to Venerable Brothers, greetings and the Apostolic Blessing. Doctor Mellifluus, "the last among the Fathers, but certainly not inferior to the first," possessed such gifts of intellect and spirit, so richly bestowed by God for heavenly service, that he seemed to rule his turbulent age with sanctity, wisdom, and most prudent counsel in the conduct of affairs. Therefore, he was not only honored with praise by the Supreme Pontiffs and by writers of the Catholic Church, but also, not infrequently, by great heretics. And so, Our Predecessor, the blessed Pope Alexander III, when he joyfully enrolled him among the Saints in Heaven, wrote these words: "... We recall to our memory the holy and venerable life of that blessed man: how he, endowed with a singular grace, not only excelled in sanctity and religion in himself, but also in the entire Church of God, in faith..."

[*Latin ed. p. 370*]

370 The Acts of the Apostolic See – a commentary, illuminated by official doctrine. The fruit, which He bore in the house of the Lord and through word and example, is known to almost no one within the holy Christian faith; for He transmitted the institutions of the holy religion even to foreign and barbarian nations... and He brought back an infinite multitude of sinners... to the rectitude of spiritual life." "For He was, as C. Baronius writes, truly an apostolic man, indeed a true Apostle sent by God, powerful in deed and word, illuminating everywhere and in all things those who followed him with signs, so that he should be considered, in no way, inferior to the great Apostles... and worthy to be called the ornament and support of the entire Catholic Church." To these encomiums of the highest praise, to which almost countless others can be added, we turn our minds, as the eighth century draws to a close, from which the restorer and amplifier of the Holy Cistercian Order passed from this mortal life, which he had so brilliantly illuminated with the light of doctrine and the splendor of holiness. And it is most fitting to recall his most excellent merits in writing, so that not only those who follow his institute, but also all those to whom whatever is true, whatever is beautiful, whatever is holy, is supremely pleasing, may be inspired to emulate his outstanding examples of virtue.

2 3 His doctrine was almost entirely drawn from the pages of the Holy Scriptures and the Holy Fathers, which he contemplated with a profound mind, both at night and during the day; not, however, from the subtle arguments and reasonings of dialecticians and philosophers, which he seems to have set aside on more than one occasion. It must be noted, however, that he did not despise human philosophy, which is truly philosophy, that is, which leads to God, to right living, and to Christian wisdom; but rather, he rejected that which is filled with empty babble and deceptive sophistry.

4 2 Litt. Apost. It happened on the 15th of February, in the year 1174, at Anagni. Annal., vol. XII, p. 385, D-E; Rome, from the Vatican Printing Press, 1607. "Cf. Sermon on the feast of the Holy Apostles Peter and Paul, no. 3;

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Migne, PL, CLXXXIII, 407; and Sermon III on the feast of Pentecost, no. 5; Migne, PL, CLXXXIII, 332.

[*Latin ed. p. 371*]

Acta PU Pp. XII 371: "Some, with presumptuous boldness, attempt to ascend to divine mysteries, and to scrutinize all the secrets of God; thus, indeed, it often happened even in those times, that they violated the integrity of the faith and fell miserably into heresy. 'You see,' he writes, 'how [St. Paul the Apostle] established the fruit and utility of knowledge in the manner of knowing? What, then, does the manner of knowing say? Namely, that you should know in what order, with what diligence, and with what purpose, everything that ought to be known? In what order? So that first, what more readily leads to salvation; with what diligence? So that what more ardently leads to love; with what purpose? So that not for empty glory, or curiosity, or something similar, but only for your own edification, or that of your neighbor. For there are those who wish to know only in order to know; and that is a shameful curiosity. And there are those who wish to know in order to be known; and that is a shameful vanity... And there are also those who wish to know in order to sell their knowledge, for example, for money, for honors; and that is a shameful gain. But there are also those who wish to know in order to edify; and that is charity. And also those who wish to be edified; and that is prudence.' He describes the doctrine, or rather, the wisdom, which he follows and loves so fervently, most appropriately with these words: 'For there is a spirit of wisdom and understanding, which, like a bee carrying wax and honey, has everything, from which it can kindle the light of knowledge, and from which it can infuse the flavor of grace. Let no one think that he has received a kiss, either if he understands the truth, but does not love it; or if he loves, but does not understand it.' 'What would learning be without love? It would swell. What would love be without learning? It would err.' 'For it is only a vain light; it is only a little burning; to burn and to shine is perfection.' From whence true and genuine doctrine arises, and how it ought to be joined with charity, he explains with these words: 'Wisdom is God, and He wishes to be loved not only sweetly, but also wisely... Otherwise..."

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - Commentarium Officiale. Your zeal is easily deceived by error if you neglect knowledge; and the cunning enemy has no more effective scheme for robbing the heart of love, than if he can succeed in causing it to proceed carelessly, and not with reason. From these words it is clearly evident that Bernard sought, by diligently investigating and contemplating, to gather together rays of truth from all sides, and, moved by love rather than by the subtleties of human opinions, to direct them to the Highest Truth; obtaining light for the minds from Him, and kindling the

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fire of charity in the souls, and receiving correct standards for regulating morals. This is truly the true wisdom, which transcends all human things, and which reduces all things to their source, that is, to God, so that it may convert men to Him. Indeed, the Mellifluous Doctor, not relying on the sharpness of his own intellect, proceeds with slow deliberation through the uncertain and treacherous paths of the mind, not relying on those laborious and clever syllogisms with which many dialecticians of his time often abused, but rather, like an eagle, which strives to gaze upon the sun with its eyes, he rapidly strives towards the summit of truth. For the charity by which he was moved knows no restraint, and adds wings to the minds. For him, doctrine is not the ultimate goal, but rather a path that leads to God; it is not a cold thing in which the soul idly lingers, as if playing with itself, captivated by fleeting lights, but it is moved, impelled, and governed by love. Therefore, imbued with this wisdom, Bernard ascended to the very summit of the mystical discipline, meditating, contemplating, and loving, and was united with God Himself, sometimes almost experiencing infinite blessedness even in this mortal life. His manner of writing, lively, flourishing, and abounding in the light of sentences, is permeated with such sweetness and charm, that it attracts the mind of the reader, delights it, and draws it towards heavenly things; it excites piety, nourishes it, and conforms it; and finally, it compels the soul to pursue those goods which are not fleeting or transient, but true, certain, and perpetually enduring. On this, in Cantica, serm. X, 19, 7; Migne, PL, OLXXXIII, 866-D.

[*Latin ed. p. 373*]

The acts of Pope Pius XII, number 373, have always been held in great esteem; and from these, the Church has introduced into the sacred liturgy many passages, filled with heavenly sentiments, which shine and burn with piety. They appear as if animated by the breath of the Holy Spirit, and with such a splendor of light, which can never be diminished through the course of the ages, since they originate from a mind thirsting for truth and charity, and desiring to nourish others and to conform them to its own image.

It pleases us, Venerable Brothers, to present some of the most beautiful sentiments from his writings on this mystical discipline for the common good: "We have taught that every soul, even though burdened with sins, ensnared by vices, captured by temptations, a captive in exile, imprisoned in the body... even if, I say, so condemned and so desperate; we have nevertheless taught that this soul can perceive, not only from where it can draw hope of forgiveness, hope of mercy; but also from where it can dare to aspire to the marriage of the Word, to unite itself with God in a covenant of society, to fearlessly bear the sweet yoke of love with Him, to not be afraid to be among the angels."

"Such a conformity unites the soul with the Word, with whom, indeed,

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it is similar by nature, yet it presents itself as similar to Him also through the will, loving as it is loved. Therefore, if it loves perfectly, it is married. What is more delightful with this conformity? What is more desirable than that charity by which, not content with human instruction, O soul, you confidently approach the Word, constantly adhere to the Word, familiarly converse with the Word, and consult with Him about all things, as far as your understanding allows, so boldly in desire?" Truly, this is a spiritual and holy marriage contract. I have said little, I have said "contract"; it is a complete union, where the will and the desires of two become one.

And let us not fear that differences [in understanding] will arise.

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - Commentarium Officiale: The imperfection of any person does not hinder the conformity of wills, because love knows no reverence. For love is derived from being loved, not from being honored... Love abounds in itself; where it comes, it draws all others to itself and captivates affections. Therefore, he who loves, loves, and knows nothing else. Afterward, having perceived that God desires to be loved by men more than to be feared and honored, he adds with keen and insightful words: "It suffices in itself, it is pleasing in itself, and it is meritorious in itself. Love requires no cause beyond itself, no fruit. Its fruit is its own use. I love because I love; I love in order to love. Great is love, if it returns to its own origin, if it returns to its source, if, having been drawn back to its fountain, it always draws from it from which it constantly flows. It is the only movement of the soul, among all feelings and affections, in which the creature, although not equally, can respond to the Author, or render a similar return." Having experienced this divine love, by which we can be most closely united with God, and having often contemplated and prayed, these words burst forth from his heart: "Blessed [soul], which has deserved to be foretaste in such sweetness of blessing! Blessed, to whom it has been given to experience such a fullness of happiness! For it is nothing other than holy and chaste love, sweet and delightful; love of such serenity, such magnitude, and such sincerity; love mutual, intimate, and strong, which, not in one flesh, but completely in one spirit, unites two, making them no longer two, but one, as Paul says: "He who is united to the Lord is one spirit." This exalted doctrine of the Doctor of Clairvaux concerning the mystical matter, which surpasses all human desires and can fulfill them, seems at times to be neglected or postponed, or to have fallen into oblivion for many; who, preoccupied with daily cares and business, seek and desire nothing else.

[*Latin ed. p. 375*]

Acta Pontificum, Pius XII, 375, which states that something useful and beneficial to this mortal life; and they scarcely ever raise their eyes and

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minds to Heaven; they scarcely ever aspire to heavenly things, to things that are not perishable. But, although not all can reach the summit of that divine contemplation, about which Bernard speaks with such elevated sentiments and words, and although not all can unite so intimately with God, as to feel themselves bound to the Supreme Good by a certain heavenly bond of marriage; nevertheless, all can and ought to repeatedly turn their minds from these earthly things to heavenly things, and to ardently desire the Giver of all gifts. Therefore, while today the love of God in the hearts of many either waxes lukewarm or is not infrequently completely extinguished, we believe that the writings of this Mellifluous Doctor should be meditated upon with attentive minds; for from their sentiments, which flow from the Gospel, a new and supreme power can arise, which can govern the morals of citizens and conform them to Christian precepts; and thus, it can offer suitable remedies for so many and such evils that disturb and afflict society. For when men do not love their Author, from whom all things, whatever they have, originate, then they do not love each other either; nay, rather—as often happens—they are separated from each other by hatred and envy, and they oppose each other fiercely. But God is the most loving Father of all of us; and we are brothers in Christ, whom He has redeemed with His most precious blood. Whenever, therefore, we fail to return His love, and we do not acknowledge His divine fatherhood, the bonds of fraternal love are miserably torn; and—as is sometimes painfully seen—discord, quarrels, and enmities unfortunately arise; which can even proceed to the point of undermining and destroying the very foundations of human community. Therefore, this divine charity, by which Claravallensis...

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Commentarium Officiale. A Doctor so learned has so inflamed all minds, that if we wish for Christians everywhere to flourish in virtue, for the Catholic religion to fruitfully fulfill its mission, and for a serene peace, composed of justice and equity, to shine upon a weary and anxious human race, then this charity, with which it is necessary always and most intensely to be joined to God, must especially inflame those who have embraced the program of the Mellifluous Doctor, as well as all of the clergy, to whom it is a particular duty to encourage and stir up divine love in others. This divine love – as we have said – is so greatly needed in our times, if ever, by citizens, by the domestic life, by all of human society. For when it burns brightly and impels souls towards God, the supreme goal of mortals, all other virtues flourish; whereas, when it is relaxed or extinguished, tranquility, peace, joy, and all other true goods gradually diminish, or are completely extinguished, since they flow from Him who is "charity." Perhaps no one has spoken so eloquently, so profoundly, and so powerfully about this divine charity as Bernard. "The reason for loving God," he says, "is God

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himself; the manner of loving is without measure." "Where there is love, there is no labor, but delight." Indeed, he confesses that he himself has already experienced this, when he writes: "O holy and chaste love! O sweet and delightful affection!... the more delightful and sweeter it is, the more divine it is that is felt. To be affected thus, is to be deified." And elsewhere: "It is good for me to be afflicted more in tribulation, to have You with me in the way, than to be without You, even in Heaven." When he attains the highest and most perfect charity, by which he is intimately united with God, then he enjoys such joy, such peace, as no other can be greater: "O place of true quietude... in which 1Cor 13:4: "Charity is patient, is kind."

[*Latin ed. p. 377*]

Acts of Pope Pius XII, 377. God is not observed as if disturbed by anger, nor even as if concerned; but His will is approved as being good, pleasing, and perfect. This vision does not frighten, but comforts; it does not stir up anxious curiosity, but calms it; nor does it tire the senses, but soothes them. Here one truly rests. The tranquil God calms all things; and to gaze upon Him in peace is to rest. Truly, this perfect rest is not the death of the soul, but true life. "Rather... this vital and vigilant sleep illuminates the inner sense and, having cast off death, grants eternal life. For indeed, it is a sleep, which nevertheless does not lull the senses, but leads them onward. It is also death—and I say this without doubt—for the Apostle, when commending certain ones who were still living in the flesh, speaks thus: 'For you are dead: and your life is hid with Christ in God.'" This perfect rest of the soul, which those who return to God enjoy, and through which we turn and direct ourselves and all things to Him, does not lead us to carelessness, to laziness, or to inactivity; but to zeal, alertness, and active renewal; through which we strive to procure our own salvation, and that of others also, with the help of divine grace. For such a contemplation and meditation, which is moved and impelled by divine love, "governs affections, directs actions, corrects excesses, composes manners, makes life honorable and orderly, and finally, imparts both divine and human knowledge. This [contemplation] clarifies what is confused, brings to light what is hidden, gathers together what is scattered, reveals secrets, investigates the truth, examines things similar to the truth, and explores falsehoods and deceptions. This is what prepares for action, reflects on deeds, so that nothing remains in the mind that is either incorrect or in need of correction. This is what, in times of prosperity, does not feel adversity, and in times of adversity, feels it as if not at all; the one being a strength, the other a prudence." And indeed, although in the highest and sweetest [contemplation]...

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - He desired to be wholly devoted to meditation and contemplation, nourished by the divine Spirit; yet, the Doctor

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of Clairvaux, though within his cell, which, ("continuing to sweeten," is not enclosed by walls, but is present wherever the cause of God and the Church is promoted, by counsel, word, and deed, was always ready. For he asserted that one must live "not for oneself, but for all." Moreover, he wrote these things about himself and others: "*Thus also we are debtors, both in counsel and in aid, to our brothers, among whom we live, by the very right of fraternity and of human society.*" When he saw the most holy religion brought into danger, or disturbed by tribulations, he spared no labors, no journeys, and no cares, in order to vigorously defend it and, as far as he could, to help it. " *Nothing,* " he himself said, "*which is of God, do I consider to be alien to me.*" And to Lewis, King of the Franks, he wrote these courageous words: " *We, the children of the Church, cannot in any way ignore the injuries, the contempt, and the trampling of our mother... Indeed, we shall stand firm and fight even unto death, if it should be necessary, for our mother, with the weapons that are permitted to us; not with shields and swords, but with prayers and supplications to God.*" To Peter, the Abbot of the Territorial Abbey of Cluny, he wrote: " *And I glory in tribulations, if I have been deemed worthy to suffer anything for the Church. This is plainly my glory, and it exalts my head; it is the triumph of the Church. For if we have been partners in labor, we shall also be in consolation. We must collaborate and sympathize with our mother...* " When the mystical body of Jesus Christ was so terribly disturbed by schism, that even good men were inflamed with emotion, he was entirely devoted to reconciling dissensions and to happily restoring the unity of minds. When princes, driven by the ambition of earthly dominion, were divided by terrible discord, from which great harm could arise for the people, he was a seeker of peace.

[*Latin ed. p. 379*]

The acts of Pope Pius XII, number 379, attest to a concord achieved. When, moreover, the sacred places of Palestine, which the Divine Redeemer consecrated with His blood, were in the greatest danger and were being violently pressed by foreign forces, at the mandate of the Supreme Pontiff, Christian princes and peoples were stirred up with a raised voice and greater charity to undertake a new expedition bearing the sign of the Cross; and indeed, if it did not achieve a happy outcome, it is certainly not to be attributed to any fault of theirs. And when, above all, the integrity of the Catholic faith and morals, transmitted by the ancients as a sacred inheritance, was brought into danger, especially by the works of Abelard, Arnold of Brescia, and Gilbert of Porretana, then, inspired by divine grace, he endeavored with all that he could, through wise writings and laborious journeys, to overthrow and condemn errors, and to call back, as far as possible, those who were wandering, to the right path and to good fruit. In this matter, however, knowing that the wisdom of scholars is not

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so effective as the authority of Rome, especially the authority of the Pontiff, he sought to bring this same authority to bear, which he recognized as the ultimate authority in resolving such questions, and which he knew to be entirely trustworthy. Indeed, our predecessor of blessed memory, Eugene III, who had once been a disciple of his discipline, wrote these things, which reveal his most profound love and reverence for him, combined with the freedom of spirit that befits the saints: "Love knows no master, it recognizes a son, and bows before him..." Therefore, I will admonish you not as a master, but as a mother; plainly, as one who loves." And then, with these forceful words, he calls him: "Who are you? A great priest, the Supreme Pontiff. You are the prince of bishops, you are the heir of the Apostles... You are Peter by authority, Christ by anointing. You are the one to whom the keys have been given, to whom the sheep have been entrusted. There are indeed other gatekeepers of heaven, and shepherds of the flock; but you are all the more glorious, inasmuch as you have received both names, and in a way that is different from all others. They have flocks assigned to them, each individual a single one: to you, all have been entrusted, one and all."

[*Latin ed. p. 380*]

380 of the Acts of the Apostolic See - Official Commentary

34 "Not only of sheep, but also of pastors, art thou the one Shepherd." And again: "He must go forth into the world, who perhaps wishes to explore those things which do not pertain to thy care." The unerring teaching of the Roman Pontiff, when it concerns matters of faith and morals, is clearly and manifestly recognized. Indeed, having observed the errors of Abelard, who "when he speaks of the Trinity, he speaks like Arius; when he speaks of grace, he speaks like Pelagius; when he speaks of the person of Christ, he speaks like Nestorius"; "who... establishes degrees in the Trinity, modes in majesty, numbers in eternity"; and in whom "all things are usurped by human ingenuity, nothing being reserved for faith"; not only does he refute, expose, and dismantle the subtle, twisted, and deceitful tricks and captations, but he also writes to our Predecessor, of blessed memory, Innocent II, concerning this most serious matter: "It is necessary that you refer to your apostolate the dangers and perils... especially those which concern faith. For it is fitting that the damage to faith be repaired there, where faith cannot suffer any defect. This is the prerogative of this See... It is time that you recognize, most beloved Father, the primacy... In this, you truly fulfill the role of Peter, whose See you hold, if by your admonition you confirm the hearts wavering in faith, if by your authority you correct those who corrupt the faith."

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From where did this humble monk, who possessed almost no human talents, draw the power to overcome even the most difficult challenges, to resolve the most complex questions, and to settle the most intractable cases? This can only be understood when that very excellence is considered, which shone forth in him, joined with an intense pursuit of truth. Above all, he burned with the most ardent charity, as we have said, towards God, and towards...

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Ibid., II, c. 8; MIGNE, PL, CLXXXII, 751-0.

Ibid., III, c. 1; MIGNE, PL, CLXXXII, 757-B.

Epist. 192; MIGNE, PL, CLXXXII, 358-D, 359-A.

De error. Abaelardi, I, 2; MIGNE, PL, CLXXXII, 1056-A.

Epist. 188; MIGNE, PL, CLXXXII, 353-A, B.

De error, Abaelardi, Praef.; MIGNE, PL, CLXXXII, 1053, 1054-D.

[*Latin ed. p. 381*]

Acts of Pope Pius XII, pages 381 and following, which, as you know, Venerable Brothers, represent the most important and, as it were, the summary precept of the entire Gospel; so that he was not only united with the heavenly Father by a mystical and perennial bond, but he desired nothing more than to benefit others through Christ, to defend the most sacred rights of the Church, and to defend the integrity of the Catholic faith with a steadfast heart. But in this great esteem and admiration that he enjoyed among the Supreme Pontiffs, princes, and peoples, he did not allow vanity or empty human glory to enter his heart, but he always resisted it with Christian humility, which "receives other virtues... preserves what it has received... and completes what it has preserved"; so that "without it... neither do the virtues seem to exist." Therefore, "the honor offered did not trouble his soul, nor did his foot move to incline itself towards glory; nor did the tiara and ring please him more than the plow and the sack." And while he exerted so many labors for the glory of God and the advancement of the Christian name, he declared himself to be "an unprofitable servant of God," "a vile worm," "a barren tree," "a sinner, ashes..." This Christian

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humility and other virtues he constantly fostered through contemplation of heavenly things; through fervent prayers, inflamed with love for God, by which he obtained grace for himself and for his endeavors and works. In a most peculiar way, he was drawn with such vehemence to Jesus Christ, the Divine Redeemer, that moved and stirred by Him, he composed the most beautiful and elevated pages, which still inspire admiration in all and nourish the piety of all who read them. "For what equally fills the mind... strengthens virtues, invigorates good and honest morals, and fosters chastity."

(References: *De moribus et officis Episcoporum, seu Epistolae*, I, 5; Migne, *PL*, 182, 821-A. Ibid., *Vita Prima*, II, 25; Migne, *PL*, 185, 283-B. *Epistola* 87; Migne, *PL*, 182, 143 B. *Epistola* 215; Migne, *PL*, 182, 379-B. *Vita Prima*, V, 12; Migne, *PL*, 185, 358-D. *In Cantica*, sermon 71, 5; Migne, *PL*, 183, 1123-D.)

[*Latin ed. p. 382*]

382 Acta Apostolicae Sedis - Official Commentary. All nourishment for the soul is dry, unless it is seasoned with this oil; it is tasteless, unless it is seasoned with this salt. If you write, it is not pleasing to me, unless I read Jesus there. If you dispute or confer, it is not pleasing to me, unless Jesus sounds there. Jesus is honey on the lips, melody in the ear, joy in the heart. But it is also medicine. Is anyone among you sad? Let Jesus come into the heart, and then let it flow into the mouth; and behold, as soon as the name of life is invoked, all darkness vanishes, and serenity returns. Does anyone stumble into sin? Does he rush headlong into the trap of death, despairing? Does he not, if he invokes the name of life, immediately breathe again into life? ... To whom, trembling and fearful in danger, the invocation of the name of power has not immediately given confidence, and dispelled fear? ... Nothing so restrains the onslaught of anger, so calms the swelling of pride, as it heals the wound of envy... ». To him, indeed, the most tender and sweetest piety was joined, inflamed with love for Jesus Christ, towards his most excellent Mother, whom he regarded and cherished as a most loving mother. He trusted so much in his most powerful patronage that he did not hesitate to write: "God willed that we should have nothing that did not pass through the hands of Mary." Also: "It is His will that, through Mary, He should have everything that belongs to us." And it pleases me, Venerable Fathers, to present this passage for the meditation of all, for perhaps there is nothing more beautiful, nothing more forceful, nothing more suitable for arousing in us love for her, nor more useful for renewing piety, and for following the examples of her virtues: "...Mary is called a star, and it is very fitting and appropriate for the Virgin Mother. For she is most aptly compared to a star; for just as a star emits its ray without corrupting itself, so the Virgin gives birth to a Son without harming herself. Neither does the ray of the star diminish its brightness, nor does the Son diminish the

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integrity of the Virgin. Therefore, she is that noble star born of Jacob, whose ray illuminates the whole world, whose splendor shines in the heavens, and penetrates the depths... She, I say, is a most brilliant and outstanding star, 47 48 49 47 4 * 44 In Cantica, serm. XV, 6; MIGNE, PL, CLXXXIII, 846-D, 847-A, B. In vigil. Nat. Domini, serm. I I I , 10; MIGNE, PL, CLXXXIII, 100-A. Serm. in Nat. Mariae, 7; MIGNE, PL, CLXXXIII, 441-B.

[*Latin ed. p. 383*]

"Acts of the Most Holy Fathers, XII, 383, concerning this great and spacious sea, which is necessarily sustained, illuminated by merits, and made radiant by examples. Who among you understands that you are tossed about more by the storms and tempests of this world than by walking on solid ground? Do not turn away your eyes from the brilliance of this star, lest you be overwhelmed by the storms. If the winds of temptation arise, if you encounter the rocks of tribulation; look to the star, call upon Mary. If you are tossed by the waves of pride, of ambition, of detraction, of envy: look to the star, call upon Mary. If anger, or avarice, or the allurements of the flesh, have shaken the ship of your mind: look to Mary. If, disturbed by human affairs, confused by the filth of conscience, terrified by the dread of judgment, you begin to be absorbed into the abyss of sadness, into the depths of despair: think of Mary. In dangers, in distresses, in doubtful matters, think of Mary, invoke Mary. Let her not depart from your mouth, let her not depart from your heart; and in order to obtain the support of her prayers, do not abandon the example of virtuous living. Following her, you will not stray; praying to her, you will not despair; thinking of her, you will not err. Held by her, you will not fall; protected by her, you will not fear; guided by her, you will not tire; through her favor, you will arrive..."

We believe that there is no better way to conclude these Encyclical Letters than by inviting all, through the mellifluous words of the Doctor, to arouse a more fervent daily devotion to the Divine Mother, and also to emulate her exalted virtues in accordance with the particular circumstances of each person's life. If grave dangers weighed upon the Church and upon human society in the twelfth century, certainly no less serious trials beset our own age. The Catholic faith, from which arise the greatest consolations for men, often languishes in souls, and even in some regions and nations is publicly and fiercely attacked. And it is a sorrowful thing to see, when Christian religion is either neglected or hostilely overturned, private and public morals straying from the right path, and sometimes even, through the rifts of error, miserably falling into vices.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Official Commentary. In the place of charity, which is the bond of perfection, harmony, and peace, hatred, envy, and discord abound. Something restless, anxious, and fearful afflicts the minds

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of men; for they are indeed afraid that, if the light of the Gospel gradually diminishes and fades in the minds of many, or – which is worse – if it is altogether rejected by them, the very foundations of civil and domestic society will crumble; and, therefore, even more grievous and unhappy times will arise.

Therefore, just as the learned man of Clervaux implored and obtained help from the Virgin Mary in his turbulent age, so let us all, with the same fervent piety and supplication, implore our Divine Mother, that she may obtain from God suitable remedies for these grave evils which are already beginning, or are feared; and that, with divine help, a true, solid, and fruitful peace may at last shine forth for the Church, for peoples, and for nations. May these be the abundant and salutary fruits which the most pious celebrations of the anniversary of his death, under the patronage of Bernard, may bring forth; and may all, praying with us, earnestly strive to follow in the footsteps of the most holy Doctor, contemplating his examples. May the Apostolic Blessing be the means of bringing about these salutary fruits, which we bestow upon you, Venerable Brothers, and upon each of your congregations, and especially upon those who have embraced the Institute of St. Bernard, with abundant charity. Given in Rome, at St. Peter's, on the twenty-fourth day of the month of May, in the feast of Pentecost, in the fifteenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 385*]

Decrees of Pope Pius XII
CONSTITUTIONES
386

APOSTOLIC LETTER

CONCERNING THE ERECTION OF THE NEW DIOCESE OF PALMIRAN, SEPARATING CERTAIN TOWNS FROM THE ARCHDIOCESE OF POPAYÁN AND THE DIOCESE OF CALI.

PIUS, SERVANT OF THE SERVANTS OF GOD, TO THE EVERLASTING MEMORY OF THE ROMAN PONTIFFS:

We consider it most fitting that the parts of the Roman patrimony should especially strive to ensure that the light of the Gospel of truth may be brought more and more to all men, whom Christ Jesus "But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people" (1 Peter 2:9); therefore, We, who preside over the salvation of all from the Chair of Peter, are greatly pleased when, with God's favor, We can either establish or even renew Churches, so that the cause of Christianity may prosper more easily.

In this regard, We have received very praiseworthy petitions from the

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Most Reverend Brother Anthony Samoré, Archbishop with the title of Ternobus, and Apostolic Nuncio in the Republic of Colombia, and from the Most Reverend Brothers Didacus Maria Gómez Tamayo, Archbishop of Popayán, and Julius Caicedo, Bishop of Cali, requesting that a new diocese be established, after separating certain parts from the Archdiocese of Popayán and from the Diocese of Cali.

With the consent of all those concerned in every way, and by the fullness of Our apostolic authority, which We have received from the Highest God, We decree and ordain the following, after careful deliberation:

We separate from the Archdiocese of Popayán the following towns, commonly known by the names: Florida, Candelaria, Pradera, Palmira, Cerrito, Guacarí, and Ginebra; and We separate from the Diocese of Cali the following towns: Buga, San Pedro, Tuluá, Andalucía, Bugalagrande, Sevilla, and Caicedonia.

These places, which on the right bank of the Cauca River constitute the civil province now called "Valle," We, as if uniting them into one, establish as a new diocese, which We wish to be called Palmiran.

We establish the episcopal seat of this new diocese in the city called Palmira, and We therefore raise it to the status of a city episcopal seat, according to the norms of civil law.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - We command that an official commentary be placed in the temple dedicated to the Most Holy Virgin of the Holy Rosary, to which we therefore grant the rights and privileges, duties and obligations that are proper to other cathedral churches. Therefore, this church of Palmirana and its Prelate shall enjoy the same rights, privileges and honors as all churches and their prelates throughout the world; likewise, they shall be subject to the same duties and obligations. Furthermore, we wish this Palmirana See to be a suffragan of the metropolitan Church of Popayán, to which the Bishop of Palmirana, by right, shall be subject to the Metropolitan Archbishop for the time being. Moreover, in view of the difficulties, if a Chapter of Canons cannot be established, we grant the faculty that, according to the prescriptions of Canon Law, diocesan consultants may be appointed in their place, to assist the Bishop in managing the affairs of the diocese. The Episcopal table, which they call, is established, or the goods which, from the division of the goods of the tables of Popayán and Cali, in proportion, are granted to the new diocese, or the funds and goods, if any, offered by the faithful; and with regard to the division of goods, the instructions described in Canon 1500 of Canon Law shall be observed. With regard to the election of a Capitular Vicar or Administrator, in the event of a vacancy, to the institution of young men who are a hope for the Church, and to the safeguarding of the rights and obligations of the faithful and clergy, and

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other matters of this kind, we command that the instructions described in Canon Law be followed. Furthermore, with regard to the clergy specifically, we decree that as soon as these Our Letters are brought to execution, the clergy of the Church shall be considered to be assigned to it, within the boundaries of which they legitimately reside. Finally, we wish that all documents and records pertaining to the new Palmirana diocese be sent as soon as possible by the Curias of Popayán and Cali to the Chancery of the same new diocese. All of these things we decree and establish so that they may be effective with the best possible effect, notwithstanding any contrary provisions. In order that those things which we command in these Our Letters may be accomplished, we choose the venerable Brother Anthony Samoré, or he who at the time these decrees are brought to bear, presides over the Apostolic Nunciature of Colombia; to whom, therefore, we grant all the necessary powers for this purpose, which may be delegated to any man who has attained the dignity of the sacred priesthood. Furthermore, we command that the same venerable Brother report this completed business in the records, and that faithful examples thereof be transmitted to the Sacred Congregation of the Consistory as soon as possible. We wish these Letters to be firm, valid and effective now and in the future, and to obtain their force and effect, and we decree that the precepts described therein shall be faithfully observed by all to whom they apply.

[*Latin ed. p. 387*]

Acta Pii PP. XII 387: And if anything should be attempted against those things which We have established in these Letters, by anyone, with any authority, knowingly or imprudently, it shall certainly be null and void, notwithstanding any contrary things, to all of which We enact through these Letters. Furthermore, no one shall resist Our commands in these matters; and if anyone should dare to do so rashly, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Finally, We wish that copies of these Letters, whether of the place, or printed, or written by hand, may deserve the same full faith as these very Letters, provided that they are signed by a public notary and sealed with the seal of a person holding some ecclesiastical dignity. Given in Rome, at St. Peter's, on the seventeenth day of the month of December, in the year of Our Lord one thousand nine hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church: Cardinal TISSERANT, Chamberlain. Father A. I. Card. PIAZZA, Dean of the Sacred College. Secret of the Congregation [Consistorial]. Arthurus Mazzoni, Apostolic Protonotary. Bernardus De Felicis, Apostolic Protonotary.

I) Plumbi Reg. in Cane. Ap., vol. LXXXV, n. 26.

II. NEO-PAMPILONENSIS (BUMANGUENSIS): A PORTION IS TAKEN FROM THE TERRITORY OF THE DIOCESE OF NEO-PAMPILONENSIS, FROM WHICH A NEW DIOCESE IS FORMED, TO BE CALLED (BU-

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MANGUENSIS).

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Since a diocese, like a field too large for one person to cultivate, is often best diminished in size, either to promote religion or to direct labor, We have considered it right to do so. Since the Church of Neo-Pampilonensis flourishes in Christian life, We have judged it fitting to detach certain parts from its territory, and from those parts to form a new diocese, according to the prayers of the venerable Father Anthony Samoré, holding the title of Archbishop of Ternobeni, and also Apostolic Nuncio in the Republic of Colombia.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - Official Commentary: We establish the following decree. Therefore, with the consent of the venerable Brother, the Bishop of the Church of Nueva Pamplona; having carefully considered the matter, and therefore fully understanding what we are about to do; and finally, supplementing the consent of those whose interests are involved, with the authority which we have received from Christ for the entire Church, we decree the following. We separate from the diocese of Nueva Pamplona a portion of its territory which extends into the province commonly known as "Santander del Sur," and we reduce that portion to the form of a new diocese, to be called "Bumanguensis." The seat and headquarters of the new Church will be in the city of "Bucaramanga," from which the diocese takes its name, in a parish church, founded in honor of the Holy Family, which will be elevated to the dignity of a cathedral. For this great dignity, the Church of Bumanguensis, or the cathedral church, or the Bishop for the time being, and all others, will enjoy all the honors, rights, privileges, and powers to which other bishops, cathedral churches, and churches of the same rank and dignity are entitled. However, we do not wish to forget that they will also be subject to the same burdens and obligations as others. Furthermore, it is our will that the diocese of Bumanguensis be a suffragan diocese of the Church of Bogota in Colombia, and that its Bishop be subject to the Archbishop of Bogota. We also wish that, in order to promote the decorum of religion and worship in the new diocese of Bumanguensis, a Canon Regular College be established as soon as possible, according to the norms to be established by another decree. However, until such time as this College can be established, we permit the election of diocesan consultors, who will assist the Ordinary in performing the duties of his office with counsel and works. The "episcopal" table, that is, the assets, consists of what will come to the diocese of Bumanguensis from the division, in proportion, of the assets of the Church of Nueva

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Pamplona, or of money to be given by the authorities of the Republic of Colombia, or of the revenues of the Curia and the offerings of the faithful. With regard to the division of assets, the prescription of Canon 1500 of the Code of Canon Law shall be observed; and with regard to the governance and administration of the new diocese, the election of a Capitular Vicar or Apostolic Administrator when the see is vacant, and other matters of this kind, all that which is prescribed by Canon Law shall be observed. As soon as it is possible, the Ordinary of Bumanguensis will take care to build at least a small seminary, according to the norms of Canon Law and according to the regulations established by the Holy Congregation for Seminaries and Universities, from which young men will be selected and sent to Rome to be educated in the Pontifical College founded by the Supreme Pontiff Pius IX, for the purpose of preparing them for priestly duties. In the meantime, the Bishop of Nueva Pamplona will continue to receive boys and young men from the new diocese of Bumanguensis into the diocesan seminary, whether small or large, for the purpose of preparing them for the clerical state. The foreign property, the diocesan seminary of Nueva Pamplona,

[*Latin ed. p. 389*]

The acts of Pope Pius XII, number 38, concerning the construction [of the cathedral], are to be paid for proportionally by the Ordinaries of Nueva Pamplona and Bumangué. Furthermore, once the diocese is established, the clergy of the Church are considered to be subject to that diocese in whose territory they legitimately reside. Moreover, all students, whether they are clergy or not, who are currently being educated in the seminary of Nueva Pamplona, and who reside within the territory of the diocese of Bumangué, shall be registered in the diocese of Bumangué. Furthermore, the documents and records pertaining to the new diocese, and its clergy, faithful, and temporal goods, shall be transmitted from the Curia of Nueva Pamplona to the Curia of Bumangué. In order that what we have stated above may be accomplished, we appoint the Most Reverend Father Anthony Samoré as Apostolic Nuncio in the Republic of Colombia, or, if at the time these decrees are put into effect, he is not the head of that Nunciature, then whoever holds that office at that time, and to whom we grant the same authority, may also delegate the rights necessary to carry out these matters to any man who holds an ecclesiastical office. Furthermore, we wish that the same Most Reverend Father should have the responsibility of collecting the documents pertaining to the completed execution [of the decrees] and of transmitting trustworthy copies thereof to the Sacred Congregation of the Consistory as soon as possible. We declare these Letters to be valid, firm, and efficacious, and to obtain their full and complete effect, and we command that they be inviolably observed by all to whom they pertain. If, however, anything should happen concerning these matters by anyone,

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knowingly or unknowingly, with any authority, it shall be entirely void and of no effect, notwithstanding any contrary provisions, and we derogate from all things by these Letters. Finally, we wish that the same faith be given to copies or excerpts of these Letters, whether printed or handwritten, as would be given to these Letters themselves, provided that they are signed by a public notary and sealed with the seal of a man holding an ecclesiastical office. No one shall be permitted to obstruct what has been established by Us in these Letters; and if anyone should presume with reckless audacity to attempt to do so, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, on the seventeenth day of the month of December, in the year of Our Lord one thousand nine hundred and fifty-two, in the fourteenth year of Our Pontificate. For the Holy Roman Church: Arthur Mazzoni, Cardinal. Bernardus De Felicis, Protonotary Apostolic. Registered in the Apostolic Register, Volume LXXXV, number 80.

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER: SANCTUS CASSIANUS, MARTYR, IS CHOSEN AS THE HEAVENLY PATRON OF ITALIAN STENOGRAPHERS. PIUS PP. XII. For the perpetual memory of this event. — The art of shorthand, already practiced by men of old, is, as all know, cultivated and greatly increased in these times. Indeed, associations of stenographers have been established, whose purpose is to express matters and to record the words of those speaking, most quickly, using brief and concise notations. It seemed fitting to provide these with special heavenly protection, so that, through the virtue of their heavenly Patron, they might be encouraged at all times to pursue the goals of Christian life. When, last year, a meeting of the Italian society of stenographers, called "Gabelsberger Noe," was held in Naples, all those present, with one voice, decided to adopt Saint Cassian, Martyr, as their Patron. This renowned athlete of Christ was a teacher in the city of Foro Cornelii, as Prudentius says (Perist., IX, 23-24), "skilled in comprehending all things with brief notations, and quickly following the points of what is spoken"; but, because he refused to deviate from the supreme truth, he was wickedly murdered, struck with multiple wounds, by a crowd of boys whom he had instructed in the practice of this honest art. Therefore, prayers were presented to Us, requesting that We establish this man as the heavenly Patron of stenographers in Italy; which, supported by the recommendation of the Ordinary of Naples, We have gladly deemed worthy of acceptance. Therefore, having heard Venerable Brother Clement, Cardinal Micara, of the Holy Roman Church, Bishop of Veliterno, and Pro-Prefect of the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by these Letters, perpetually and in perpetuity, We choose Saint Cassian, Martyr,

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as the heavenly Patron of Italian stenographers, We declare, We proclaim, with all the honors and liturgical privileges that properly belong to patronal associations. Notwithstanding any contrary things. These things We decree, We establish, We ordain, that these present Letters shall always and forever remain valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that it shall be rightly judged and defined; nullifying—

[*Latin ed. p. 391*]

Acta, in the presence of the Most Holy Fathers, numbered XII, page 391, which shall be valid from this moment forward, and if anything contrary to these matters should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, it shall be void. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the twenty-third day of the month of December, in the year 1952, in the fourteenth year of Our Pontificate.

By special mandate of the Most Holy Father, to the Reverend Cardinal Gildo Prugnola, Prefect of the Office for Diplomatic Affairs of the Holy See,

LETTERS TO THE MOST REVEREND FATHER JOHN, S.R.E. PRESBYTERIAN CARDINAL DE JONG, ARCHBISHOP OF ULTRAIECTENSE, AND TO THE MOST REVEREND FATHERS, BISHOPS OF HOLLAND, CELEBRATING THE EXACT CENTENARY FROM WHICH THE CATHOLIC HIERARCHY WAS RESTORED.

PIUS P. XII

Beloved Son and Venerable Brothers, greetings and Apostolic Benediction.

We received, with great joy for both you and for Us, letters filled with obedience, through which you informed Us that, during several days in the month of May of this year, solemn celebrations will be held to commemorate the happy centenary from which, through Our blessed predecessor, Pope Pius IX, the Catholic Hierarchy was restored in the Kingdom of Holland. You intend to carry out this with unanimous consent and with common endeavors; and there is no doubt that the diligent industry and prudence of the sacred pastors will be pleasing to the studious will of the people.

It is fitting to give thanks to God for so great a benefit, from which many and weighty advantages have arisen for your nation, and it is not dissimilar to that immortal event, when Sergius I, the Pontiff of the Apostolic See, with his own hands, consecrated the most holy man, Willibrord, as a bishop, and likewise, bestowed upon him the sacred pallium and gave him the name Clement, and appointed him to the Church of Ultraiectense.

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During these one hundred years, the sacred prelates of Holland, and you yourselves, have emulated the study of religion, and also...

[*Latin ed. p. 392*]

392 Acta Apostolicae Sedis - Official Commentary of both militias, the clergy, and those who are here considered Catholic, with a wonderful competition, with the grace of God, without which we can accomplish nothing; you have learned that the Catholic faith may manifest its power, not only by enlightening minds that have fallen away from the truth, but also by regulating the actions of both private and public life, and by improving morals. For it is evident to all that this same faith also elevates and enriches the noble qualities inherent in your people, to which are joined, with boldness, a beautiful and firm alliance of constancy, gravity, and humanity. It is a great thing not to speak, but to act. The very union of citizens has secured a defense and support, which every good man deems most valuable. What? To contain the passions in duty, to harm no one, to give to each what is his due, to cultivate mutual benevolence, to readily forgive injuries, to obey the laws of the fatherland, to fear the authorities – all of which the most holy religion commands – is this not a force with which no other is more effective, for driving away dangers from the state and for promoting its honor and growth? Therefore, we greatly rejoice in the example here of charitable undertakings, by which the calamities of men are alleviated, both within the borders of your homeland and in foreign lands, and assistance is provided to the needy. This, indeed, especially happened when the sea, raging in a storm, broke against many obstacles here and, flooding towns and fields, brought about considerable ruin and grief. Then, among you, a competition worthy of perpetual remembrance arose in helping those who were overwhelmed by such great calamity; and the eagerness to provide assistance to them increased the zeal of other nations as well, so that it has become manifest that the Dutch name attracts the favor of all. Many religious members also commend the Christian virtues that adorn your families, including numerous religious who desire to dedicate themselves entirely to God and the Church through the bonds of their vows, and many holy virgins, to whom the praise of St. Ambrose is fitting: "Blessed are the virgins, who possess such an immortal grace, as flowers in gardens, as temples in religion, as altars to priests" (De virginibus, lib. II, 18, PL, XVI, col. 223). While elsewhere a shortage of priests is often experienced, you yourselves are endowed with cohorts of priests, and moreover, many heralds of Christ have been sent to distant lands, so that the ethnic peoples may be illuminated by the light of the Gospel and, at the same time, accustomed to human and civil culture. We hold a joyful hope that all these things, which have thus far progressed quite well, will be even greater, if you wisely desire to foster charity in every state and condition of life, in commemorating the happy and fortunate event of the restored Catholic

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Hierarchy here.

[*Latin ed. p. 393*]

Decrees. From the Pontificate of Pope Pius XII - 393 thousand bonds of solidarity, so that it may shine ever more with Christian dignity and grace, we earnestly strive to attend to the needs of Catholic schools, to foster the study of sacred disciplines, and, furthermore, with a display of the fine arts, which we commend to you with due care and diligence, greeting you with praise and heartfelt wishes. In these difficult circumstances, in which our age unfortunately suffers for the sake of the Christian name, may the beloved Netherlands, rising with a more elevated and free spirit during these celebrated festivities, merit even greater splendor in the cultivation of Christian humanitas: and may you, together with the clergy entrusted to your care, vigilantly watch over, so that against impious men the truths and precepts of the Catholic faith may be defended, and so that in promoting social matters, Catholic forces and legions may be solid and united. May your proven virtue, which glorifies and promotes the Kingdom of our Savior through beautiful suffering and action, make your association and community ever more like that heavenly city, "whose King is Truth, whose law is Charity, whose measure is Eternity" (St. Augustine, Epistle CXXXVIII, to Marcellinus, chapter III, 17, PL, XXXIV, column 533), and may you, in conducting your lives, keep before your eyes the admonistions and precepts of the Apostle Paul: "For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline: think on these things." (Philippians 4:8). While we assure you, Our Beloved Son and Venerable Brothers, that we place our hope in abundant fruits from these sacred and solemn celebrations, we have nothing left to do but to impart the Apostolic Blessing upon you and upon the flock, of whose custody you are vigilant and loving pastors; and, invoking the help of God, we earnestly pray that a rich harvest of salvation may be reaped from the secular celebration of the restored Catholic Hierarchy, of which you now faithfully fulfill your office. Given in Rome, at St. Peter's, on the nineteenth day of the month of March, in the year 1936, in the fifteenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 394*]

394 Acta Apostolicae Sedis - Commentarium Officiale

AD CHRISTIFIDELES HOLLANDIAE

FAUSTE EXACTUM SAECULUM EX QUO CATHOLICA HIERARCHIA RESTITUTA FUIT CELEBRANTES.

To the Sons and Daughters of the Netherlands.

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It is a great joy for Us to participate in the solemn commemoration of the restoration of the ecclesiastical Hierarchy in the Netherlands. With fervent gratitude, We join you in reflecting on the important and consoling developments that the Catholic Church has experienced in your country during the past hundred years. You have grown into a spiritual force that commands the rightful admiration of all who have come to know the richness of your Catholic life, both in your noble homeland and far beyond. Therefore, We are filled with gratitude first and foremost towards the most benevolent God, who has so abundantly blessed the zeal of the Catholics of the Netherlands; and also towards the Bishops, Priests, and faithful, who have worked, struggled, and suffered so much for the ever wider and deeper establishment of the Kingdom of Christ in their homeland.

Beloved Catholics of the Netherlands, may this reflection on the past be a powerful stimulus for you, not only to preserve the heritage of your fathers intact for your children, but above all, to follow the example of your fathers and exert all your strength to make that heritage greater, richer, and more profound. For this to be accomplished, it is necessary that you, with grateful humility, but also with great steadfastness, persevere in the struggle, for the Church on earth is and remains always a Church engaged in combat. Preserve unity as a guarantee of God's power within you. Always work together, selflessly, in mutual love, with respect for one another, under the guidance of your Bishops and Priests, so that the love of Christ may increasingly reign in your hearts, in your families, in all your homeland, and everywhere in the world where so many children of your people labor as missionaries.

That you may accomplish this with God's grace, We wholeheartedly grant you all Our paternal and apostolic Blessing.

From the Vatican, 17th of May, 1953.

PIUS PP. XII.

[*Latin ed. p. 395*]

Acta of Pope Pius XII, 395, III, Regarding the Excommunication of the Most Reverend Joseph Placid Nicolini, Bishop of Assisi, on the occasion of the seventh centenary of the pious death of Saint Clare.

Pius PP. XII, Venerable Brother, greetings and the Apostolic Blessing.

For next August, the seventh centenary will be completed since Clare, "the first seedling of the Sisters of Poor Ladies of Saint Damian of Assisi, a most outstanding imitator of the blessed Francis in preserving evangelical perfection" (Speculum perfectionis, ch. 108), departed from this earthly exile to the heavens through a pious death. It is fitting that the city of Assisi, to which such great renown has been granted, and which is further commended by the name and virtues of Clare, should celebrate the memory of

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this saint on this occasion; it is fitting that the numerous Franciscan family, to whom she is a source of honor, should do so; but even more so does the Catholic Church desire to do so, rejoicing in the most excellent example of virginal sanctity that she sees in her.

As we recall and contemplate in our minds the life of this saint in heaven, and what she herself, with the favor of divine grace, accomplished; what was accomplished by the societies founded by her, and other institutions that arose from her – which have flourished in countless numbers over the course of the centuries – we do not hesitate to affirm that the Church and civil society owe much to this virgin.

And at the same time, we cannot but marvel at the most wise plan of God, who, when enemies attack the Christian name with greater intensity, stirs up heroes and heroines in the Church, who, in times of need, defend the Catholic cause with eager and active spirit. Among these, Clare certainly shines forth, renowned in virtue and in name, emerging from those dark times, in which Saint Francis appeared in Assisi to illuminate and reform them; in this work, this virgin was divinely given a most important role as a partner in his labor, as an administrator of heavenly mercy, and shone with the brightest light together with the Seraphic Father.

Born of a noble family in Assisi, and adorned with even more noble gifts by nature itself, she scarcely heard the young messengers of the new Christian peace and penance proclaimed by the Seraphic herald, when she was inflamed with that evangelical form of life proposed by Francis, and without delay decided to embrace it in herself. This purpose, however, was not weakened by her tender age,

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Commentarium Officiale. Neither the will of her parents, nor the harshness of the life she was to lead, could dissuade her; indeed, at the invitation of the Most Blessed Father Francis, she secretly left her paternal home one night and fled to the S. Mariae de Porziuncula, where, gladly bidding farewell to the vanities of the world, she put on a rough and humble tunic, making poverty her companion and partner in all her future life, and dedicating herself entirely to God. Having happily overcome this first trial, in order to devote herself to the contemplation of heavenly things, she was received within the narrow walls of the Monastery of St. Damian, and there, "For you are dead." (Col. 3:3), she found nothing sweeter for forty-two years, and she strove with all her might to perfectly reflect the discipline of Francis in herself and to conform others to it as far as her strength allowed. However, that brilliant light, with which that solitary and most humble retreat shone, could not long remain hidden; indeed, many virgins, both from noble families and from the common people, flocked to her, drawn by the fame of her sanctity, and preferring the pure love of the Divine Spouse to the pleasures of the world,

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they entrusted themselves to her discipline. Therefore, "in this cave of mortification, the silver dove built its nest, and the College of Christ's virgins was born... and the Order of poor ladies was begun" (Legenda Sanctae Clarae Virginis, n. 10). Thus, the family of St. Francis, like a strong tree growing and nourished by the dew of divine grace, was divided into two branches, one of which pertains especially to the active life of an apostle, while the other embraces these virgins devoted to God, who, within the sacred cloister, devote themselves primarily to the contemplation of heavenly things and cleanse themselves and others through prayer, penance, and tears. How much effort did Clara devote to the practice of the most perfect virtues in order to prepare herself for the designs of divine mercy? It is easier to imagine than to describe. Truly, she "strove to conform herself perfectly to the poverty of the poor Christ" (Legenda Sanctae Clarae, n. 14), and although she flourished with the integrity of innocence, she weakened her virginal body with voluntary fasts and afflicted it with harsh scourges. Constantly remembering the pains of the Divine Redeemer, and lovingly repaying him, she shed abundant tears. Furthermore, she was inflamed with a vehement love for the Sacrament of the Eucharist, which was not only the support and joy of her life, but also the head and safeguard of her Institute. But above all, her soul was moved and impelled by divine charity, with which, as she yearned for God, she embraced all men, and in a particular way, the daughters entrusted to her. For she treated her own body with harshness and severity, and she inflicted

[*Latin ed. p. 397*]

The acts of Pope Pius XII, page 397, record that she found no solace, no peace, even in the later years of her life when she was tormented by illnesses; yet, when dealing with the anxieties, miseries, and infirmities of others, she displayed extraordinary gentleness of spirit and abundant mercy; and it is known to all her citizens that, when they were in grave distress—having offered prayers to God and even exerted themselves with manly resolve—she proved to be an outstanding advocate for concord, a harbinger of peace, and a victor who repelled enemies on more than one occasion. Furthermore, it is incredible to say that this woman, who had completely renounced worldly things, received such abundant and copious gifts of heavenly wisdom. Not only did a large crowd eagerly seek to hear her, but bishops, cardinals, and even the Popes of Rome consulted her. Even the Seraphic Father [St. Francis] made it a practice to visit Clara, especially when dealing with difficult matters concerning his Order; this occurred particularly when the question was being debated whether he should teach only the contemplation of heavenly things to the first members of his Order, or whether he should also instruct them in the sacred works of the apostolate; at that time, in order to more clearly understand divine guidance, he went to Clara, and he followed her response as if it were

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an oracle. Therefore, since she was so abundantly endowed with virtues, it is fitting that Francis loved her above all others, and that he saw in her a strong support for preserving the discipline of his religious order and for promoting his institute; and indeed, these hopes were happily confirmed on more than one occasion. This flower of such unwavering beauty flourished widely throughout the lands, and the virgins of Clara, like a most beautiful and perpetually renewed offspring of a law-giving Mother, have preserved its sweetest fragrance to this very day. The works, examples, and teachings of Clara, like a stream of living water, have so beneficially irrigated the field of the Church that, throughout the course of the centuries, they have greatly aided the people of God in their salvation, so that what is said about her today is also true. Our most reverend Alexander IV wrote elevated words about her: "She was a bright lamp of sanctity, shining brightly in the tabernacle of the Lord; to whose great splendor many have hastened and hasten, kindling their lamps with her light. She indeed planted and cultivated the vineyard of poverty in the field of faith, from which are gathered rich and abundant fruits of salvation... She was the first among the poor, a princess of the humble, a teacher of continence and penance, an Abbess." (Apostolic Letter "Clara claris" given in Anagni, in the year 1255). Therefore, it is not surprising that, after so long a time since the death of Blessed Clare, the admiration and piety of Catholics for her, far from diminishing, have rather burst forth with a new fervor. This is sufficiently demonstrated by the sacred and civil ceremonies that are observed in many places, especially in those...

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Official Commentary of the City, which it ennobled with its very presence, with the light of holiness and the glory of miracles. We praise and commend all of these things with a willing heart, and we are fully confident that from them, not a few fruits of salvation will abound, both for the benefit of individual people and for the benefit of civil society. Indeed, these times of ours have much in common with those in which Clara lived; for, as all can see, the dangers to the Christian commonwealth are not light, nor is the change in morals less significant: for, alas, with the charity of many growing cold, quarrels, hatreds, and the unrestrained pursuit of worldly things disturb the minds of many, and at the same time undermine the foundations of both domestic and public order. Therefore, let all Catholics turn their gaze to this heavenly patroness, through the course of these secular celebrations, and let them draw from her an incentive to generous virtue. Let them learn, above all, to detach their minds from worldly things, to restrain their desires through voluntary chastisement, to embrace their neighbors with fraternal charity; let this fleeting world feel how great and how blessed it is to follow Christ humbly, and to embrace His Cross courageously. If these things are accomplished,

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we may hope for that renewal of Christian morals and that restoration of public order, which are so long desired for the good of all. Already now, we are refreshed with the sweet hope that this heavenly patroness, Clara, will be abundantly granted by the Almighty God. We earnestly implore her, with humble prayer, that she may protect the Catholic Church with her powerful patronage, and that she may look with kindness upon her most devoted people of Assisi. Finally, may she be a blessing to the entire Franciscan family, and in a special way to the virgins of Clara, and through them especially, may she bring about that salutary Franciscan spirit, which, if it once raised up a society that was disturbed and almost collapsing, and restored its morals to a better state, will undoubtedly also be able to heal the ills of our own age with great benefit and happily repair its damages. With this sweetest hope, we impart, with a heartfelt outpouring, the Apostolic Blessing to you, Venerable Brother, to all the followers of Saint Francis and Saint Clara, and to the entire people of Assisi, from the heavenly patroness. Given in Rome, at Saint Peter's, on the twenty-fifth day of the month of May, in the fifteenth year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 399*]

Acts of Pope Pius XII, 399, ADDRESSES I, to Members of the Association of Journalists Residing in Rome, and to Representatives of Foreign Newspapers:

"We are pleased, gentlemen, to finally receive you in this House, you who represent more than thirty states, and thus to fulfill a desire that the correspondents of the foreign press in Rome had already expressed to Us at the beginning of Our pontificate. They then desired to come to Us on the occasion of the 9th Congress of their Association. The tragic events of the Second World War thwarted this plan. Your presence here is all the more pleasing to Us after an interval of almost fourteen years, during which, alas, the face of the earth has not been renewed in the sense of the well-known passage from Scripture; but it has at least undergone considerable changes. When you set foot on the soil of the State of the Vatican City, you are not merely entering the territory of another sovereignty; the entire spiritual atmosphere that you breathe here is intended to be different from that of the centers of political life. Many members of your profession, accustomed to thinking only in political categories, have probably already found it difficult to understand this, when, transferred to Rome, they also had to exercise their role of informing within the world of the Vatican. The Holy See is the supreme authority of the Catholic Church, and therefore of a religious society, whose aims are located in the supernatural and in the beyond. Of course, the Church lives in the world. Its sons and daughters, numbering approximately 400 million Catholics, each belong to a particular people and state: it is always one of the essential tasks of the Holy See to ensure that, throughout the world, normal and, if possible, friendly relations pre-

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vail between the Church and the State, so that Catholics may live peacefully and in peace with their faith, and so that the Church may, at the same time, provide the State with the solid support that it constitutes wherever it can freely deploy its forces. Political events therefore also influence the Church and the Holy See, but only by reaction, to the extent that, often in a sudden and radical way, they alter the situation."

[*Latin ed. p. 400*]

400 Acta, Apostolicae Sedis - Commentarium Officiale: De l'Église dans un pays. Cependant, une puissance politique, c'est-à-dire une puissance qui poursuit des buts politiques avec des moyens politiques, l'Église ne veut pas l'être, et elle ne l'est pas. Elle est une puissance religieuse et morale, dont la compétence s'étend aussi loin que le domaine religieux et moral, et celui-ci, à son tour, embrasse l'activité libre et responsable de l'homme, considéré en lui-même ou dans la société.

Vis-à-vis des puissances politiques, l'Église reste neutre, ou, plus précisément, puisque ce terme est trop passif et trop ambigu, impartiale et indépendante. Le Saint-Siège ne se laisse entraîner par aucune puissance ou groupe de puissances politiques, même si l'on affirme mille fois le contraire. Il peut parfois se produire, en raison des circonstances, que le chemin du Saint-Siège croise celui d'une puissance politique. Mais, quant au point de départ et au but de leur chemin, l'Église et son Chef suprême suivent uniquement leur propre loi, la mission qu'ils ont héritée de leur divin Fondateur, qui consiste à conquérir à Dieu tous les hommes sans distinction et à les Lui amener, quelle que soit leur nationalité.

Certes, la mission de l'Église donne, ainsi qu'à son gouvernement suprême, des valeurs, des normes, des buts communs, que les oppositions et les luttes terrestres ne détruiront ni ne compromettront, des réserves de forces spirituelles et morales, nourries de la forte sève de la foi chrétienne, et dont la vigueur et la fonction universelle sont reconnues, sinon par tous, du moins par beaucoup d'hommes. Toujours, elles sont prêtes à intervenir, désintéressées et bienfaisantes, là où le requiert le bien de l'humanité. Voilà l'atmosphère qui caractérise cette demeure et cette Cité.

Ne vous laissez pas égarer par l'aspect humain, que vous pouvez rencontrer dans l'Église. La loi fondamentale, que Nous avons brièvement exposée, détermine les actes qui engagent le gouvernement suprême de l'Église; une tradition constamment mise à l'épreuve et dotée d'une riche expérience lui montre le chemin et lui enseigne à garder envers tous son impartialité et son indépendance, même au milieu de la plus violente agitation des événements politiques.

À vous-mêmes, Messieurs, Nous adressons Nos plus vifs souhaits pour l'exercice de votre profession magnifique, mais difficile et lourde de responsabilités. Pouvons-Nous toucher brièvement deux difficultés de votre métier? La première découle déjà du principe immuable qui régit la presse

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: rendre les derniers événements accessibles au public le plus large, et cela de la manière la plus rapide et la plus régulière. Maintenant, les pro-

[*Latin ed. p. 401*]

Acts of Pope Pius XII, 401: The advancements of technique have reduced to a minimum the distance between an event and its publication, and within this minimum of time, you must transmit a faithful account, which clearly and in an expressive form presents all the essential elements. Truly, this is a requirement that is almost excessive. Your predecessors, who lived before the radio, the telegraph, and the telephone, had a much easier task than you do today. The second difficulty is much more serious. The principal quality of a journalist remains an incorruptible love of truth. However, how many temptations try to lead you away from this: temptations arising from partisan interests, and perhaps from the press itself, for which you work. How difficult it can be to resist these, and to respect the limits that truth absolutely forbids crossing! Nor should we forget that the ”conspiracy of silence” can also gravely offend truth and justice. Furthermore, there are temptations from public opinion, or rather, from the opinions of the public, which the journalist cannot follow without reservation, he who precisely must adjust them to truth and right, and therefore purify and guide them. You know from your own daily experience how often it is difficult to ensure, within the realm of public opinion, even a portion of that consideration to which falsehoods and half-truths can frequently lay claim, when they are surprising and seductive. Has not Jean de La Fontaine expressed a similar observation in the well-known verses: ”Man is of ice to truths; he is of fire for lies”? A comparison that contains more than a mere fraction of truth. But if there exists in this world a *tempus belli*: a time for war, and a *tempus pacis*: a time for peace, a *tempus loquendi*: a time for speaking, and a *tempus tacendi*: a time for silence, there is no *tempus veri*: a time for truth, and *tempus falsi*: a time for falsehood, when it comes to relations between nations and states, the education of public opinion to see things as they are, to consider truth without passion, in calmness and dignity, is one of the essential conditions for resolving conflicts, for rapprochement, and for peace. Each of you seeks to serve your country. But serve it with the conviction that its good relations with other states, the understanding of their character, and the respect for their rights, also belong to the *bonum commune* of your own people, and that they prepare and consolidate peace more effectively than many other means. War and...

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Commentarium Officiale post bellum — quamquam horribiles et miseras, — habuerunt hoc bonum, quod viros multo sensibiliores fecit ad hoc factum. De pace locuti sumus. Post bel-

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lum, hoc verbum frequenter adhibitum est; etiam abusus est. Credimus posse testari quod, in nostris litteris, pacem, sicut mundus eam vere indiget, sensum clarum et realisticum dedimus. Pro tempore, solum spes exprimere possumus — si licet nobis hoc verbum audere — ut inter potentias dialogus apertus et fidelis instituatur. Quamquam pacem adhuc non pollicemur, haec tamen est prima et insubstituenda conditio, sine qua ad pacem propius ire non possumus. Dominus, qui dat et amat pacem — *auctor pacis et amator* — ut Ecclesia dicit, vobis omnibus lucem, robur et constantiam concedat, ut quotidianis diebus fortes heraldos veritatis, defensores intrépidos iustitiae, et sapientes praeceptores verae pacis fiamini. Hoc vobis omnibus et collegis vestris optamus, in hoc tempore praesenti ubi humanitas inter timorem et anxiam expectationem pendet; et dum protectionem Altissimi super populos et nationes quos repraesentatis invocaverimus, benedictiones Domini super vos, super eos qui vobis carissimi sunt, et super omnes qui vobis animo et corde adnexi sunt, imploremus.

II Adscriptis Sodalitati catholicae ex Operariis Italicis, ob commendationem Litterarum Encyclicarum « Rerum novarum » coadunatis*.

Coloribus qui putant Christianum causam tedii et tristitiae, convenire debet ad unam ex multis audienciis, quae in temporibus recentioribus multiplicatae sunt, usque ad ritmum Anni Sancti. Nos ipsi semper cum gaudio reditimus in medias has multitudines devotas, quae a nobis verbum consolationis et benedictionis petunt. Et ecce nos hodie accipimus millia operariorum, praesertim *romani*, nobis igitur duplice amore carorum, persuasos omnes quod, hos in hac insigni Basilica accipiens, etiam eis tenerum affectum manifestaremus, similem eo quod Jesus, divinus Operarius Nazareth, pro eis habebat et habet.

*Habita die 14 Maii mensis a. 1953.

[*Latin ed. p. 403*]

Acta Pii PP. XII 403, Beloved children! Today, the Church commemorates the Ascension of Christ into Heaven. — From the day of Easter, the sacred Liturgy has been filled with a surge of melodies and festive harmonies, in which "Alleluia" was always the dominant note, repeated by every soul, by every choir of souls. However, even as the songs of joy and glory continue, there is also a note of restrained sadness. Jesus leaves his disciples and ascends into Heaven; He will send the Holy Spirit. Meanwhile, He is no longer among them, living and visible. But as the Apostles gaze at Jesus ascending and disappearing behind the cloud, behold, two angels appear in white robes, and say to them: "Men of Galilee, why are you looking up to heaven? (Act. 1, 11)." They, therefore, invite the Apostles not to fix their gaze uselessly on high; the earth awaits them now, where is the path that will lead them to their goal, where is the vineyard that they must cultivate, where is the field of their peaceful struggles. One day, yes, they will see Jesus return from Heaven with great power and majesty (cf. Matth. 24,

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30). But the sound of these words recalls another question, which you have heard so many times in a completely opposite sense: "Men, why are you looking at the sky? There is no heaven; it would therefore be futile to hope to reach it. There is no God; the soul is not immortal. Therefore, look rather at the earth with its problems; strive to find their solution here. Men, do not look at the sky, and if anyone desires heaven, let him try to create it here below, by any means." Of course, these words are not spoken by a single voice. But it is always the same enemy, unique and multiform, who, until the end of the ages, will attempt to break the front of good, in order to sow destruction and death among you. Nor are these words always spoken so brutally. Indeed, when it is useful, the spirit of darkness knows how to disguise itself as an angel of light. Then, according to the place, the circumstances, and the state of mind of the listener, it changes its tone and language; but the substance of the discourse always remains the same: "Men, do not look at the sky; think only of the earth." This word, which has moved and moves people of the most diverse social conditions, has been, for many decades, and is today still, the most dangerous and devastating weapon for the souls of many workers, who are also protagonists in the drama of the modern world. Today, many of them have forgotten heaven and insist on turning only to the earth; asking this earth to transform into heaven, where nothing is lacking, where the human heart may find its anxieties quieted and its emptiness filled.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Commentarium Officiale. In verità, porém, este paraíso tem aparecido cada vez menos alcançável na terra. Por um lado, homens que possuem todos os bens da riqueza, não obtiveram com isso a felicidade que tanto desejam, e muitas vezes carecem até mesmo do mínimo de serenidade e paz. Por outro lado, aqueles que vivem sem Deus, talvez prontos apenas para blasfemar e amaldiçoar, e destituídos dos supremos confortos que somente a fé sobrenatural pode dar nas provações mais dolorosas, gemem em um tormento de inquietação e revolta. Queridos filhos, caríssimos trabalhadores! O dia de hoje foi, este ano, escolhido de forma muito oportuna para a costumeira comemoração da *Rerum novarum*. E é notável que as ideias inspiradas pela grande festividade de hoje, coincidam de alguma forma com os ensinamentos contidos na memorável Encílica do Sumo Pontífice Leão XIII, como o pensamento fundamental da Igreja sobre a questão operária. Mas – perguntará talvez alguém – não dirigiu Ele, então, o olhar de todos os crentes, de todos os homens retos, não precisamente para o céu, mas para a vida presente, para o triste estado dos trabalhadores daquele tempo, em meio a um industrialismo ainda muito desordenado e sem freios? Não exigiu Ele energicamente, em nome de Cristo, as reformas, o melhoramento de condições e instituições terrenas, e dirigiu aos proprietários dos meios de produção e aos chefes das

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empresas aquela advertência, digna de ser também hoje ouvida: «que nem as leis divinas nem as humanas permitem oprimir, para proveito próprio, os necessitados e os infelizes, e lucrar com a miséria alheia»? Não juntou aquele sapiencíssimo Pontífice precisamente a verdadeira vida cristã com o reto ordenamento deste mundo, quando, retomando as palavras de Santo Tomás de Aquino, confirmou na *Rerum novarum* que o uso dos bens temporais «é necessário ao exercício da virtude», e, portanto, para conduzir na terra uma vida cristã digna do homem? Sim: assim é. Enquanto Leão XIII lançava seu grito de verdade e de justiça na questão operária, queria que os homens, e particularmente os trabalhadores, estivessem com ambos os pés na terra. Aqui embaixo, eles, como cristãos, devem se ocupar do verdadeiro ordenamento. No entanto, o homem, criado e salvo por Deus, não pode ter os dois pés na terra, sem manter o olhar voltado para Deus, para o verdadeiro fim da vida humana, a união com Deus no céu, onde somente se completa definitivamente toda ordem e toda justiça. Portanto, os homens, que em seu pensamento e em sua ação se dedicam inteiramente à terra, ou que até mesmo negam a pátria celeste, não têm...

[*Latin ed. p. 405*]

Acta Pii Pp. XII 405, a solid foundation is not found, even in this world, even if they seem outwardly to possess it, or if they themselves boast of their supposed realism. A true human order here below cannot be perfect, nor perfectible, unless it is directed towards the aid that is beyond. This is an essential idea of *Rerum Novarum*: "It is not possible (it is written there) to properly understand and evaluate earthly things, if the soul does not rise to the contemplation of another life, that is, the eternal life, without which true knowledge of moral good necessarily vanishes, and indeed, the entire universe becomes an inexplicable mystery." Therefore, those Catholics are mistaken, promoters of a new social order, who maintain: first, social reform, and then one will consider the religious and moral life of individuals and of society. For the first cannot be separated from the second, because this world cannot be separated from the other, nor can man be divided in two, for he is a living whole. Leo XIII, the great advocate of Christian workers, has clearly indicated the way to them, that of genuine Christianity. However, in *Rerum Novarum*, not only the restoration of social order in the world is intimately connected with the transcendent purpose of man, but also the reform of the mutual relationships between those engaged in economic activity, the care of everyday and concrete human relationships between employers and workers, between superiors and employees in enterprises. Immediately before the passages cited above and closely connected with them, the Encyclical teaches that the Church not only desires a just order in the economy, but "aims higher; to bring the two classes as close as possible and to make them friends." And what is the precise and determining reason for this? The equal human dignity of

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all, which, in turn, derives entirely from the common transcendent purpose. In the face of this purpose and the common homeland in heaven, all other differences between men remain of secondary importance. Leo XIII expressly writes: "Whether you have abundant riches and other earthly goods, or whether you are deprived of them, it matters nothing for eternal happiness; but the good or bad use of those goods, this is what matters supremely." When the true human dignity and the transcendent destiny of all men are truly lived day by day, then the enterprise also becomes that close community in work that *Rerum Novarum* desires. Then, one will treat others with respect in words and deeds; they will facilitate their work and appreciate it, even if it is minimal; they will strive to give them that function which best suits them.

[*Latin ed. p. 406*]

406 Acta Apostolicae Sedis - Commentarium Officiale responds to the capacities and sense of responsibility of each individual. Thus, it is evident that even before our times, Leo XIII and the Church highlighted the great importance of caring for human relationships within the enterprise. In some circles, these ideas and desires were then ridiculed, as if they were nothing more than pious dreams. What esteem did they hold for the human dignity of the worker in the economy and in production? For them, only the measurable force of labor and the way to apply it with the greatest possible yield to the energies of nature mattered. Today, however, efforts are made to promote human relationships in production, even if often not for very noble reasons or with more theoretical than practical methods. But once again: errors would have been avoided if, with the wisdom of Leo XIII, with the wisdom of the Church, the worker had been considered for what he truly is: a brother of Christ and a co-heir of heaven. It is therefore painful to see how some Catholics today shy away from introducing the wonderful riches of Christian humanism into enterprises and replace it with a faded form of humanism detached from Christian faith. They thus exchange wealth for poverty, the authentic for the substitute. Finally, the Author of *Rerum novarum* was also firmly convinced that the ordering of life towards the ultimate end, heaven, and therefore the practice of Christian life, where it is and remains truly such, "also contributes of itself to outward prosperity." Why? Because it leads to those virtues that preserve man from excessive esteem for the things of this world, and especially to those who enjoy the goods of fortune, it gives firmness in what was rightly called the *aurea mediocritas*: the golden mean. In this way, the just measure, true harmony, and genuine stability favor the progress of human society, a progress that is in accordance with nature and therefore acceptable to God. Today, the production and consumption of economic goods take place in a society that does not know how to give progress measure, harmony, or stability. Here is the source, from which – perhaps even more than from the

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external circumstances of our time – that sense of uncertainty, that lack of security, which is noticeable in modern economics; uncertainty that even the hopes of the future cannot make more bearable. In vain would one adduce the possibilities of technology and organization, which promise to produce ever more and at lower cost; the prediction of a future with an ever-increasing standard of living; the quantity of material needs that men can –

[*Latin ed. p. 407*]

The acts of Pope Pius XII, page 407, speak of an increase throughout the entire world. We have said in vain, because, on the contrary, the more exclusively and incessantly the tendency towards consumption is strengthened, the more the economy ceases to have as its object the real and normal man, the man who orders and measures the necessities of earthly life according to his ultimate end and the law of God. If – as is painted in a promising picture – the machine were destined to increasingly diminish, and, so to speak, to the extreme, the time of work and labor, then leisure time, too, must necessarily lose its natural sense of relaxation and rest between two moments of activity. This would become the first element of life, and the occasion for new and often costly needs, as, on the other hand, it would be a source of profit for those who satisfy them. Thus, the genuine relationship between real and normal needs and artificially aroused demands would be disrupted. Incomes would necessarily increase, but soon they would no longer be sufficient. The lack of security would remain, because social economy would arise from a humanity and would presuppose a humanity diverted from the right and just measure of its being. Pope Leo XIII, on the other hand, in *Rerum novarum*, has before his eyes the healthy man, who leads a life in accordance with Christian principles. Only if guided by him and for him, does modern technology achieve harmonious and lasting progress, of which even temporal well-being is an integral part. Therefore, in his Encyclical, he strongly insists on the observance of holy days. For him, it is a sign that reveals whether and to what extent the healthy man and the true harmony of progress in human society still exist. He sees clearly and profoundly when he relates the worker's question to the rest of holy days and the sanctification of Sunday: the external well-being, precisely of the worker, cannot be expected from a production technique that regularly demands from the worker and his family the sacrifice of Sunday; it can even less come from a state of affairs in which Sunday is not, as God wills it, a day of rest and refreshment, in a climate of elevated piety. Technology, the economy, and society reveal their degree of moral sanctity by the way in which they favor or hinder the sanctification of Sunday. Therefore, there is no doubt that the affirmation of the transcendent destiny of man constitutes the heart of Pope Leo XIII's doctrine on the worker's question. It is up to you, dear children, to constantly make the practical applications in

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individual cases, to which we have only been able to briefly allude.

[*Latin ed. p. 408*]

408 Acta Apostolicae Sedis - Commentarium Officiale

Beloved sons! Jesus Christ said one day that those who seek first the Kingdom of God and His justice, shall have, in addition, all other things. To that part of humanity which lives almost without hope on earth, because it has wished to disregard the Kingdom of God, it is necessary to repeat forcefully and with gentleness that there is, indeed, a way to resolve even human problems: to seek God anew, to look to heaven anew!

To the Directors of Italian Associations for the art of gymnastics or bodily exercises, that is, "sports."

Beloved sons and illustrious representatives of the dear Italian youth, whom We hope to see healthy and strong! Athletes who have held high the name of Italy in the greatest international competitions! You have come together in the Eternal City for the inauguration of the Olympic Stadium, and you yourselves have desired that it be placed from the very first day under divine protection through the customary blessing. It is particularly pleasing to Us that those who promote and direct national sporting activities have gathered in Our presence, all eager not only to make Us aware of the joy for the work long desired and now accomplished, but also to hear from Our voice with what intentions and Christian sentiments it should be considered, both by those who will practice noble competitions there, and by the crowds who will be spectators, since everything created must serve as an instrument to glorify the supreme God.

We wish, above all, to congratulate those who, overcoming not insignificant difficulties and after long vicissitudes, have brought to completion a work truly worthy of being included, by its dimensions, in the tradition of the grand and the beautiful, characteristic of Rome in every age, and which, as We have been informed, meets the most modern requirements of similar constructions. It has arisen, we might say, in its natural environment, because Greco-Roman civilization almost never knew how to design and found cities without an amphitheater or a circus or a stadium, the ruins of which even today attest to its glorious passage through the regions of the ancient world. The Olympic Stadium seems to complete the face of the City, since the buildings of a city are in some way an expression of its social structure, that is, of the living body of the community that populates it.

* Given on the 16th day of May in the year 1953.

[*Latin ed. p. 409*]

Acts of Pope Pius XII, 409: In a well-ordered city, one can easily identify buildings that have particular and diverse functions, but all together they form that harmony of various activities, hierarchically arranged, which should be characteristic of every social community. In this respect,

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your Stadium, an expression of the health and physical vigor of youth, harmonizes with the ancient and modern buildings that serve various purposes, and, if frequented in a Christian manner, it will not be out of harmony with that sublime function which is the prerogative of the City, and of which the great dome of Michelangelo is, for all to understand, a symbol. Under the auspices of this harmony between the dome and the stadium, as between the soul and the body, is also the double historical memory that this place evokes. The first is suggested by the location where it stands. Situated, on one side, on the green slopes of Mount Mario, it extends, on the other, along the banks of the ancient Tiber, near the ancient arches of the Ponte Milvio, where it seems that the cry of victory still echoes, a victory that was decisive for the future destiny of Rome. There, Constantine, a bold leader of armies and a prudent governor of peoples, no less than a founder of peace, bent and overcame, after a fierce battle, the forces of paganism led by Maxentius. Victory smiled upon him who had raised the sign of Redemption on the banner, which from that day shone on the legions, the flag and ensign of the universal triumph of Christ. May God grant that the Romans, by birth or by adoption in the one faith, never squander the great blessings that that first and auspicious event bestowed upon them. The second historical reminder that we wish to note is given by the title "Olympic," by which your Stadium is designated. It recalls, to the honor of those who dedicate themselves to gymnastic and sporting activities, that sense of universality among different peoples that the famous Olympic Games fostered, albeit faintly, and which, with the advent of Christianity, heir and perfector of the civilization that those games celebrated, developed into the Christian truth of the one human family and the consequent duty of mutual charity among the peoples, its members. Thus, even from this side, your Stadium, which enriches this Catholic Rome, a teacher and exemplar of true universalism, finds its natural climate and a higher justification for its name. The numerous flags, which from now on will wave side by side on its stands, are therefore an expression of the glory, perhaps the most beautiful, of sport, matured by the virtue of Christianity into a brilliant reality. Rich in history and promise, your Stadium is ready to welcome you, distinguished athletes, in the fervor of your competitions, onto its green turf, and to receive the multitudes eager to admire the perfect fu-

[*Latin ed. p. 410*]

Acts 410 of the Apostolic See - Official Commentary. The exercises of sport possess the merit of demonstrating the excellence of human faculties. To both athletes and spectators, We wish to recall the general principle that the Christian is such in all things, and that no circumstance should prevent the fragrance of Christ from emanating from his person, for the edification of many, whether he gathers in prayer beneath the vault of a temple, or

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whether he indulges in wholesome recreation through sport beneath the sky of a stadium; indeed, from Christian conduct, both the athlete and the spectator can derive benefit for the purposes which both pursue: the one to attain glory, the other to experience honest delight. To you, athletes, We have recently indicated, in Our discourse to the National Congress of Sport and Physical Education, in what manner the Christian spirit should animate your exercises and endeavors, and what concrete means it suggests to you so that your activity may achieve its goals, maintain its merits, and banish abuses. And now, Our word is also addressed to the public which usually attends in large numbers the gymnastic and sporting competitions. Note the profound difference between the ancient stadiums of paganism and those of Christian cities. A great progress was already made by Latin civilization, when, through the merits of Christianity, the barbarity of gladiatorial combats and bloody hunts was abolished from public spectacles. But in this field, Christian perfection seeks always to rise higher and to attain that temperance, which, while elevating the dignity of man, does not impede the honest joy that is sought in the stadium. Christian moderation requires, above all, that the allure of the stadium itself should not be an obstacle to the observance of religious duties, especially on holy days. It ensures that the encouragement is noble, the rivalry with competitors is respectful, the resentment for alternating disappointments is lenient and tolerant, and in no case should it lead to violence. The very tone of the voice, which powerfully rises from the stadium of a Christian city, must echo differently from the discordant shout of a pagan stadium; it must be such in dignity and in restrained language that it does not too strongly contrast with the solemn tone of the choirs and acclamations, which from the same people, in the same stadiums, rise towards heaven on the occasion of civil and patriotic celebrations and of religious rites. Therefore, while we favorably welcome your endeavors, and We prepare to bless the flag of the Italian National Olympic Committee, We raise Our prayer to the Most High, that the new stadium may effectively serve the physical and moral improvement of the people.

[*Latin ed. p. 411*]

Acts of Pope Pius XII, 411, with the beloved youth of romana in mind; that whenever the multitudes overflowing from its vast expanse transform it into a vibrant garden of life, it may contribute to strengthening the sense of concord of which it is an expression; and, finally and above all, that in every circumstance, the Olympic Stadium may never cease to sing, with the voices of the present and future generations, the glory of God. With this wish, we impart, with all our heart, under the auspices of heavenly favors, Our Apostolic Blessing. To the IV Roman Group of Graduates from the Action Catholica, gathered before the Supreme Pontiff out of reverence.

In welcoming you with our cordial greetings, dear children, we would

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like to reiterate how closely we follow the life and development of the "Movement of Graduates of the Action Catholica." And since we know of your intention to give particular importance to the feast of Pentecost, we have gladly agreed to be with you today, to express our satisfaction and to encourage you to make your work ever more intense. On the day of Pentecost, the Church commemorates the descent of the Holy Spirit. A few days after the Ascension of Jesus into Heaven, the Apostles, gathered around Maria in the Cenacle, were filled with a powerful wind and with the Holy Spirit. Flooded with light, transformed in being and in action, and therefore unrecognizable to themselves and to others, they, courageously emerging from the Cenacle, found themselves immediately in the midst of a multitude of souls, all eagerly awaiting something new and great. *Et coeperunt loqui:* they began to speak, sowing the seed of the divine word on fertile ground, because it was watered by the grace of the Divine Spirit. Therefore, the liturgy of today is a song of joy, which seems to reach and permeate with its harmonies and resonances the entire world: *Quapropter, pro fusis gaudiis, totus in orbe terrarum mundus exsultat* (Preface of the Holy Spirit). In the Divine Office of today, Psalm 47 sings: "Great and worthy of the highest praise is our God in His city; His holy mountain... is the joy of all the earth." And Psalm 67, characteristic of Pentecost, and which therefore returns in the Offertory of the Mass, depicts... *Habita die 24 Maii mensis a. 1953.*

[*Latin ed. p. 412*]

412 Acta Apostolicae Sedis - The official commentary vividly and brilliantly depicts the glories of the God of Israel and the victory over His enemies, who flee before Him, just as smoke dissipates scattered by the wind; it is an image of the triumphant entrance of the Lord on the day of Pentecost into His Church, in which He will dwell until the end of the ages. But it is fitting that, alongside the hymn of joy, a fervent invocation should resound, which is repeated in the majestic cathedrals of great cities, as well as in the small country chapels and in the secluded oratories on the mountains. *Emitte Spiritum tuum*: Send forth Thy Spirit. You see, O Lord, how urgent are the times, and how they are becoming ever more ripe for a profound renewal; therefore, send forth Thy Spirit and You will renew the face of the earth: *Emitte Spiritum tuum... et renovabis faciem terrae*. And may You vivify this earth, giving it form and soul, while on the troubled waters of the world, Your Spirit already hovers, O Lord, as in the beginning when You created the heavens and the earth. For indeed, just as at the beginning Christ sent His Paraclete upon the first Apostles, so in this epoch of decisive turning points for the history of the Church, He is calling together ever larger numbers of new apostles, to renew them and transform them into capable and ardent builders of a different and better world. You are among this number, beloved children: that is why we

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cannot hide our joy in seeing here assembled around us one of the most distinguished gatherings of disciples of Jesus. And only the Lord knows how fervently we implored Him this morning to return you to your homes filled with the Holy Spirit, with your minds flooded with light, with your hearts inflamed with love, with your lives offered to Christ. Deeply renewed, you will thus be able to be the renewers awaited by the world. 1. The Holy Spirit will first of all make it very clear to you that no field of human activity can be excluded from the renewing action of Christ: *per Quem omnia, in Quo omnia*. We have already pointed out the grave error committed by men when they have sought to do without Him, or have even revolted against Him in the act of undertaking new endeavors. There is no doubt, we said, that He is the only Savior, the only Master. The Gospel must be recognized as having the office of completely fermenting human thought, and if some are still hesitant before the necessity of a radical transformation in a Christian sense, you must remind them that theoretical and public activity in all its branches, and therefore even artistic activity itself, must have an inspiration.

[*Latin ed. p. 413*]

Acta Pii PP. XII 413: Christianae, neque possunt abstrahi ab influxu mentis et gratiae Christi. Ad hunc punctum, carissimi filii, volumus facere observationem duplicem: Vos esse debetis in mundo praesenti portitores, nuntii et apostoli mentis christianae et inspirationis Spiritus Sancti. Sed tunc illa mens, ita dicendum, vos ipsos totum comprehendere et pertingere debet. Nunc, vita intellectualis moderna a mente scientifico-technica et oeconomica dominatur, ita ut sensus veritatum ordinis superioris – scientia eas vocat veritates metaphysicas – et facultas eorum perceptionis incipiant evanescere. Nos non indigemus demonstrare quantum intellectum et aestimationem habemus de activitatibus et conquestibus scientiarum naturalium et technologiae. Sed illae veritates metaphysicae sustentant totam essentiam, materialem et spiritualem, naturale et supernaturalem. Pro intellectualibus et ductoribus catholicis, nunc est vera necessitas bene cognoscere hunc mundum veritatum perpetuo validarum et aeternarum, et eas semper profundius possidere, sicut etiam totam divitias fidei nostrae. Doctrinas religiosas, quas in iuventute vestra accipitis, quamquam excellentes possint esse, non sufficiunt, neque pro maturitate vestra, neque pro novis problematibus quae interea ortae sunt et primum locum tenent. Habeatis ergo intellectum profundum fundamentorum fidei, structurae eius, et singularum eius veritatum. Alia observatio concernit actionem practicam. Vos vultis collaborare ut, per virtutem Spiritus Sancti, mundus renovetur. Sed non succedebitis adaptando vos sine exceptione ad id quod vocatur spiritus temporis, id est, ad mentem materialistiam transportatam in actionem, et cedendo illi ultra terminos liciti; sed solum observando cum fide et constantia lineam catholicam perspicue designatam. Dubium

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est hoc requirere gradum altum perseverentiae et firmitatis; sed Spiritus Sanctus eas in vobis suscitabit.

2. Secundo, pleni eritis Spiritu amoris, ardens pro divina caritate. Vanum esset loqui de mundo renovato in nomine Jesu, si non esset in vobis illa quae summa cura Christi fuit: ut omnes unum sint: ut omnes unum sint. Ille insinuavit hanc unitatem inter validissima argumenta fuisse ad sustentationem fidei in sua divina missione: ut credat mundus quia tu me misisti. Io 17, 21.

[*Latin ed. p. 414*]

414 Acta Apostolicae Sedis - Commentarium Officiale. Siate dunque uniti, diletti figli! Non permettete che il dèmone della divisione e della discordia penetri fra di voi, indebolendo il vincolo dell'unità con quelli che potrebbero essere chiamati reparti diversi, ma ugualmente necessari, nella singola grande milizia cattolica. Ciò era già così nelle epoche anteriori; ma è per eccellenza una caratteristica della odierna vita pubblica, che le risoluzioni, alle quali l'individuo coopera, siano sempre e in primo luogo risoluzioni di natura ideologica. Il cattolico, nel prendere la responsabilità della sua cooperazione, non può dunque, in ultima istanza, lasciarsi determinare da critiche o da desideri particolari, anche se in sé legittimi; ma la considerazione ideologica, di cui si tratta, deve essere per lui il punto determinante. Questo insegnamento vale per ogni cattolico in tutto il mondo. Se l'invocazione « That they all may be one, as thou, Father, in me, and I in thee. » deve avere un senso pratico, oggi e precisamente qui deve mostrare la sua forza. Perciò Noi non Ci stancheremo di ammonire che, mentre la casa minaccia di andare in fiamme, mentre attacchi violenti si muovono contro di essa da tante parti, mentre urge l'azione ardimentosa e disciplinata di tutte le forze cattoliche su tutti i fronti, è indispensabile di bruciare col fuoco della carità ogni rancore e di rinunziare generosamente ad ogni personale preferenza, affinché tutti agiscano tempestivamente e concordi per la causa di Cristo sotto la guida della legittima autorità.

3. Finalmente, ricordate il noto detto: quali sono i capi, tale è il popolo. Voi appartenete alle professioni dirigenti; siete chiamati – non pochi in un modo eminente – ad essere i capi del popolo. Di là viene la vostra grave responsabilità di fronte a coloro, specialmente ai più umili, che chiedono a voi di promuovere con ogni sforzo il progresso e di metterlo, come vuole il retto ordine delle cose, a effettivo servizio dei singoli e della collettività. Possiamo, diletti figli, darvi alcune indicazioni pratiche, che superano i limiti della vostra attività professionale? Quando il sindaco, il giudice, il medico e gli altri professionisti e insegnanti superiori, stimati come maestri nel loro ramo, degni di fiducia e solleciti del bene del popolo, sono al tempo stesso conosciuti come forti credenti, cui è vanto la loro fede, che si vedono nella chiesa in atto di pregare, in tutto osservanti dei comandamenti di Dio e fedeli ai loro doveri morali, l'esempio di tali laici delle classi dirigenti è al-

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trettanto, e talvolta anche più efficace di quello del sacerdote. L'irreligiosità non si è forse diffusa dalle classi dirigenti nel popolo? Possa oggi anche da esse venire la salvezza!

Ancora: Voi sapete che molto è stato fatto per aprire la via al-

[*Latin ed. p. 415*]

Acta Pii PP. XII 415: concerning order and social justice, through legislation, as well as through the measures of public authorities and private endeavors. But there remains much to be accomplished. We think of the vast field of social hygiene: moreover, there are still, alas, men without fear of God, who do not scruple to take advantage of particular circumstances, for example, the lack of employment, to reduce wages to an intolerable minimum. Catholics not only have no reason to conceal such cases, which are contrary to divine and human law, but must strive to remedy them. You, the leaders, the mayor, the doctor, are perhaps the first to become aware of such abuses. Why should you not then unite in a common and therefore more vigorous action, in order to assert the rights of human dignity and justice? Here, beloved children, is what we believed we should say to you on this day of rejoicing for the Church, while we were invoking upon you the descent of the Holy Spirit, renewer of the face of the earth. Be aware of your vocation. There is a holy battle to be fought and won today: you are among the most effective captains in the great Catholic army. There is the entire path of reconstruction that men must travel, often forced to climb the rocks of steep mountains: you are an elected phalanx of Christian guides. Among you – and we affectionately greet them – are university professors, secondary school teachers, artists, doctors, lawyers, and technicians. Oh, may the Holy Spirit descend upon you and pour forth into your souls the abundance of its gifts! Be docile, beloved children, to its inspirations; allow yourselves to be transformed into men of clear ideas and of resolute and steadfast will. Having left here, immediately set to work. Outside, in the world, there is a multitude of souls anxiously awaiting. If you and all men of Catholic culture always advance with right intelligence, without weariness, united in the effort of Christian renewal, then Rome, Italy, and the world will soon recognize that the Lord has given to his Church a new, refreshing Pentecost.

[*Latin ed. p. 416*]

Acts, 416 of the Apostolic See - Official Commentary for the Members of the Venerable Archiconfraternity of the Nocturnal Adoration of the Most Holy Sacrament, and for the Association of Priest Adorers. It is pleasing to us to receive the pious request of the "Venerable Archiconfraternity of the Nocturnal Adoration of the Most Holy Sacrament" and the "Association of Priest Adorers," who, in preparation for their general assembly, have desired to gather around Us, eager to increase within themselves and

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around themselves the love of the Eucharist, the center of life and sanctification. In the Encyclical "Mediator Dei" on the Holy Liturgy, We recalled the teaching of Tradition and of the Councils concerning the adoration of the Eucharist, and We praised the various forms of this worship, including among the most beautiful and salutary the public adoration of the Most Holy Sacrament, practiced especially by priestly associations, religious congregations, and confraternities of lay people. And in the Exhortation to the entire Clergy, "Menti nostrae," on the holiness of priestly life, We concluded the picture of priestly virtues with the following words: These and other virtues of the priest can be easily acquired by young men in the seminaries, if from their earliest years they have learned and cultivated a sincere and tender devotion to Jesus, truly, really, and substantially present and dwelling among us on earth, and if they make of Him, sacramentally present, the motive and the goal of all their actions, their aspirations, and their sacrifices. Just as the holy Sacrifice of the Mass, religiously offered by the priest with the intimate participation of the faithful, in union with the whole Church, is and remains the great act of divine worship, so too is the eucharistic worship celebrated wherever the God-Man present in the Sacrament is adored, also and in many forms outside of the Sacrifice. Without doubt, the Good Shepherd wished to be a true bread, as the Angelic Doctor carefully explains in his marvelous poems, which are so elevated and so profound. He is not content to be adored; He also wishes to be our nourishment. "If you do not eat the flesh of the Son of man, and drink his blood, you have no life in yourselves" (John 6:54). His boundless love has placed this condition upon our happiness: "You have no part with me (to use the Lord's own words), if you do not nourish yourselves with my flesh" (John 13:8). But the soul, which has understood the love of its divine Master, is not content with a few crumbs.

[*Latin ed. p. 417*]

Acta Pii PP. XII, 417: The mind, in which the Bread of Angels rests upon her lips, needs to see and to adore, without hindrance, the Almighty Lord, who, under the humble appearance of bread, offers Himself to her service; she needs to contemplate ceaselessly that delicate veil, which at the same time conceals and reveals to her the love of her Savior; she needs to linger long before the consecrated Host, and to draw from the sight of God's humility an attitude of the most humble and profound reverence. What lesson more sublime than this, of the real presence of the God-Man under the form of a fragile bread? Bread is the nourishment of all; it is made solely to serve, to sustain life. Thus is the priest, according to the heart of Christ; he imposes no condition upon his service, he is always beneficent, and he gives himself entirely. What is eminently true of the priest, applies also to every Christian, for charity is the universal commandment, which in itself contains the whole law of the Savior. Remember the moving parable of the

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good Samaritan, in which Jesus depicted His own Heart and gave it to us as an example: "Go, and do you likewise." Find the time, the strength, the money necessary to help, in the best possible way, any of your brothers. Be useful and good to him, like bread, and at the same time, be humble, for otherwise your charity will not penetrate to the depths of his heart, that heart which must be won over to God, opened to the action of grace. Whoever dwells often and for a long time prostrate at the feet of the Host, understands the lesson of the Eucharistic bread, and feels the urgent need to put it into practice, to forget oneself completely, to give oneself to others without limit. From this, all will recognize that you are disciples of Christ, true worshippers in spirit and in truth, who glorify the Father, imitating the Son. We have not spoken of a single word of charity, which comes from the Sacrament of love, because it is the commandment of the Lord; but the Holy Eucharist is for its adorers an inexhaustible source of light and strength. Especially those who, in the quiet hours of the night, join in the adoration of the Angels, and render to the Lamb who was sacrificed the actions of grace that are due to Him, draw abundantly for themselves and for the whole Church, waters from the fountains of the Savior.

Let the number of nocturnal adorers and that of adoring priests increase.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - An official commentary, constantly augmented; so that their fervor may be an example and a solace to our City; so that the divine Master, present and hidden in the Most Holy Sacrament, may be moved by their persevering supplications and may show Himself sensitive to their devotions; We impart, from our heart, to you, beloved sons present here, and to the members of your Associations who have not been able to join you, Our paternal Apostolic Blessing.

To those who attended the first Latin Congress of Ophthalmology, held in Rome:

Responding to the fervent desire that has been expressed to Us, We are pleased, Gentlemen, to welcome the members of the first Latin Congress of Ophthalmology, which is currently being held in Rome. The birth of new international organizations dedicated to scientific research always brings Us joy, for We love to greet and encourage the peaceful and beneficial collaboration of all those who dedicate themselves to science and to the service of men. We see before Us today a distinguished group of eminent specialists, not only from the Latin countries of Europe, but also from several other vast regions of America, who are pleased to call themselves Latin. This community of culture invited you to Rome, the ever-living center of a civilization two thousand years old. We offer Our most sincere wishes for the complete success of your endeavors, to which We give the greatest interest.

Among the branches of medical science, ophthalmology is one of the

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most delicate and complex, precisely because of its object, the human eye. From all times, the marvelous functioning of this organ has excited admiration; but the empirical medical science of the ancients generally remained powerless before the infirmities of the eye. Therefore, people turned with greater confidence to the gods than to men to obtain healing: in the ancient temple of Asclepius at Epidaurus, the inscriptions concerning the eyes were countless. According to the Holy Books of the Old and New Testaments, the healing of the sick eyes was considered quite extraordinary. In the book of Tobit, the healing of the old blind man holds an important place and is the subject of a very picturesque account. Likewise, one can read in...

[*Latin ed. p. 419*]

Acta Pontificii Pauli XII, 419, enumerant varios et accuratos detalles concernentes aditum Domini Nostri ad aegrotos privatos lucis. Gesta Domini Nostri, prout manifestum est, non erant medicinae, et si iudicavit opportunum aliquid theatrum praebere, hoc sine dubio adhibuit ut affectum suum erga aegrotos testaretur et ita munus suum medicus animarum illustraret. Scilicet, in Domino nostro, notatur consuetudo perpetua rerum materialium ad res spirituales transferendi, lucem corporis ad lucem animae. Hoc non significat quod negligebat morbos corporis; immo, saepe Evangelistae notaverunt eum compassione movetur pro doloribus et quod interventiones eius miraculosae principium habebant in miseria ad allevandam. Ante paucos momenta, alludebamus ad subtilitatem et complexitatem scientiae vestrae. Si organa sensuum, in genere, densum aggregatum textuum specializatorum, vasorum et nervorum supponant, oculus, sine dubio, est dives omnium, et, praeterea, mobilis in orbita, relationes eius cum reliquo organismo extraordinariamente complicat. Numerus conditionum simultane simulatim requiritarum ad bonum exercitium visionis pericula perturbationum multiplicat, et consequenter, mala quibus ophthalmologia studere debet. Videntur esse defectus accommodationis, refractionis, convergence, qui frequentissimae causae sunt visitationis oculistarum. Deo gratias, progressus methodorum observationis et perfectionem instrumentorum opticarum permittunt examen semper completius et accuratius visionis et praebent remedia semper aptiora. Sed hic non terminatur, longe ab eo, specialitas ophthalmologi. Etiam si apparatus dioptricus oculus normaliter fungitur, status tegumentorum externorum solummodo gravem dolorem causare potest. Hic locantur omnes affectiones conjunctivae et cornea. Si textus interiores afficiuntur, inveniuntur diversas formas uvitis, plerumque graves et difficiles ad curandum. Hypertensio oculi constitue glaucoma acutum vel chronicum, quod saepe interventionem chirurgicam requirit. Lacerationes et detachment retinae paene semper operationes requirunt, ubi dexteritas et ingenium chirurgorum modernorum cum

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successu exercuntur. E chirurgiae etiam pertinet extractio saepe necessaria crystallini quae opaca facta est. Systema lacrymale ipsum, quod videri potest accessorium, contrarium est, et status eius pessimus aliquando operationes delicatas requirit.

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis - Commentarium Officiale

Considering the multitude of diverse ailments that threaten the human eye, one can only marvel at the extraordinary functioning of this complex organ, this incomparable instrument of analysis, which the Author of light has bestowed upon His creation. The more science advances, the more numerous the problems that arise for the specialist, and it is sufficient to peruse a recent work on ophthalmology to observe the multitude of questions discussed, the hypotheses, and the provisional solutions. Therefore, one cannot sufficiently commend Congresses such as yours, gentlemen, which can bring together the results of methodical research that is still unpublished, and, through the meeting of renowned practitioners, foster the acquisition of progress, of which all of humanity can benefit. The specialty that occupies you requires not only a very thorough knowledge of the organ and the conditions of vision, but it is so vast, and its connections with general medicine are so numerous and so close, that one must, in a sense, be a physician twice to become an excellent ophthalmologist. Indeed, in the eye, the vascular network is so rich, the tissues so varied, that affections of the principal organs readily manifest themselves there and give rise to accidents that are often serious. Diseases of the liver and kidneys, microbial invasions, whether hereditary or acquired, bacterial infections, all create visual disturbances, which must be known to be traced back to their true cause. Abnormalities of the blood circulation, lesions of the general or local nervous system, are all possible causes of an ophthalmic disorder. It truly seems that one cannot set limits to the relationships that exist between the eye and the entire organism. And such is the vast domain of your research, the field of your clinical, medical, and surgical activities. Everything is reflected in the eye: not only the visible world, but also the passions of the soul. Even a superficial observer discovers the expression of the most varied sentiments there: anger, fear, hatred, affection, joy, confidence, serenity. The play of the various muscles of the face is, in a sense, concentrated and summarized in the eye, as in a mirror. But the gaze of the specialist goes further. Sometimes, a mere external examination is sufficient for him to detect the ailments of which We spoke a moment ago: affections of the liver, the heart, the kidneys, the digestive system. Moreover, he has at his disposal instruments that allow him to observe with extraordinary precision the very interior of the eye. Since Helmholtz's discovery, ingenious in its simplicity, special lamps have been developed to illuminate the regions

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that are most difficult to access for examination, and...

[*Latin ed. p. 421*]

Acta Pii Pp. XII 421: Il ne se passe pas d'années que la technique ne fournisse, soit pour l'observation, soit pour la médication, soit pour la chirurgie, des secours nouveaux. Il arrive même que certaines opérations plus spectaculaires défraient la chronique des journaux, par exemple la chérotoplastie avec greffe de la cornée transparente sur des yeux aveugles ou presque. Le langage populaire de tous les pays a créé un grand nombre de métaphores tirées du sens de la vue. Peut-être un oculiste en comprend-il plus aisément la profondeur, et Nous voudrions pour finir vous proposer cette pensée tirée de l'Évangile : "Si ton œil est sain, tout ton corps sera éclairé; mais si ton œil est gâté, tout ton corps sera dans les ténèbres." De même qu'on ne peut recevoir correctement la lumière d'ici-bas, quand toutes les conditions posées par le Créateur ne sont pas réalisées, à plus forte raison la lumière d'en-haut, qui éclaire tout homme venant en ce monde, suppose-t-elle, pour être perçue, non pas un œil sain, mais un cœur pur, une intention droite. Tel est l'œil, dont parle Notre Seigneur dans la sentence, que Nous venons de citer. Elle formule en d'autres termes la sixième des huit béatitudes évangéliques : "Bienheureux les cœurs purs, car ils verront Dieu." Ils verront Dieu dès ici-bas dans le miroir de leur conscience, si la vue de leur âme n'est troublée par aucun égoïsme, par aucune passion désordonnée. Quel homme pourrait se vanter de n'opposer aucune opacité, aucune résistance à la lumière d'en-haut? Nous avons tous besoin de répéter à Notre Seigneur, comme l'aveugle qui se tenait au bord de la route : "Seigneur, faites que je voie!" : faites que je voie toujours plus clairement votre toute-puissance, votre immense sagesse, votre très sainte volonté. Tel est le souhait que Nous formons pour vous tous, Messieurs, et pour implorer du Maître des lumières son abondante réalisation, Nous vous donnons, à vous-mêmes et à tous ceux qui vous sont chers, Notre Bénédiction Apostolique.

* * *

A estas expresiones — oh, señores! — pronunciadas en aquella lengua que Nos comunmente empleamos en las Audiencias de carácter internacional, querríamos añadir unas breves palabras en sonoro y robusto castellano. Nos mueve a ello, en primer lugar, la parte principal, en cuanto al número, que en el mundo llamado latino representáis vosotros, los oftalmólogos de lengua española ; pero Nos mueve también la calidad de vuestra representación, pues no hay quien no sepa que la oftalmología cuenta...

(Translation of the Spanish portion, for context only, not part of the requested translation of the Latin text):

To these expressions – oh, gentlemen! – pronounced in that language which We commonly use in audiences of an international character, We

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would like to add a few words in sonorous and robust Spanish. This is motivated, first of all, by the fact that, in terms of numbers, you, the ophthalmologists of Spanish language, represent the largest group in the world known as Latin; but We are also motivated by the quality of your representation, for there is no one who does not know that ophthalmology...

[*Latin ed. p. 422*]

Acts, 422 of the Apostolic See - An Official Commentary, addressed to you, esteemed individuals, whose worth is recognized by universal esteem. If we could speak in this manner, we would say that you are perfectly aware of how the Pope views that vast group of nations that prays in Castilian, and which constantly strives to distinguish itself through its adherence to the Holy Mother Church, and through its love for the Vicar of Christ. In our paternal heart, there is never a lack of just and fitting response to such filial and heartfelt affections. And when, as on this occasion, it is possible to especially attest to your scientific and professional competence, you know how gladly your Father, the Vicar of Christ, seizes the opportunity to do so. May the Lord bless you in your work, in your families, in your endeavors, and in all that you hold in your mind and heart at this moment. A word also, in the language of Camões and Vieira, to those among you who speak it, whether you come from the blessed lands of Santa Cruz, or from the "Garden of Europe planted by the sea." We need not tell you how grateful We are for your presence here in this paternal home, amidst this illustrious Congress, whose science, as the Scripture says, makes famous those who possess it, and seeks the well-being of men, so that they may better see and admire the wonders of the Creator. We offer our best wishes to Heaven, that it may always illuminate you in your research and scientific endeavors, and that it may, together with you, bless your collaborators and friends, your families, and all those you hold present in your spirit.

5. A RADIO MESSAGE GIVEN TO THE FAITHFUL OF DENMARK, ON THE OCCASION OF THE FIRST NATIONAL CATHOLIC CONVENTION IN THE CITY OF ((COPENHAGEN)).

Beloved sons and daughters of Catholic Denmark! With pleasure, and not without deep inner emotion, We respond to the desire of your esteemed shepherd, whom We have the joy of addressing today as Bishop of Copenhagen, to speak a word to your festive gathering and to bestow Our blessing upon you. It is the first time that the Successor of Peter, from his seat in Rome, addresses you in your own land. * Cf. Eccl. 38. * On May 24th, in the year 1953.

[*Latin ed. p. 423*]

The Acts of Pope Pius XII, page 423, addresses his own country. Receive our words, which the winds carry to you, as a tangible sign of the paternal care and love that the representatives of Christ have always held for

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your people, as well as for the peoples of all Scandinavia. Our greeting is addressed to you, who have gathered in such numbers from Jutland and the islands in your capital, the beautiful and proud lady on the Sound. You love your homeland, and you have reason to love it: this world of unique, simple grace, with its balanced nature, its diverse interplay of land and sea, its refreshing alternation of forest, sea, and fertile fields, its rich history, and its solid culture. May the King of Kings, in whose hand the destinies of the nations rest, protect and defend your fatherland, and grant it secure peace and constant prosperity! Our greeting extends to your guests from the rest of the Catholic world, especially those from Norway, Sweden, and Finland, who, along with their shepherds, our venerable brothers, have gathered for your celebration. Finally, it is addressed to the Catholics in the vast regions of Scandinavia, who, although physically absent, are united with you in spirit. May they all be strengthened by our words and by your celebration in the awareness that they are not alone and should not feel isolated, but rather that they are fully integrated members of the great, living organism, the communion of love that is the Catholic Church. In this hour, our thoughts turn back to your past; to the heralds of the faith, who, beginning with Willibrord and Ansgar, brought Christ and the Church to your ancestors. We remember those outstanding figures in your history, whose actions meant both national greatness and religious flourishing for Denmark. We mention Knud the Great and Knud the Holy, Archbishop Absalon, and the Waldemars, and finally, the incomparable Queen Margaret, surely the most outstanding woman in Scandinavia in the Middle Ages, along with Saint Bridget. We also remember all those who, during the unhappy schism and in the following centuries, worked for the Catholic Church. One of them shall be mentioned by name: Niels Stensen, of whom you may rightly be proud, who was great as a naturalist and great through his unwavering dedication to the cause of Christ in the Nordic missions. But especially today, we remember the priests, religious men,

[*Latin ed. p. 424*]

424 Acta Apostolicae Sedis - An Official Commentary for Religious Women and leading Laypersons, who, for a hundred years, since your fundamental law of the Catholic Church paved the way, have rebuilt Catholic life in your land. We may hope that your courageous profession of faith, your often heroic example, your prayers and sacrifices will lead Catholic life among you to new flourishing. You, beloved sons and daughters, have certainly discussed and deliberated at your meeting about the concerns and joyful expectations that move you, and the tasks that are assigned to you. If We are to add a word of encouragement or exhortation, let it be this: We wish you, above all, a living awareness of your missionary calling. A certain portion of the grateful joy and pride that the holy Paul felt, because Christ had called him to be His Apostle, permeates the

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entire thinking, speaking, and acting of the early Christians. As you are, so too were they few in number, facing an overwhelming majority to whom their faith seemed incomprehensible, indeed, like madness. But they were convinced of its divine power, and they led it, albeit through great struggles and under bloody sacrifices, to victory. The Church has developed and perfected itself as a living organism compared to those early times, and it cannot return to the days of its infancy. However, in its spirit of faith, the early Christians remain a model – also for you. Be like them, aware that you have something very great to offer to those alienated from God, to the doubters and the seekers: the sure answer to the ultimate questions that do not leave them in peace; the full richness of truth and grace that Christ brought us, up to the wonderful mysteries of the Eucharist, the Resurrection, and Eternal Life. In contrast, let us mention, almost in passing, the principles and teachings that the Catholic worldview offers for a dignified and just regulation of earthly affairs, of the economic, social, and political spheres. Someone will dare to accuse the Church of neglecting those areas. To the extent that their regulation is a moral task, the Church presents a comprehensive, very realistic, and fully valid program, fully valid because, while mindful of reality, it governs the earthly life of people from the perspective of their ultimate and eternal destiny. 1 Cf. 1 Corinthians 1, 18-25.

[*Latin ed. p. 425*]

Acts of Pope Pius XII, 425. "Everything is yours. Rejoice in this. But also remember the mission that binds you, to carry these highest values into the world and to win over your fellow men to them. As a second wish, we desire for you a strong will for Christian action, for a life entirely rooted in the Catholic faith. Do not overlook the fact that every activity within the religious and ecclesiastical sphere, whether individual action or movement and organized action, without regard for that one decisive element and detached from it, is futile and, sooner or later, destined for barrenness. Certainly, a life rooted in faith demands from you magnanimity and a high degree of personal strength. But even here, the example of the early Christians should not leave you idle; for them, it was incomparably more difficult, indeed, in human terms, hopeless, to assert themselves against the prevailing current. And yet, they prevailed. If we were to point out a special goal for your Christian activity, it is the perfect Christian family: the family whose foundation is a pure married life according to the law of the Creator, whose sun is the wife and mother, in self-sacrificing devotion and love, whose children grow up unspoiled, proud of their father, as he leads them in reverence for God, exemplary fulfillment of their vocation, and faithful care for his own; the family upon which the blessing of daily common prayer rests, and through which the peace that only Christ can give permeates. There is nothing more precious that you, beloved sons and

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daughters, can give to the Church and to your people than the perfect Christian family. May your gathering be filled with the grace of Pentecost, and may the Holy Spirit enliven your will and your actions with His fire and His power. May Mary, the Mother of Jesus, through her powerful intercession with her divine Son and through her gracious counsel, as she once did with the Apostles and the young Church, be your Mother of Perpetual Help! As a pledge of this, we impart the Apostolic Blessing to your superiors and priests, to all those who work with them in pastoral care, in schools, and in *Caritas* [La Charite], to you who are present, and to all your brothers and sisters in faith in Denmark and the other Nordic countries, from the fullness of our heart. We conclude with the Christian greeting in your beautiful language: "Lovet vaere Jesus Kristus!" [May Jesus Christ be praised!]"

[*Latin ed. p. 426*]

426 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE SUPREME SACRED CONGREGATIONS

SACRED CONGREGATION OF THE HOLY OFFICE

DECREE CONCERNING VESPERS MASS ON A SHIP

The following question was posed to this Supreme Sacred Congregation:

1. Whether Ordinary pastors of places, in accordance with paragraph VI of the Apostolic Constitution "Christus Dominus," are permitted to authorize the celebration of Vespers Mass for the benefit of Christian faithful who are engaged in seafaring, during maritime voyages; and, if so,

2. Who is the competent Ordinary in such a case.

After mature deliberation, the Most Reverend Fathers of this Supreme Sacred Congregation, in a Plenary Session held on the fourth day of the week, on March 25, 1953, decreed the following answers:

To 1. Affirmative.

To 2. The Ordinary competent to grant the aforementioned permission is the Ordinary of the place in whose territory is the port in which the ship habitually resides.

His Holiness, Pope Pius XII, by the divine Providence, in an audience granted to the Most Reverend Cardinal Pro-Secretary of the Holy Office on May 5, 1953, approved this Decree of the Most Reverend Fathers and ordered it to be promulgated.

Given in Rome, from the Offices of the Holy Office, on May 31, 1953.

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MARIUS CROVINI, Notary.

[*Latin ed. p. 427*]

The Sacred Congregation of Rites, 427. SACRED CONGREGATION OF RITES, RATISBON. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, VICTORIUS AB EGGENFELDEN, PRIEST, OF THE ORDER OF THE FRATRES MINORES CAPPUCCINI. REGARDING A DOUBT: Whether a commission for the introduction of the cause should be appointed, and to what effect. "Saint Francis," writes Saint Lawrence of Brindisi, "most zealously cultivated chastity and penance, and the mortification of the flesh against concupiscence of the flesh, voluntary poverty... against the concupiscence of the eyes, and perpetual humility and subjection to every creature against the pride of life; and when establishing his religion, against these three vices of the world, he established three vows of the most humble obedience and subjection, of the highest, closest poverty and mendicity, and of the purest and most spotless chastity, and he instituted a life very strict and harsh, to mortify the flesh and subject it to the spirit." (Or. pan. S. F r.) Following the precepts of their Patriarch, almost countless Brothers Minor of the three families and three orders of religious perfection have attained the summit, among whom Victorius ab Eggenfelden, of the Capuchin family, as it appears, must be numbered. In the town of Eggenfelden, within the diocese of Ratisbon, near Fismes, on December 18, 1842, Anthony was born to John Anthony Weiss and Maria Anna Zanneker, who had fourteen children; he was baptized the following day. "From his earliest childhood, he distinguished himself by his good nature and innocence of manners. In the humanities, philosophy, and theology, he was easily the first among his peers." (Postul. Episc, totius Germaniae). In 1866, he was promoted to the priesthood in Freising; for three years, he was a cooperator at Saint Ursula's in Munich. Attached to the Freising Seminary, he held the office of prefect of studies; and in the year 1871, he was awarded a doctoral degree with the notation: "Completely outstanding." If his knowledge was outstanding, he made himself even more outstanding through piety and Christian virtues.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis - Commentarium Officiale. Anthony, endowed with exceptional talents, doctrine, and singular piety, devoted these treasures to the benefit of the students of the Seminary and to the edification of the people, reserving nothing for himself, except tireless labor in preaching the word of God, administering the sacrament of penance, and performing other sacred duties. However, drawn by a desire for greater perfection, in the year 1875 he requested to be admitted among the Minor Capuchins. Having made his vows, he assumed the name Victricius

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and began his novitiate, which he completed with great sanctity, and then pronounced his religious vows. Given his outstanding qualities, almost no office was denied to him within the Order, and Father Victricius executed these duties with the utmost diligence and effectiveness, to the great approval of the Brothers. It is therefore not surprising that he was elected Provincial Minister five times. Furthermore, he never neglected preaching, hearing the confessions of the penitent, performing sacred expeditions, giving sermons to priests, nuns, and other groups, and other ministries, thereby reaping abundant fruits for the salvation of souls, which he made more effective through his holy life, his remarkable gentleness, which even attracted sinners and led them to repentance, and his prayer, from which he never diverted his mind. He never erred in his words, nor did he ever slander the reputation of his neighbors, even those who were notoriously sinful, but was accustomed to cover their faults with charity, or at least to excuse them prudently. He greatly desired poverty, but never tolerated dirt, either of the body or of his clothing, as Saint Bernard said. Striving to imitate the humility of Christ, he wrote: "I wish to be unknown and considered worthless with my Jesus hidden." Furthermore, moved by sorrow for the horrendous sacrileges and other injuries, wishing to repair them, he said: "I wish to be crucified in body and soul with my crucified Jesus, so that I may somewhat make amends for the injuries inflicted upon the Most Sacred Sacrament." How pleasing this offering of the Servant of God was to God can be inferred from the fact that in the last years of his life, in order to enrich his merits, he was almost completely afflicted with blindness and deafness, as well as with sores on both feet; and in the last few months, his entire body was tormented by ulcers. He tried to conceal these pains and endured them cheerfully, as the infirmarian affirms, until his death. Broken by old age, labors, and illnesses, and strengthened by the sacraments of the Church, he peacefully departed this life on October 8, 1924, in the convent of Vilsbiburg. The reputation for sanctity that the Servant of God enjoyed while living, even outside the cloister, was confirmed and increased after his death, with the assertion of miracles and graces obtained through his intercession, which is why, in the years 1935-1936, the cause for his canonization was introduced in the Ratisbon Curia, and through petitions in the Atheniensi Curia.

[*Latin ed. p. 429*]

The Sacred Congregation of Rites, in its document number 429 addressed to the Vicariates Apostolic of Araucania and Ucayali, has received informative processes concerning the reputation for sanctity, adorned with writings and accounts of virtues, and concerning the cult not yet officially recognized. Meanwhile, the entire assembly of Bishops of Germany, convened in Fulda, including the Eminents Cardinals Faulhaber, Bertram, and Schulte, the Chapter of the Cathedral Church

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of Ratisbon, the Congregation of B.O.S.B. of Bavaria, the Rector of the Philosophical-Theological Academy of Ratisbon, similar academies of Eystätt and Freising, and the larger Seminary of Freising, having presented petitions with earnest prayers to His Holiness Pope Pius XI, requested the introduction of the cause of the Servant of God. The Sacred Congregation, after considering the documents on July 27, 1942, decreed that nothing prevents proceeding further, but with caution that these matters not be acted upon without the consultation of the Sacred Congregation of Rites. Therefore, with all due legal formalities observed, and at the urging of the Reverend Father Bernardino, General Postulator of the Order of Friars Minor Capuchins, the Eminent and Reverend Cardinal Benedict Aloisi Masella, Bishop of Praenestinus, as Promoter of the Cause, proposed a question for discussion at the Ordinary Congregation on December 16 of this year: Whether a commission for the introduction of the cause should be appointed, and for what purpose. After hearing this report, and after hearing the votes of the Official Prelates and the Reverend Father D. Salvatore Natucci, General Promoter of the Faith, and after mature consideration of all matters, it was decided to respond: That the commission should be appointed, if it pleases His Holiness. The Eminent Cardinal, having presented this report to the Most Blessed Father, His Holiness, having approved the response of the Eminent Fathers, today deigned to sign the commission for the introduction of the cause of the Servant of God Victricius of Eggenfelden. Given in Rome, on December 23, in the year of Our Lord 1952.

[Signature] C. Card. MICARA, Bishop of Velitern, Pro-Prefect.

[Signature] A. Carinci, Archbishop of Seleuc, Secretary.

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE SACRED APOSTOLIC PENITENTIARY TRIBUNAL (Office of Indulgences)

PRAYER TO THE ADMIRABLE MOTHER

Hail Mary, full of grace, shining light, in whom the three Divine Persons shine forth. Your name, O Mary, is a balm poured upon our wounds, and for us sinners, the help which we always desire. The Lord is with you, as you, O Mary, are with us, that you may enlighten, guide, and console those sons who miserably wander in this valley of tears, looking to you, O our merciful star, Estella. You are blessed among women, because the Lord has chosen you to be the Mother of the Incarnate Word, never allowing the stain of sin to mar your most beautiful loveliness. Blessed is the fruit of your womb, Jesus, because through you, the only Savior was given to us, who has redeemed us from death and has opened again to us the gate of

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heaven. Holy Mary, Mother of God, pray for us, who are now struggling on earth, that we may always be your refuge, so that in the blessed hour of death, we may be able to behold your sweet face in the splendor of eternity. Amen.

On May 12, 1953, the Most Holy Pope Pius XII, having graciously granted the following Indulgences in an audience given in writing to the Cardinal Penitentiary Major, decreed that they shall be valid forever, without any Apostolic Letters being required in the usual form, and notwithstanding any contrary provisions.

N. Card. CANALI, Major Penitentiary

L. © S. S. Luzio, Regent.

A partial indulgence of three hundred days, to be acquired by the faithful who, with at least contrite hearts, devoutly recite the above-mentioned prayer.

A plenary indulgence, to be obtained under the usual conditions, by the faithful who, with pious devotion, recite the same prayer daily throughout the entire month.

[*Latin ed. p. 431*]

Sacra Romana Rota 431 SACRA ROMANA ROTA. Citation edictalis.

ROMANA NULLITATIS MATRIMONII (FAVAZZA-PEANO).

Since the actual place of residence of the Lady Aurelia Peano, in this cause, is unknown, we cite her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on October 6, 1953, at the tenth hour, to resolve the disputed matter, or to subscribe to the following, and to set the date for the hearing of the cause before the Rota.

Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Aurelia Peano, must take care to inform her of this edictal citation.

Albertus Canestri,

From the Chancery of the Tribunal of the Sacred Roman Rota, June 8, 1953.

E. Fiore, Notary.

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE PONTIFICAL COMMISSION FOR BIBLICAL

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AFFAIRS

DECLARATION CONCERNING THE BOOK BY THE REVEREND FATHER BERNARD BONKAMP, ENTITLED: "THE PSALMS"

"The work published by the Reverend Father Bernard Bonkamp: *The Psalms according to the Hebrew original*. With a preface by Univ. Prof. Dr. A. Allgeier. Published by Wilhelm Visarius, Freiburg i. Br. (Imprimatur: Freiburg, 9 February 1919), VI, 634 pages. This work satisfies the laws of Catholic hermeneutics, but, with due regard for Catholic tradition and the norms of the ecclesiastical Magisterium, it adheres in large part to subjective and entirely arbitrary criteria. Therefore, let this work not be introduced into seminaries and religious colleges."

On the 9th of June, 1953, in an audience graciously granted by the Most Holy Pope Pius XII to the undersigned Consultor ab Actis, the aforementioned Declaration was ratified and ordered to be made public.

Rome, on the 9th of June, in the year 1953.

Athanasius Miller, O. S. B., Consultor ab Actis.

[*Latin ed. p. 433*]

In the 40th year, and on July 31, 1953 (Series II, Vol. XX), No. 9.

ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY.

DECREE OF THE HOLY FATHER, PIUS XII, GRANTING THE HONORS OF SAINTS TO THE BLESSED FRANCIS XAVIER MARY BIANCHI, CONFESSOR.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

When great storms and turbulent tempests assault the ship of the Church, and those surrounding its sides attempt to fill its hold with water, and when, as if covered by clouds, the serenity of the heavens is disturbed and the day is obscured by dense darkness, it brings us a great joy to behold those men who, preceded and guided by the grace of God, with a certain youthful zeal and in the manner of heroes, have attained the crown of eternal glory. For they are not only a great consolation to us, as they enter the kingdom of the heavens and obtain for us the gifts of divine goodness more effectively, but especially because, while they were still here on earth, having walked more firmly in the paths of grace, they became the most proper examples of all virtue, and most worthy of imitation. It is certainly fitting that those who, by fixing their eyes on their eminent qualities, earnestly implore us with fervent prayers to grant help in the daily struggle to the faithful, should receive a favorable and fruitful response. And this is what happens to us today, with the Blessed Francis Xavier Mary Bianchi, to whom the honors of the saints are conferred.

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He was born in Arpino, a city in Samnium, on the second day of December of that year which was the one thousand seven hundred and forty-third, and his parents were Charles and Faustina Morelli. And, as they were most religious, on the day following, after he had been cleansed with the salutary waters of baptism, they entrusted him to God.

[*Latin ed. p. 434*]

434 Acta/ of the Apostolic See - The official records give the names that were destined for him: Francis Xavier, Philip, Justinian. Therefore, the parents instilled in this child the principles of a virtuous life and Christian virtues, and not merely in a superficial way, but through concrete examples, especially through their piety and charity. His inclination towards piety is evidenced by a small, yet significant, incident, as can be gathered from what follows. One day, the parents, anxiously awaiting the return of their son, who was usually punctual, waited for him for a long time. They searched and inquired throughout the house, but found no trace of him. Soon after, as they were about to go out, a frail boy appeared before them, his shoulders and body covered in blood from being whipped. The innocent boy had, in fact, sought to achieve through the whipping what Saint Leonard of Port Maurice had done, whose body was often covered in blood through prayer and contemplation on divine matters, in order to atone for his own sins and those of others. He was barely five years old when he was anointed with the sacred chrism and endowed with the gifts of the Holy Spirit. From that age, such modesty shone in his speech and conduct that even his equals, in his presence, dared not utter a single inappropriate word. After receiving his education from his parents, he was first instructed by a devout priest, and then by the members of the Sodality of Saint Paul, commonly called "Barnabites," who resided in Arpino, where he was imbued with Christian doctrine and the rudiments of literature. Francis Xavier so desired to live the life of the religious Sodality, just as a bird yearns to return to its nest, so that he might worship God in purity and imitate and express the exceptional form of holiness that he held in his mind. However, the parents forbade the boy from participating in the life of the Barnabites, and when he pleaded with them, they often repeated these words to their son: "Do you want to become a priest, my son? In no way will you become a member of a religious Sodality." A short time later, after being tonsured and received into the minor orders, he was sent to Nola, an ancient city of Campania, not only to study philosophy and physics for three years in the seminary, but also with the intention that he would abandon his desire to enter a religious house. However, contrary to this plan, and thanks to the best counsel of Saint Alphonsus M. de Liguori, whom the boy happened to know in that city, he was compelled by his parents, who were guided by divine inspiration, to go to Naples to obtain a degree in civil law. But who can obstruct the path of one who is guided

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by the will of God? The fact is...

[*Latin ed. p. 435*]

Acta Pii Pp. XII 435: Therefore, with God's help, it was to be that the will of his father and mother would be fulfilled, that difficulties would vanish, and that the house of the Barnabites would readily open to him. He was then sent to the town called "Zagarolo" among the people. Those who managed him testified to his great merit, saying: "He is certainly a young man of great intelligence and acumen, he writes elegantly, he is not attached to any worldly things, and he is frequently strengthened by the sacraments with a humble spirit and steadfast will." After completing his studies, those who were in charge of educating young men testified that he had made great progress, and that he would be an ornament to the Sodality and a benefit to others. This prediction of future events was completely fulfilled by the sanctity of St. Francis Xavier. He was therefore worthy to, on the twenty-eighth day of the month of December, in the year one thousand six hundred and sixty-three, solemnly pronounce his religious vows. After having devoted himself to philosophy in Macerata, and to theology in Rome and Naples, he was finally ordained a priest on the twenty-fifth day of the month of January, in the year one thousand six hundred and sixty-seven. O blessed day, when Christ, veiled in the species of bread, touched his hands! Having received the priesthood, his first task was to teach Latin and Italian to young men in Arpino, and then to teach philosophy and mathematics to young men at the college of St. Charles in Naples. He especially molded the morals of the young people under his care towards piety and virtue, and he never neglected any opportunity to speak to his students about Christ, whom he loved so deeply. In the year one thousand six hundred and seventy-three, he was entrusted with the care of the young men at St. Mary in Cosmedin in the same city of Naples. This task required much labor and effort, for the excessive power of the state had exerted too much influence in the election of the previous director, and the religious house was no longer administered with the same zeal as before. It required great patience and strength of spirit to restore the discipline that had collapsed and to inspire the members with a certain divine fervor. All of this was achieved by St. Francis Xavier in a remarkable way, both through the counsel that was given to him, which was the greatest, and through his own example of life, by which he drew and captivated everyone. How much light and what an example shines forth from this for those whose hearts...

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - The official commentary states that the care and discipline of regular clergy are duties demanded by God! But since he excelled not only in virtues but also in intellect, and his doctrine was so

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great, and his reputation and fame were such in both worldly and divine matters, he was asked to teach Dogmatic Theology at the Royal University of Studies and to instruct young men in the defense of the faith; indeed, he was also included among the academics, whose duty it was to cultivate the arts and sciences more deeply. Truly, in the year one thousand seven hundred and seventy-nine, he was compelled to go to Milan to attend a meeting to conduct business and to create new moderators for the entire Order of the Barnabites. To this assembly, Francis Xavier, as a representative of the Neapolitan Province, was chosen above all others to perform the office of "Chancellor." He performed this task with such alacrity and prudence that Scipio Peruzzi, who at that time was the moderator of the entire Barnabite community, invited him to visit the colleges that existed in Cisalpine Gaul, in Liguria, in Piedmont, and in the region of Flaminia. But after completing his journeys, and by the grace of God, he began to seek higher contemplation, to return within himself. It happened, therefore, that, gradually, he was drawn away from the cares of earthly things and from all those things that are wont to distract from the observance of God's commandments, and he came to lack almost all books, to neglect the conversations of friends, and to be content with the small space of his cell, and with the extreme silence of the monastery, in which he devoted himself more intensely to prayer. What ardor, what flames then burned in his breast! But upon him fell, as upon the lives of the righteous, the words that are never absent: "Because thou art accepted of God, it was necessary that temptation should prove thee" (Tob. 12, 13). Then, indeed, his mind, withdrawn from worldly things, was considered by some to be demented and foolish; then, the body, fasting, was said to have been attacked by the prince of demons; and then, finally, a multitude of temptations raged against his sanctity, and his incorrupt heart was agitated. But Francis Xavier, although oppressed by miseries and sorrows, implored the help of God, and, like a rock or a stone raised by the sea, overcame all adversities. Then began for him a new age: just as a fountain, springing forth from the ground, is poured out upon the thirsty grasses of the fields, so his virtue and the fullness of his piety were poured out upon the afflicted people, who were thus able to drink in justice in abundance: for Christ urged in his soul, as blood, to the veins of the tempted. His outstanding virtue shone forth especially in the admission of penitents. Therefore, in the sacred tribunal of penance, he was hidden and for many hours...

[*Latin ed. p. 437*]

The acts of Pope Pius XII, page 437, recount how he patiently listened to the sins of others, and at the same time, bestowed grace, first upon the poor and simple: namely, servants, merchants, and those who walked the streets; then upon nobles, and learned men, prelates, pastors of churches, and teachers of letters; and all, as they departed, exclaimed: "Sanctity is

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hidden in him!" And indeed, it happened that in the evening, after the church was closed, a crowd would gather outside his cell, some needing one thing, others another. There was nothing human in his discourses; but his words, sober and austere, and so similar to the words of Christ, penetrated the hearts of those who were soon inflamed with the love of God. No one approached Francis without leaving him a better person. A witness to this was a certain public official, who abandoned his position, which he had held for thirty years, in order to provide bread to poor children throughout the world, and to become a most loving father to those whom the accumulation of miseries afflicted and almost overwhelmed. And many others, both priests and laymen, having scorned riches and the pleasures of the world, entered the path of Christian virtues. For virtue is always effective in producing great virtues. In these labors, he was not defrauded by "Who comforteth us in all our tribulation, that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are exhorted by God." (2 Corinthians 1:4), but rather, his servant was sometimes comforted by the just solace of virtue. For it happened that on the day of Pentecost in the year 1800, while he was praying in the church dedicated to Divine Love, and with intent gaze he beheld the radiant Host placed upon the altar for the solemnity, a sudden light shone forth, and he was struck: he fell to the ground, filled with a joy that was the greatest he had ever known, and he raised his trembling hands to his chest, and with almost ecstatic joy, he cast them about. Finally, he rose, with a composed face, and after thanking those who had come to his aid, he departed, modest and trembling. But, with God's permission, a new storm of sorrows broke upon him. Then his legs became swollen and heavy, and all remedies and the most bitter treatments were of no avail; so that when doctors and friends inquired as to the cause of his suffering, he replied with equanimity, "My feet are being tormented by thorns and a burning fire." To these bodily torments were soon added the pains of the soul. For in the year 1810, after seditious laws had driven the brothers from their home, he remained alone, most like the Son of God affixed to the cross, ulcerated, scarred, and pierced by the bitterness of sorrows, a victim offered to the altar, and inflamed by the fire of love. Oh, that all Christians might be transformed into such men, whom the most wise God has chosen in their tribulations! Many miracles were said to have been performed in response to his prayers, and more were promised to him concerning future events, prophecies that spoke of things to come.

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - The official record, entirely devoted to concerns for the glory of God and the salvation of others, and wholly dedicated to divine matters, he seemed no longer to live for himself, but in Christ, who, having shaken off all worldly pursuits, increasingly aroused

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virtues. He most diligently preserved the proper duties of the religious confraternity: namely, the integrity of morals, obedience, and the pursuit of poverty; so that he fulfilled, without fail at any time, the vows which he had made to God with a great and exalted spirit at the beginning of his life. He was so concerned for the eternal salvation of men throughout the entire course of his life that he was known in the vernacular as the "Apostle of the Neapolitan city." And rightly and deservedly: he was never lacking in care and guidance for those whom he had to govern and to moderate, whenever they were lying ill in bed; indeed, he helped them with all his might, and sometimes obtained special benefits for them from God. He also frequently visited those who were suffering in public hospitals, in order to console them and encourage them towards heavenly things. He was deeply compassionate towards young girls who were in danger of losing their moral integrity, and he received them into the care of institutions named after Saint Raphael, the Provident God, the Hearts of Jesus and Mary, Mary Magdalene of Pazzi, and the Visitation of the Virgin. He did not hesitate to seek out a stipend to support and educate these girls, and he himself lived by his charity. And those who came to him, either to confess their sins or to seek counsel, he never received with annoyance; rather, forgetting his own sorrows, he greeted them with a calm and serene countenance and relieved them of the torments of their anxieties. And he devoted so much time and effort to the benefit of others that he was sometimes overcome by fatigue, and, before those who were present, astonished by his virtue, he would fall asleep. Therefore, his charity towards others could be likened to a burning fire that consumed his entire life. May our fellow Christians of this age imitate him! But this love for his brothers was nothing more than the fruit of love, by which he was drawn towards the eternal will of God, and which had entered his heart even from his youth. For God was a sublime light in his life, indeed, a haven in which he took refuge from the raging storms, and the ultimate reason for all his actions. But his burning love for God shone most brightly in the celebration of the Eucharist. For when he celebrated the sacred mysteries, and nourished himself with the flesh of Christ, he was filled with an incredible joy, and his soul was almost enraptured. Even in the final moments of his life, although his body was broken and as if crumbling into ruins, he could never be persuaded to abstain from the recitation of the sacred prayers.

[*Latin ed. p. 439*]

The acts of Pope Pius XII, page 439, record that he was able to say: "Since you can no longer perform the sacred rites while listening to me, consider me dead." He regarded the most holy Virgin as a mother and as the guiding star of his journey. How greatly he was transported by sweetness when he prayed to her, or when he proclaimed her praises! To this most fervent piety, which imitated the simplicity of innocent children, the Queen of

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Heaven granted a singular protection, and her grace was manifested by various signs on several occasions. He who was most devoted to the most holy Mary shone forth especially on the day when, lying ill, he wished to hold the image of the heavenly Mother in his bosom, and he did not cease with gentle and ardent piety to kiss it. Confident in this piety, it is not surprising that, even at the very end of his life, when his illness began to worsen day by day, he bore the bitterness of suffering with a tranquil spirit. What was most grievous to him was that he could no longer perform sacred duties. For the end of his life was at hand: and truly, on the thirty-first day of January, in the year one thousand eight hundred and fifteen, he peacefully departed this life, having received the Body of Christ, to receive eternal rewards. The sad news was quickly spread among the citizens: who immediately flocked to his cell, urging one another: "Let us go, so that we may see the holy man of God for the last time!" On the following day, his funeral was held with great solemnity, with a large gathering of priests and people, and his body was buried and interred in the church of Santa Maria ad Portam Novam; from where, five years later, it was transferred to the church of St. Joseph in the district, which the common people call Pontemcurvum. Truly, the faithful servant of God commended his name to posterity, either through the illustrious manner of his life, while he was alive, or after his death, through various miracles which were granted by God, at his request. For this reason, the question of conferring the honors of the blessed in heaven upon him was raised. Therefore, in the year one thousand eight hundred and sixteen, in the archiepiscopal court of Naples, investigations were instituted with due authority regarding his sanctity. After these were properly completed and approved by the Holy Congregation of Rites, Pope Pius VII, Our Predecessor, granting the requested indulgences, on the twenty-third day of April in the year one thousand eight hundred and twenty-two, permitted the cause to be introduced. After all other requirements were diligently observed according to the law, apostolic investigations were held regarding the virtues of the venerable Servant of God, both theological and cardinal, which had reached a heroic degree. Pope Pius IX, Our Predecessor,

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - The Official Commentary solemnly approved on the twenty-third day of February in the year one thousand eight hundred and seventy-seventh. Previously, the question of the miracles said to have been wrought by the same man, through the intercession of God, had been discussed in the "preparatory" and "provisional" meetings, and then in a general session before Pope Leo XIII, Our Predecessor. After these proceedings were duly completed, the same Pope, on the twenty-fifth day of March in the year one thousand eight hundred and ninety-second, while engaged in sacred duties at the

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altar, solemnly decreed: that two miracles, wrought by God, through the intercession of the venerable Francis Xavier Mary Bianchi, were established, namely, the instantaneous and perfect healing of Mary Rose Casabona, who was afflicted by paralysis, deafness, the shedding of tears, and other infirmities; and of Philumena Varazzo, a Neapolitan, from a grievous skin disease, which is called eczema. Furthermore, there remained a question to be discussed: whether, with the approval of the virtues and of the two miracles, the venerable Servant of God, Francis Xavier Mary Bianchi, could safely be advanced to the honors of the blessed in Heaven. This question was considered on the twenty-sixth day of April in the year one thousand eight hundred and ninety-second, before the same Supreme Pontiff, Leo XIII, who, after hearing the opinions of all, on the eighth day of September of the same year, by his own decree, sanctioned: that he could safely proceed to the solemn Beatification of the venerable Servant of God. The solemnities of this Beatification were held with great splendor and with a large gathering of the faithful, on the twenty-second day of January in the year one thousand eight hundred and ninety-third, in the lower portico of the Basilica of St. Peter. And after the decrees concerning the same Blessed, and after his cult had increased greatly, and after new miracles were said to have been wrought through his intercession, supplications were presented to the Apostolic See, so that the cause of his blessedness might be resumed in order to adorn him with the insignia of sanctity. Our Predecessor, Pope Pius XI, readily approved this on the twelfth day of July in the year one thousand nine hundred and thirty-second. Therefore, two miracles were presented to the Congregation of Sacred Rites, which are briefly recounted here. The first miracle concerned Judith Santivecchi, née Iacarella; who, because of a terrible cancer in the stomach and intestines, was already near death. But when novendial prayers, undertaken for the purpose of seeking healing, were begun in honor of the Blessed Francis Xavier Mary Bianchi, on the second day of prayer, the sick woman was completely healed of her illness. The second miracle concerns a certain craftsman named Vincent De Rosa, who was working in a workshop constructing incendiary torpedoes.

[*Latin ed. p. 441*]

The Acts of Pope Pius XII, page 441, state that, having begun to suffer severely from a purulent otomastoiditis, to the extent that it seemed necessary to resort to extreme medical measures, after being earnestly prayed for by his mother and sisters before the tomb of Saint Francis, he was suddenly cured on the third of November, in the year nineteen hundred and thirty-seven, and free from any lingering ailment. This was determined by expert physicians and radiologists. Both of these events were subjected to careful examination by the Congregation for Sacred Rites. For this purpose, several meetings were held: a ”preparatory” meeting on the ninth of February, in

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the year nineteen hundred and forty-three, before our beloved son, Alexander, Cardinal Verde, the Promoter of the Cause; a meeting of physicians, whose college had been established by the Apostolic See in the meantime, on the thirty-first of March, in the year nineteen hundred and forty-nine, and on the thirteenth of February of the following year; a "preparatory" meeting in the Vatican Palace on the third of January, in the year nineteen hundred and fifty; and finally, a "general" meeting on the third of April, held before Us in the usual hall of the Vatican Palace, in the year nineteen hundred and fifty-one, at which the same Cardinal Alexander Verde proposed the following question: "Whether and concerning which miracles there is evidence, in the case and to the effect of which we are speaking, after the Apostolic See granted the same Blessed one the right of veneration." Those present, both Cardinals and Prelates and officials of the Holy Congregation, affirmed that the proposed healings should be attributed to a miracle. We, however, considered it prudent to postpone giving our judgment, so that we might implore a fuller measure of heavenly light through fervent prayers. On the first of May of the same year, after being joined by the venerable Father Clement, our Cardinal Micara, Bishop of Velletri, Pro-Prefect of the Congregation for Sacred Rites, and our beloved son, Alexander, Cardinal Verde, the Promoter of the Cause; by the venerable Father Alphonse Carinci, Archbishop with the titular see of Seleucia in Isauria, and Secretary of the same Holy Congregation; and by our beloved son, Salvatore Natucci, General Promoter of the Faith; after having performed the sacred rites at the altar, We solemnly decreed: That there are two miracles, worked by God through the intercession of the Blessed Francis Xavier Maria Bianchi: namely, the instantaneous and perfect healing of Judith Santivecchi, a widow from Iacarella, from cancer of the stomach and intestines; and the healing of Vincent De Rosa from chronic purulent otomastoiditis with bone decay and stenosis in the right ear. After these things, although the Most Reverend Cardinals, officials, and prelates,

[*Latin ed. p. 442*]

442. The Acts of the Apostolic Sect – An Official Commentary. The Fathers and consultants had written that it was possible to proceed safely towards the canonization of Blessed Francis Xavier Mary Bianchi, now that two signs, as we have mentioned above, had been proven after the veneration granted to him by the Apostolic See. We deemed it necessary to allow a period of time to await a more abundant manifestation of grace. On the fifteenth day of the month of May of this year, having performed the sacred rites, with the Cardinals Clemente Micara and Alexander Verde, as mentioned above, and with the venerable Father Alphonse Carinci and the beloved son Salvatore Natucci present, we pronounced the decree: "That it is possible to proceed safely towards the solemn canonization of Blessed

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Francis Xavier Mary Bianchi." Having considered all of the above, as we have described, so that the order established by Our Predecessors might be fully observed, first, on the twenty-eighth day of the month of May of this year, we summoned the Cardinals to Our secret Consistory of the Holy Roman Church to ask for their opinion. There, Our venerable Brother Cardinal Clemente Micara, Pro-Prefect of the Congregation of Rites, spoke briefly about the life, deeds, virtues, and miracles of the Blessed Confessors: Anthony Mary Gianelli, Bishop of Bobbio, Founder of the Congregation of the Sisters of the Blessed Virgin of the Garden; Francis Xavier Mary Bianchi, priest, of the Congregation of the Clerics Regular of Saint Paul; Ignatius of Laconi, a lay professed, of the Order of the Friars Minor Capuchin; and the Blessed Virgins: Emilia de Vialar, Foundress of the Congregation of the Sisters of Saint Joseph of the Apparition, and Mary Domenica Mazzarello, who, together with Saint John Bosco, founded the Institute of the Daughters of Mary Help of Christians, and he recounted the acts that the Congregation of Rites, having previously considered them, had approved in the causes, as they are called, for their beatification and canonization, and he demonstrated with great diligence that it was fitting that the memory of such heroes should be honored with the highest honors. After these things were completed, we asked each of the Cardinals present for their opinion. On the same day, after the secret Consistory was concluded, we immediately held a public Consistory, in which the beloved sons, Advocates of the Sacred Consistory, standing before Our throne, concluded the cause of these Blessed and Blessed ones, for the purpose of honoring their sanctity. For Blessed Francis Xavier Mary Bianchi, the beloved son Paul Guidi, Advocate of the Consistorial Hall, spoke, and he earnestly requested that we proceed to that most desired rite as soon as possible. We, although desiring to hasten the matter, replied that we would not decree anything before, according to the established custom of Our Predecessors, we would again consult the Cardinals and Sacred Ministers in the city in a semi-public Consistory, as it is called.

[*Latin ed. p. 443*]

Acts of Pope Pius XII, 443, would open their minds. Therefore, We ordered that commentaries on the lives, virtues, miracles, and acts pertaining to each of the Blessed individuals mentioned, be sent by the Congregation of Sacred Rites to the Sacred Prelates, so that they, having full knowledge of the matter, might express their opinion. Furthermore, We urged them to continually pray to the Holy Spirit for enlightenment. On the fourth day of June of the same year, a public Consistory was held in the usual hall of the Vatican Palace, and there We, after a brief address to the Cardinals and Sacred Prelates present, requested that each of them indicate to Us what they thought about the proposed causes. Therefore, with all votes except those, We learned with joy that they unanimously considered the

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Blessed individuals about whom We were speaking to be truly worthy to be adorned with the brilliant diadem of the Saints. We affirmed that there was no reason to delay in granting these honors to them, and therefore We set a date for the celebration of such solemnities in the Vatican Basilica. We established the twenty-first day of October of this year as the date on which the Blessed Francis Xavier Maria Bianchi, Anthony Mary Gianelli, and Ignatius of Laconi would be simultaneously enrolled in the ranks of the Saints; and We ordered that the acts pertaining to all of them be completed according to the norms of Canon Law, entrusting this task to esteemed sons, Protonotaries Apostolic, who were present. Thus, on that auspicious day established by Us, all Orders of the secular and regular clergy, the Prelates and officials of the Roman Curia, many Abbots, Bishops, and Archbishops, and the most distinguished College of Cardinals, gathered magnificently in the Basilica of St. Peter, which was richly adorned, and in the presence of a vast multitude of faithful, among whom were many from the Society of St. Paul, the Barnabites. All of them, with pious supplications, raised their prayers to the Celestial Court, and sang the hymn "Ave Maris stella," and We entered the same Basilica, amidst the applause of the entire clergy and the people, and approached Our Cathedra, after a brief prayer offered at the main altar. Then, as is customary, obedience was given to Us by the Cardinals present, and the Most Reverend Brother Clement Cardinal Micara, Pro-Prefect of the Congregation of Sacred Rites, and entrusted with the awarding of the heavenly honors to the Blessed Anthony Mary Gianelli, the Blessed Francis X. M. Bianchi, and Ignatius of Laconi, urgently, most urgently, most urgently, through the esteemed son Aloysius Philipp Re, Advocate of the Sacred Consistory,

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis – The official record indicates that we were requested to include the Blessed individuals mentioned among the ranks of the Saints. To the Advocate, chosen son Anthony Bacci, of the Office of Letters to Princes, we responded that we were already prepared to honor those illustrious men, who from the seat of heavenly blessedness already smile upon us, with the crown of sanctity. Therefore, we sang the hymn "Veni Creator Spiritus," together with a multitude of the faithful, imploring the Holy Spirit, the Paraclete, that He might increasingly illuminate our minds with the abundance of heavenly light. Afterward, seated upon the Chair of Saint Peter, as Supreme Teacher of the entire Church of Christ, we solemnly declared: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own, after mature deliberation and often implored divine assistance, and with the counsel of the Venerable Brothers, Our Cardinals, Archbishops, and Bishops present in the City; We

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decree that the Blessed Confessors Anthony Mary Ciancili, Francis Xavier Mary Bianchi, and Ignatius of Laconi are Saints, and We add them to the Catalogue of Saints, establishing that their memory should be devoutly observed each year on the day of their birth, namely, Anthony on the seventh of June among the Saints, both Popes and Confessors, Francis on the thirty-first of January, and Ignatius on the eleventh of May, among the Saints, Confessors, but not Popes. In the name of the Father, and the Son, and the Holy Spirit. Amen." With this august formula promulgated by Us, and with our assent to the prayers presented by the same Cardinal Clement Micara through the same Consistorial Advocate, We ordered that these decrees be prepared and dispatched under the seal. Furthermore, We commanded that the Apostolic Protonotaries be present so that they might sign the tablets of this solemn Consecration. We then promptly gave thanks to Almighty God, singing the hymn "Te Deum laudamus" with a great multitude, and we first invoked the patronage of the newly recognized Saints, and we offered a brief prayer for them, urging all to rejoice in the present celebration of the Holy Church and to reap the most abundant fruits from it. After having imparted the Apostolic Blessing and the full indulgence to those present, and after having offered the divine host upon the altar with the highest pontifical rite, We concluded the solemn ceremony, bearing in mind that the Provident God had deemed us worthy to reveal these new stars in the firmament of the triumphant Church. Therefore, there remains nothing for Us but to earnestly exhort all the faithful...

[*Latin ed. p. 445*]

The Acts of the Holy Fathers, Volume XLI, page 445, exhorts that, especially those whom the Religious Clerics of the Regular Family of Saint Paul and Barnabas encompass, should not only rejoice and be glad in their innermost hearts at the great immortality and glory that Blessed Francis has attained today, but also that, following in his footsteps, they should be diligent in working for their own salvation. Therefore, following his example, they should preserve unblemished integrity; they should love God alone, for He is the Creator and Governor of all things; and finally, they should diligently seek the salvation of other men, with the help of the Most High Lord, humbly invoking Him through frequent prayers. Having considered all that was to be examined, with certain knowledge and with the fullness of Our Apostolic authority, as mentioned above, We confirm, strengthen, and again establish, We decree, and We announce to the entire Church of Christ, ordering that to those faithful examples, or excerpts, whether printed or handwritten, of these Letters, provided that they are subscribed by the Apostolic Protonotary and sealed, the very same faith be given as would be given to these Our Letters if they were presented or shown. Let no one dare to disregard what has been commanded in these Our Letters. But if anyone should have dared to do so rashly, let him know

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that he will have aroused the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, on the twenty-first day of the month of October, in the year of Our Lord nineteen hundred and fifty-one, in the thirteenth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church. [Signature] I, EUGENIUS, Bishop of Ostia and Porto, and Cardinal TISSERANT, Dean of the Sacred College. [Signature] I, CLEMENS, Bishop of Velletri, Cardinal MICARA. [Signature] I, IOSEPH, Bishop of Albano, Cardinal PIZZARDO. [Signature]

[*Latin ed. p. 446*]

I, Benedict, Bishop of Palestrina, Apostolic Delegate, Cardinal Aloisi Masella.

I, Adeodatus John, Bishop of Sabina and Mandelensis, Cardinal Piazza.

I, Frederick, Bishop of Tusculum, Cardinal Tedeschini, Datary.

I, Alexander, Presbyter of Saint Mary in Cosmedin, Cardinal Verde.

I, Peter, Presbyter of the Holy Cross in Jerusalem, Cardinal Fumasoni Biondi.

I, Dominic, Presbyter of Saint Apollinaris, Cardinal Iorio.

I, Maximus, Presbyter of Saint Mary in Porticu, Cardinal Massimi.

I, Nicholas, Protodeacon of Saint Nicholas in the Tullian Prison, Cardinal Canali, Major Penitentiary.

I, John, Deacon of Saint George in the Golden Hill, Cardinal Mercati.

I, Joseph, Deacon of Saint Eustachius, Cardinal Bruno.

For the Holy Roman Church:

Chancellor, Eugene, Cardinal.

Of the Sacred College:

Clement, Cardinal Micara, Dean of the Congregation for Divine Worship.

Pro-Prefect: Hamletus Tondini, Governing the Apostolic Chancery.

Francis Hannibal Ferretti, Apostolic Protonotary.

Silvius Sericano, Apostolic Protonotary.

At the Place of Lead, Register in the Apostolic Volume LXXXII, number 55.

[*Latin ed. p. 447*]

Acta PU Pp. XII 447 CONSTITUTIONES APOSTOLICAE • I. IN PASLETANA DIOECESI, UNUM COLLEGIUM CANONICORUM ERIGITUR.

PIUS, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM.

Secundum antiquum morem Ecclesiae, semper est consuetum viros pru-

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dentissimos et de bona fama ex ordine sacerdotum eligere, qui, magna cum honore et reverentia habiti, quasi in senatu, Episcopo assistant, et in rebus gravissimis Ecclesiae, sive consiliis, sive operibus, auxilium praebent.

Cum ita sit, Nos, vestigiis Praedecessorum Nostrorum inhaerentes, quoties id casus postulet, libenti animo Collegia Canonicorum erigimus, persuasum habentes quod huiusmodi coetus sacerdotum Antistitem iuvent, et splendorem rituum sacrorum promoveant.

De hac re, cum venerabilis Iacobus Black, Episcopus Pasletanus, magnis precibus postulavit ut in cathedrali templo suae dioecesis Collegium Canonicorum constitueretur, et cum venerabilis Frater Gulielmus Godfrey, Archiepiscopus titulo Cianensis et in Magna Britannia Apostolicus Delegatus, idem postulavit, Nos, id ratum habentes quod Sacrum Concilium, Negotiis Consistorialibus praepositum, ita censuerit esse faciendum, post rem attente consideratam, de Nostra apostolica potestate, haec quae sequuntur decernimus.

In cathedrali templo Ecclesiae Pasletanae, Collegium Canonicorum per has Litteras constituimus, ornatum Dignitate, quae est Praepositus, atque ex octo Canonicatibus constans; quorum alteri theologi munus incumbitur, alteri vero, admissorum remittendorum officium. Hi Canonicatus, etiamsi primo concedantur, ad iuris normam assignandi sunt: quousque tamen debitis beneficiis careant, poterunt iis quoque sacerdotibus concedi qui iam alio beneficio fruantur, etsi christianorum animarum curandi onus habeant.

Cum autem eos deceant qui in Episcopi consilium adsciscuntur quibusdam insignibus et privilegiis, indulgemus, ut sive Dignitas sive Canonici, distinctiore habitu, modo tamen intra fines suae dioecesis, se induere valeant: talari scilicet veste, non tamen serica, violacei coloris, panno rubro extremis oris adsuta, cum globulis pariter rubris; superpelliceo manicato seu rocheto cum fimbria seu texto denti culato, non magis duodecim pollices alto, iuxta anglicum modum metiendi; poterunt quoque palliolo seu mozeta uti, violacei coloris, non...

[*Latin ed. p. 448*]

Acts 448 of the Apostolic See – an official commentary, nonetheless – are sewn with a purple fabric or wool, which at the edges displays a white fur of the alpine weasel, or ermine, with red beads. Concerning the gatherings for the celebration of divine offices or the performance of sacred ceremonies, we grant that only the Terce hour, which is said, may be recited, and that one conventual Mass, celebrated with singing, may be held at least once a month on the more solemn feast days; these, however, will be more precisely determined according to the laws of the Canons. Nevertheless, the Bishop, if he deems it advisable, may summon the Canons on other days as well. All other matters pertaining to such gatherings shall be governed by the established laws. The venerable Brother William Codfrey,

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whom we mentioned above, or he who presides over the Delegation at the time these decrees are carried out, will ensure that all the aforementioned matters are carried out. We grant both of them the authority to carry out these matters, which may also be delegated to another person, provided that he is constituted in ecclesiastical dignity. It will be the duty of the aforementioned venerable Brother to record the events that have taken place and to send faithful copies of them to the Sacred Congregation Consistorial as soon as possible. We wish these Letters to be firm, valid, and effective now and in the future, and to have their full force and effect; and we decree that the precepts described therein shall be faithfully observed by all those concerned. If anyone should have attempted anything contrary to what is established in these Letters, whether knowingly or unknowingly or imprudently, it shall be considered null and void, notwithstanding any other provisions to the contrary, which we hereby revoke with these Letters. We wish that the same full faith be given to copies of these Letters, whether in writing or printed, as is given to these very Letters themselves, provided that they are signed by a public notary and sealed with the seal of a person constituted in ecclesiastical dignity. Finally, it is not permitted to anyone to oppose what is described in these Letters. If anyone should have dared to do so, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Given from the Palace of Gandulf, near Rome, on the eighth day of the month of November, in the year of Our Lord one thousand nine hundred and fifty-two. In the fourteenth year of Our Pontificate. For the Holy Roman Church, EUGENIUS Card. TISSERANT, Secretary of the Sacred College. Brother Adeodatus I. Card. Piazza, Prefect of the Sacred Congregation Consistorial. Arthurus Mazzoni, Protonotary Apostolic. Bernardus De Felicis, Protonotary Apostolic. Place 8, Lead, Registry in the Archives of the Congregation, Volume LXXXIV, number 98.

[*Latin ed. p. 449*]

Acta Pii PP. XII 449 II. COLLEGIUM CANONICORUM IN MATRISFONTIS, IN CATHEDRALI TEMPLO MATRISFONTIS DIOECESIS, ERIGITUR ET CONSTITUITUR.

PIUS, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM: Quod, licet immerentes vocati simus ad summum fastigium Apostolicae auctoritatis, gravissimas inter curas muneris Nostri, quibus cotidie afficimur, magnopere studemus ut Ecclesia sancta, quae hisce in terris florescit, umbra veluti et imago supernae Civitatis, quam maximo honestetur decore; quod quavis ratione facere nitimur in omnibus Ecclesiae negotiis. In quo negotiorum genere, ponendum esse censemus nova etiam Canonicorum Collegia condere, quibus laetam concipiamus spem eadem honori dioecesium non parum esse profutura. Cum igitur venerabilis Frater Eduardus Douglas, dioecesis Matrisfontis Episcopus, enixe poposcerit ut cathedrale suum templum, ad iuris praescripta, Canonico-

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rum instrueretur Collegio, S. Congregatio Consistorialis, audito venerabili Fratre Gulielmo Godfrey, Archiepiscopo titulo Oianensi et in Magna Britannia Apostolico Delegato, eius precibus concedendum esse censuit. Nos igitur valde libenter huic sententiae assentimur; et suprema Nostra potestate, qua universae Christi Ecclesiae praesidemus, et quorumque omnium res intersit consensum supplentes, ea quae sequuntur consulto et cogitata decernimus ac statuimus.

In Matrisfontis dioecesis, cathedrali templo, Canonicorum Collegium erigimus, quod ex una constabit Dignitate, e Praeposito videlicet, atque ex decem Canonicis, quorum alteri munus Theologi, alteri vero munus Praefecti admissis paenitentium expiandis assignetur. Qui Canonicatus et Dignitas, tametsi primum concredantur, ad iuris communis normam conferenda sunt. Quoad vero Dignitas et Canonicatus congruo beneficio donari non poterunt, facultatem facimus ut iis etiam sacerdotibus tribuantur, qui aliquo iam fruantur beneficio, etiam cum.

[*Latin ed. p. 450*]

450 Acta Apostolicae Sedis - An Official Commentary Concerning the Care of Christian People. Furthermore, it is fitting that those men who are admitted to the Bishop's council and who act as a senate should be distinguished by their own proper insignia, by which they may stand out above others. Therefore, we grant to the Canons of the Church of Motherwell that they may, within the boundaries of their diocese only, and in the sacred rites of their College, wear a violet cope, but not of silk, with a red border, and with red tassels; they shall be adorned with a sleeved cloak or *rochetto* with a fringe or scalloped edge, not more than twelve inches in height; they shall be adorned with a pallium or mozzetta of violet color, but not of silk, also with a border of the same violet color of woolen fabric, which at the edges shall display the white fur of the alpine ermine, with red tassels. Furthermore, the Canons shall perform the divine office by reciting the Psalms of the third hour, after which a solemn Mass shall be celebrated; however, we grant that they shall observe these ceremonies at least on the more solemn days of the year, which the capitular laws, which are to be drawn up as soon as possible, specifically designate. However, the Bishop may also, on other days, compel the Canons to perform these duties whenever he deems it to be advantageous to the diocese. As for other matters concerning the offices and duties, rights and privileges pertaining to the Cathedral Chapter of Canons, the norms of common law shall be religiously observed. Therefore, all of these things which we have established shall be carried out by the venerable Brother William Godfrey, Archbishop with the title of Cius, and Apostolic Delegate in Great Britain, to whom we therefore grant all the necessary and appropriate powers for this purpose, and may also delegate them to any other person, provided that he is constituted in an ecclesiastical dignity, if necessary; or he shall ensure that this is done

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by the person who, at the time these decrees are presented to the British Delegation, presides over it; to whom we entrust the task of recording this completed business in the records, and of sending faithful copies to the Holy Congregation of the Consistory as soon as possible. We intend these Letters to be firm, valid, and effective now and in the future, and to obtain their full force and effect, and we decree that the precepts described therein shall be faithfully observed by all to whom they apply. If anything contrary to what is established in these Letters has been attempted by anyone, by any authority, knowingly or unknowingly, it shall be considered null and void, and shall have no effect, to the contrary of which all things are abolished by these Letters. Therefore, no one shall resist our commands; but if anyone should dare to do so rashly, let him know that he will incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul. Finally, we order that copies of these Letters, whether of the place, or printed, or handwritten, shall have the same full validity as if they were the originals presented, provided that they are attested by a public notary.

[*Latin ed. p. 451*]

From the Vatican, the twelfth day of the fourth month, number 451, written and sealed by the hand of one who holds some dignity in the sacred priesthood. Given from the Arch of Gandulf, near Rome, on the eighth day of the month of November, in the year of Our Lord nineteen hundred and fifty-second, in the fourteenth year of Our Pontificate. For the Holy Roman Church, EUGENIUS Cardinal TISSERANT, Secretary. Fr. ADEODATUS I. Card. PIAZZA, Dean of the Sacred College. S. Congregationis Consistorialis a Secretis, Arthurus Mazzoni. Proton. Apost., Bernardus De Felicis. Proton. Apost., Loco ℔ß Plumbi Reg. in Cane. Ap., vol. LXXXIV, n. 97. APOSTOLIC LETTERS: TO THE DIOCESE OF ZIPAQUIRÁ, DEDICATED TO THE BLESSED VIRGIN MARY, ASSUMED INTO HEAVEN, AS ITS CELESTIAL PATRON. PIUS PP. XII. For the perpetual memory of this matter. — Since We, as the supreme teacher of the Holy Catholic Church, have declared the certain truth that the Most Holy Virgin, both in body and soul, has been taken up into heavenly glory, this devotion has happily increased and spread. Therefore, the Venerable Brother Tullius Botero Salazar, the Ordinary of the newly established Diocese of Zipaquirá, erected this year within the Colombian Prefecture, has implored and requested that We deign to grant the protection of the Blessed Virgin Mary, who has been received into heaven, to the Church entrusted to him. These requests, moved by Our love for the Mother of God and by Our desire to promote devotion among the faithful, We have gladly decided to fulfill. After hearing Our Venerable Brother Clemente, Cardinal Micara, of the Holy Roman Church, Bishop of Velletri, and Pro-Prefect of the Sacred Congregation for Rites, and after carefully considering all things, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic

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authority, We declare and establish, by these Letters, for all time, that the Blessed Virgin Mary, Assumed into Heaven, is the celestial Patron of the entire, newly established Diocese of Zipaquirá, with all the honors and liturgical privileges that rightly belong to the principal Patrons of regions.

[*Latin ed. p. 452*]

452 Acta Apostolicae Sedis - Official Commentary, notwithstanding any contradictions. We decree, establish, and ordain that these present Letters shall remain forever firm, valid, and efficacious; that they shall fully and completely produce and obtain their effects; and that they shall fully suffice, now and in the future, for those to whom they pertain, or who may pertain to them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given from the Palace of Gandulfo, under the Fisherman's seal, on the tenth day of the month of August, in the year 1952, in the fourteenth year of Our Pontificate. Concerning the special mandate to the Most Holy Cardinal Gildo Prugnola, Prefect of the Pontifical Diplomatic Office, for the delivery of the title of Basilica Minor to the Temple of Saint Anthony, ((DO EMBARÈ)), now called, located in the city and diocese of ((DE SANTOS)). PIUS P. XII. For the perpetual memory of this matter. — To the illustrious curial Temple of Saint Anthony "do Embarè," which, as we have learned, brings great honor and adornment to the city of "Santos" and its diocese. This edifice, erected approximately twenty years ago, is not only praised for its ample size, but also for its "Gothic" architectural style, the works of art created within it, and the images, which are expressed with the utmost beauty of color. The sacred furnishings are also so richly provided that nothing seems to be lacking which would contribute to the splendor and dignity of the House of God. But, above all, it is of interest to Us that the Franciscan Capuchin Brothers, to whom this church has been entrusted, and the faithful who are diligent in worship and religion, as well as the workshop societies belonging to the parish, are flourishing through pious and diligent labor and are reaping a bountiful harvest. Moved by this, the Religious Superiors of those confraternities humbly requested Us to grant the Temple, so richly adorned with praise, the title and status of a Minor Basilica. To these requests, the Venerable Brother Idilii Soares, Bishop of "San-

[*Latin ed. p. 453*]

The Acts of Pope Pius XII, page 453, having been presented with commendations, and freely admitted, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, We hereby, by these Letters, and in perpetuity, declare the parish church of Saint Anthony, "do Embarè," lo-

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cated in the city and diocese of "de Santos," to be a Minor Basilica, with all the rights and privileges that rightfully belong to buildings of the same name. Notwithstanding any contrary provisions. We decree, establish, and declare that these present Letters shall remain forever firm, valid, and efficacious; shall have and obtain their full and complete effect; and shall fully avail those to whom they pertain, now and in the future; and shall be rightly judged and defined; and shall be declared null and void from this moment and forever, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's Ring, on the third day of November, in the year 1952, in the fourteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Prefect for the public affairs of the Church. GILDO BRUGNOLA, Office of the Pontifical Diplomatic Secretary.

BEATA MARIA V., called "of the Seven Sorrows," is declared the principal celestial patron of the diocese of PINNENSIS-PISCARIENSIS, together with Saint Cetaeus and Saint Maximus.

PIUS PP. XII. For the perpetual memory of the matter.

— Augusta, Mother of God, Mary, of the Seven Sorrows, is venerated with perpetual devotion in the church of the city of Piscariensis, which is also named after the same Virgin Mary. This devotion, revived since the 16th century, has not only never diminished, but has grown with greater increase through the ages; especially the citizens of that city and the surrounding region are devoted to her, since that image was carried about not long ago, as if the Blessed Virgin herself were traveling far and wide to encourage people to more diligently pursue Christian practices. As a result of this, the anniversaries—

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Official Commentary: On that day of this pious "pilgrimage," many of the faithful approached that building in Piscara, venerating the Most Holy Mary, honored for her seven principal sorrows. Therefore, in order that this commendable zeal of souls might be confirmed ever more, the Venerable Brother Benedict Falcucci, Bishop of Penne-Piscara, humbly requested that We deign to declare the Blessed Virgin Mary, under that illustrious name, the principal Patroness of that diocese, together with Saint Cetaeus and Saint Maximus. These requests, prompted by Our love for the Queen of Heaven and Our desire to promote her worship, We readily resolved to fulfill. Wherefore, after consultation with the Sacred Congregation of Rites and after careful consideration of all matters, with certain knowledge and mature deliberation, by Our Apostolic authority, We establish and declare, perpetually and in perpetuity, the Blessed Virgin Mary, called "of the Seven Sorrows," to be the principal Celestial Patroness of the diocese of Penne-Piscara, together

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with Saint Cetaeus and Saint Maximus, with all the honors and liturgical privileges that rightfully belong to the principal Patrons of dioceses, and with the faculty of celebrating her solemnity on the fifteenth day of the month of September, each year, with a double rite of the first class, with an octave. Provided that nothing contrary may hinder. These things We decree, We establish, We ordain, and We declare that these present Letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and shall fully suffice for those to whom they pertain, or may pertain, now and in the future; and shall be rightly judged and defined; and shall be null and void from this momentum, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the third day of the month of December, in the fourteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Prunola, Prefect of the Pontifical Office for Diplomatic Affairs, to be delivered to the diplomats.

[*Latin ed. p. 455*]

Acta, Pius PP. XII, 455. EPISTLES I, TO THE MOST REVEREND IGNATIUS, TITULAR BISHOP OF BASILICA, APOSTOLIC PROTOTYPE, CARDINAL, PATRIARCH OF THE SYRIANS OF ANTIOCH, CELEBRATING THE TENTH ANNIVERSARY OF HIS EPISCOPATE AND THE FIFTH ANNIVERSARY OF HIS PATRIARCHAL OFFICE.

PIUS PP. XII, Beloved Son, health and the Apostolic Blessing.

The letters which you sent us, desiring to express your devotion and good wishes to Us on the feast of the Nativity of the Lord, have been most pleasing to Us. We gladly and gratefully acknowledge these acts of piety, knowing that you are about to celebrate both the fiftieth year since you received the episcopate and nearly five lustra since you were elected Patriarch of the Syrians of Antioch, with the unanimous support of all. For you have always, in the long performance of your sacred office, pursued the divine honor and the salvation of souls with particular care and diligence. In the very flower of your youth, you taught clerics in the Syro-Chaldean Seminary of Saint John; you worked diligently with the Apostolic Delegation of Marseille and Mesopotamia; and you also administered the Syriac school. Later, raised to the dignity of a bishop, while you were Patriarchal Vicar in the territory of Mardin, during the terrible war that was raging throughout the world, you were deported by the Turks to Aleppo, where you were wretchedly confined in darkness for six months; then, your innocence being made manifest to all, you were released, and you devoted all your efforts and endeavors to preserving the lives of Christians of every rite, and to assisting the many orphans who were in danger. Indeed, at that time, many families of non-believers were received into the bosom of the Church. Afterward, elected Archbishop of Aleppo, you founded many schools and

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sacred buildings, and, by prudently administering ecclesiastical goods, you devoted all your plans and resources to fostering the prosperity of the flock and to perfecting morals. Finally, created Patriarch of the Syrians of Antioch, you have devoted tireless efforts to the founding of new missionary territories, to the proper expansion of the monastery in the city of Charfet, and to the raising up of more churches, schools, and even the Patriarchal seat itself, richly adorned. These most excellent merits, Pius XI, Our venerable predecessor, considering with kindness, wished to co-opt you into the most distinguished Senate of the Church. We, who...

[*Latin ed. p. 456*]

456 Acta Apostolicae Sedis - Official Commentary. We know well your steadfast connection with this Apostolic See and with Us, and your desire, which you so openly express, to see those who are dissenting here happily return to the Roman Church. On this present occasion, We, your beloved Son, offer our heartfelt congratulations on your long and active service in this sacred and pastoral ministry, and We also pray to God that He may generously bestow upon you heavenly gifts, and that He may preserve and protect the flock entrusted to you for as long as possible. In order that the upcoming celebrations may bring even greater fruits of salvation to the Christian people, We freely grant you the power to, on a day you shall determine, after having performed the sacred pontifical rites in the presence of the faithful, bestow a plenary indulgence upon them, according to the established conditions of the Church. As a token of heavenly blessings and a pledge of Our special charity, We impart to you, our beloved Son, and to the entire clergy and people under your care, Our Apostolic Benediction in the Lord. Given at Rome, near the Holy Peter, on the ninth day of the month of February, in the fourteenth year of Our Pontificate. PIUS PP. XII. To the Most Reverend Father, Charles Paschal Greco, Bishop of Alexandria, concerning the centenary of the founding of the diocese. PIUS PP. XII. Venerable Brother, greetings and Apostolic Benediction. — At the beginning of the century since the founding of the diocese, formerly of Alexandria, and also in the city of Natchitoches, which until the year 1910 was a seat within the same jurisdiction, it seemed opportune to plan a joyful commemoration, so that solemn actions may be offered to God in thanksgiving for the benefits received. Indeed, this diocese, from its humble origins, has experienced blessed growth over the past hundred years. While it initially consisted of only five priests, entrusted with the care of souls, and one Catholic school, it now flourishes with so many sacred ministers and religious members, so many parishes with their schools, new churches and chapels for sacred missions, so many institutions that foster piety and charity, and also monasteries; and a considerable number of these are due to you yourself, who have also founded new institutions, a

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minor seminary, and...

[*Latin ed. p. 457*]

The Acts of Pope Pius XII, page 457, mention that you have established a diocesan organization and have founded new institutions for the purpose of conducting spiritual exercises, for the instruction of Christian youth, and for the proper care of the sick. These pious institutions and salutary works certainly contribute to the good and prosperity of the Church and of civil society. We, therefore, who are always concerned for all churches in our apostolic ministry, wish to add our wishes and blessings to those that you are preparing to celebrate in the coming years, which we publicly declare to you in these letters; and we gladly grant you the faculty to, on the appointed day, in both the diocesan seats, the primary and the secondary, after the Holy pontifical rite has been performed, in the presence of the faithful, to bestow a plenary indulgence, according to the usual conditions of the Church, in both places, in our name and by our authority. Finally, with certain confidence, knowing that you are in charge, that the care of the sacred ministers is favorable, and with the help of the members of the Catholic Action, we believe that this diocese will receive ever greater growth, and we impart to you, Venerable Brother, and to the entire clergy and faithful people entrusted to your care, our Apostolic Blessing in the Lord. Given in Rome, at St. Peter's, on the twenty-first day of the month of April, in the year 1953, in the fifteenth year of Our Pontificate.

PIUS P. XII

To the Most Reverend Father Emmanuel, titular Archbishop of the Saints Marcellinus and Peter, Cardinal of the Holy Roman Church, Patriarch of Lisbon, completing his fifth and twentieth year of episcopacy.

PIUS P. XII

Beloved Son, greetings and Apostolic Blessing.

We have learned with great joy that the auspicious and happy event of your episcopal anniversary, your fifth and twentieth, will occur next June. We do not wish to let this opportunity pass without publicly confirming our benevolence towards you. It is well known that you, over this long period of time, have diligently fulfilled your pastoral duties in this noble patriarchal see, first as an Auxiliary Archbishop, and then as Patriarch, adorned with the splendor of the Roman purple. Among other examples of your prudence, there are the two seminaries, both so well and appropriately established and cared for.

[*Latin ed. p. 458*]

458. Acts of the Apostolic See - An official commentary concerning the

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care for, or the perfection of the virtues of, clerics, or concerning associations of laypeople of the Catholic Action, all of which are to be promoted with great diligence. Recently, and omitting others, you yourself have happily fulfilled the mission entrusted to you, namely, to preside over the secular solemnities in the name of Ourselves, which were held in Goa last year in commemoration of the death of Saint Francis Xavier. Remembering these praises with pleasure, we congratulate you, Our Beloved Son, from the heart for the pastoral office so long and usefully performed, and, with fervent prayers to God, we implore heavenly gifts and consolations. Furthermore, that the celebration of this sacred event may be more salutary, We grant you the power to, on a day appointed by you, perform the Sacred rites in a pontifical manner, in the presence of the faithful, blessing them in Our name and with Our authority, and offering them a plenary indulgence for the benefit of the Church.

Meanwhile, as a sign of heavenly assistance and a pledge of Our special charity, We impart to you, Our Beloved Son, and to your Auxiliary Bishops, and also to the entire clergy and people entrusted to your care, Our Apostolic Blessing, most lovingly in the Lord. Given in Rome, at Saint Peter's, on the thirtieth day of the month of May, in the year 1908, in the fifteenth year of Our Pontificate. PIUS PP. XII To the Most Reverend Father, Thomas Edmund Molloy, Archbishop and Bishop of the Diocese of Brooklyn, founded by him at the beginning of this century. PIUS PP. XII, Greetings and Apostolic Blessing.

Since soon a hundred years will be completed since the diocese, which you govern, was established, you rightly considered it necessary to recall all the benefits that God, with generous liberality, has wished to bestow upon this faithful people over this long period of time. Indeed, from a small group of Catholics, which initially comprised fifteen thousand faithful, the number has happily increased to over one hundred and forty thousand, and corresponding sacred buildings, especially parish churches, the number of priests, religious members, schools, and institutions of piety and charity have multiplied, and flourish and thrive more and more each day. Therefore, we bestow deserved praise upon you and your predecessors for their prudence and zeal.

[*Latin ed. p. 459*]

In the Acts of Pope Pius XII, page 459, concerning the pastoral office entrusted to you, we approach the upcoming secular celebrations with fervent prayers and second intentions, and we implore God, with humble supplication, that those entrusted to you in faith may, through an abundance of good works and the fruits of salvation, be increased in the future. Meanwhile, we gladly grant you the power to, on a day you shall determine, after having completed the sacred pontifical rite, in the presence of the faithful, to bestow a blessing in Our name and with Our authority, offering

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to them a plenary indulgence, to be obtained according to the conditions of the Church. May the Heavenly protection and the special witness of Our love be the Apostolic Blessing, which we impart to you, Venerable Prelate, and to the entire clergy and people entrusted to your care, with the greatest affection in the Lord. Given in Rome, at Saint Peter's, on the twenty-sixth day of the month of June, in the year 1908, in the fifteenth year of Our pontificate. PIUS PP. XII.

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Official Commentary ACTA SS. CONGREGATIONUM

SACRED CONGREGATION CONSISTORIAL

Regarding POUSO ALEGRE - GUAXUPÉ

DECREE CONCERNING THE ALTERATION OF BOUNDARIES

Since it has recently been requested by the Apostolic See that the boundaries between the diocese of Pouso Alegre and the diocese of Guaxupé should coincide with the civil boundaries, Our Most Holy Lord Pope Pius XII, considering the petition for the spiritual good of the faithful, deemed it fitting to grant it with benevolence. Wherefore, having considered the favorable opinion of the Most Reverend Father Charles Chiarlo, titular Archbishop of Amiden and Apostolic Nuncio in the Brazilian Republic, as well as the consent of the Most Reverend Father Octavio Chagas de Miranda, Bishop of Pouso Alegre, and the Most Reverend Father Hugh Bressane de Araujo, titular Archbishop of Cotrada and Apostolic Administrator of Guaxupé, and exercising the fullness of the Apostolic power and, as required, with the consent of others who have an interest or are presumed to have an interest, We decree, by the present Consistorial Decree, which shall have the same force as if it were issued by Apostolic Letters bearing the seal, that the boundaries of the aforementioned dioceses shall henceforth be defined as follows: "It begins at the junction of the dividing line of the slope on the left bank of the Tamanduá stream with the watershed of the Prata stream, at marker no. 79 of the boundary line with the State of São Paulo; it follows along the dividing ridge of the slope on the left bank of the Tamanduá stream and continues along the ridge until it reaches the mouth of the Tamanduá stream into the Antas stream; it ascends along this stream until it reaches the mouth of the Mata-Vaca stream; it ascends along this stream until its source, at Alto da Consulta; it continues along the watershed of..."

[*Latin ed. p. 461*]

The Sacred Consistorial Congregation, from Rio Verde and the Laran-

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jeiras stream, to where it meets the headwaters of the Olaudino stream; thence along this stream and the Angolinha stream to its mouth in the Pardo River, and along this river to the mouth of the Foices stream; it continues along the dividing ridge of the right bank of the Foices stream, skirting the headwaters of the Capituva stream, passing through the Serra do Milho Verde, and continues along the watershed of the Cabo Verde and Machado rivers on one side, and the Pardo River on the other, to the Serra do Tripui, at the point bordering the headwaters of the tributary of the Sepultura stream, whose mouth is about two and a half kilometers upstream from the mouth of this stream, in the Machado River; from the Serra do Tripui, at the point bordering the headwaters of the Retiro stream, it ascends the ridge and reaches the headwaters of the tributary of the Sepultura stream, thence along this tributary to the Sepultura stream, and along this stream to the Machado River; thence along the Machado River to the Poco Fundo waterfall, it ascends the slope of the left bank of the river and continues along the dividing ridge of the Machado and Peixe rivers to the junction of the dividing ridge between the Muzambo and Peixe rivers, in the Serra Negra; it proceeds along this dividing ridge, passing through the Serra Negra and Serra da Piedade, until it joins the dividing ridge of the right bank of the Conceição stream; it follows this dividing ridge and the dividing ridge of the left bank of the Barreirinho stream, reaching, by the ridge, the Machado River, at the mouth of the Grâo Mogol stream; it ascends the slope of the right bank of the Machado River and follows the dividing ridge of the left bank of the Grâo Mogol stream to the point bordering the waterfall above the Limeira farm; from there, it descends and reaches the Grâo Mogol stream, at the mouth of its first tributary on the left bank, above the aforementioned waterfall; it ascends along the Grâo Mogol stream and its right tributary, about one kilometer below the Grâo Mogol farm, to the headwaters of this tributary; it follows the Serra do Arranca Rabo along the dividing ridge of the Machado and Dourado rivers, passing through the Alto do Buracäo, to the headwaters of the Pinhalzinho stream; it follows this stream to its mouth in the Ouvidor stream; thence along this stream to the mouth of the Maria Barbara and Pio streams; thence along the Ouvidor stream to the mouth of the Pequetita stream; it ascends along this stream to its headwaters; it follows the ridge, skirting the headwaters of the Congonhal stream on one side, and the José Saturnino and Capituva streams on the other, until it reaches the headwaters of the Rocinha stream; thence along this stream to the Dourado River, and along this river to its mouth in the Sapucahy River." To all of these matters, Our Lord has deigned to entrust the execution to the aforementioned Most Reverend Apostolic Nuncio, granting him the necessary and appropriate powers, including the power to delegate, to any person established in ecclesiastical

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dignity, for the purpose in question.

[*Latin ed. p. 462*]

462 Acta Apostolicae Sedis - An official record, also to be sent to this Sacred Consistorial Congregation, containing the authentic copy of the executed decree, as soon as possible. All objections notwithstanding. Given in Rome, from the offices of the Sacred Consistory, on the 19th of January, 1952. [Signature] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mola, Secretary of the Secretariat. L. ff. S. Iosephus Ferretto, Assistant.

SANTAREMENSIS - XINGUENSIS

DECREE OF BOUNDARY ADJUSTMENT

The parish commonly known as "Almeirim," belonging to the Territorial Prelature of Santarém, in Brazil, is divided by the river "Rio dos Amazonas"; the faithful residing on the part of the parish that lies to the right of the river's course have, for twenty years, received spiritual care – with the consent of the Prelate of Santarém – from members of the Congregation of the Most Precious Blood, to whom the administration of the neighboring Territorial Prelature of Xingu has been entrusted.

Now, the Most Reverend Lords, John Loewenau, titular Bishop of Drivastum, Prelate of Santarém, and Clemens Geiger, titular Bishop of Olena, Prelate of Xingu, having consulted, have requested that the aforementioned part of the parish of "Almeirim" be separated from the Territorial Prelature of Santarém and permanently incorporated into the Territorial Prelature of Xingu.

Our Lord, Pope Pius XII, through Divine Providence, having considered the favorable opinion of the Most Reverend Charles Chiarlo, titular Archbishop of Amideni and Apostolic Nuncio in the Republic of Brazil, and having consulted with the undersigned Cardinal, Secretary of this Sacred Congregation, and having judged that the petition is beneficial for the spiritual welfare of the faithful, has benevolently decided to grant it.

Therefore, having obtained the necessary consent from those who have an interest or are presumed to have an interest, by the fullness of Apostolic authority, the aforementioned part of the parish is separated from the territory of the Territorial Prelature of Santarém and attached to the territory of the Territorial Prelature of Xingu.

[*Latin ed. p. 463*]

The Sacred Consistorial Congregation, 463. Therefore, the new boundary of the Prefecture in this region will begin from the place where the river commonly called "Xingú" flows into the river commonly called "Rio dos Amazonas"; following the course of this river, it reaches the place where

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the left bank of the river commonly called "Guajará" meets the "Rio dos Amazonas," thus including both islands that are there. From there, the boundary follows the mountain range that separates the rivers commonly called "Tjruaru" and "Guajará," again reaching the boundary of both Prefectures. Furthermore, His Holiness has deemed it fitting to entrust the aforementioned Most Reverend Apostolic Nuncio with the execution of these matters, granting him the necessary and appropriate powers, including the power to delegate, to any man established in ecclesiastical dignity, with the obligation also to send to this Sacred Consistorial Congregation, as soon as possible, an authentic copy of the completed execution. Concerning these matters, the present Consistorial Decree has been issued, and it shall be valid as if Apostolic Letters had been issued under the papal seal. All contrary things notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 2nd of August, 1952. SB F r. A. I. Card. Piazza, Bishop of Sabina, and Mandelen, Secretary. L. © S. Iosephus Ferretto, Assistant.

DE POUSO ALEGRE - CAMPANIENSIS IN BRASILIA

DECREE OF THE ALTERATION OF BOUNDARIES

To the faithful flock, the Most Reverend Lords, Octavius Chagas de Miranda, Bishop of Pouso Alegre, and Innocent Engelke, Bishop of Campanha in Brazil, have petitioned the Apostolic See that the boundaries of their dioceses be altered so that they would coincide more closely with the civil boundaries in several places. Our Lord, through Divine Providence, Pope Pius XII, considering the petition to be beneficial for the spiritual welfare of the faithful, has graciously decided to grant it, after due consideration. Therefore, having considered the favorable opinion of the Most Reverend Lord, Charles Chiarlo, Archbishop titular of Amideni and Apostolic Nuncio in the Republic of Brazil,

[*Latin ed. p. 464*]

464 Acta Apostolicae Sedis - Official Commentary, also concerning the Most Reverend Cardinal, Secretary of the Sacred Congregation of the Consistory, so that the work may be carried out with the consent of those who have an interest or are presumed to have an interest, concerning the fullness of the Apostolic power, it is decreed that the boundaries of the aforementioned dioceses, as will be described hereinafter, are as follows: "It begins at the river Sapucahy, at the mouth of the river Dourado, and ascends along the river Sapucahy to the mouth of the stream Catanduva; it continues ascending along the river Sapucahy to the stream Quilombo or Ouro Canta; it continues along the dividing ridge of the left bank of the stream Quilombo or Ouro Canta to the dividing ridge of the left bank of the stream

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Santa Barbara, facing the headwaters of the stream Bezerra and the stream Quilombo or Ouro Canta; it follows this dividing ridge to the mouth of the stream Santa Barbara in the river Sapucahy; it ascends along this river to the mouth of the river Turvo in the Sapucahy; it ascends along the river Turvo to the mouth of the stream Areado; it continues ascending the river Turvo to the boundary with Santa Catarina, at the bridge near the farm Santa Maria; it continues along ridges to the top, near Cafundó; it follows the dividing ridge of the slope of the left bank of the river Turvo to the ridge of the Henriques, and along this ridge it reaches the stream of the Fagundes, crosses it, and continues along the ridge of the Fagundes until it reaches the dividing line of the streams Vermelho and Capituva, in the Serra do Balaio; it continues along the same dividing line, consisting of the Serra do Balaio and the dividing ridge of the slope of the right bank of the stream Vermelho, to the mouth of this stream in the river Sapucahy; it ascends along the river Sapucahy to the mouth of the river Lourenço Velho; it follows the river Lourenço Velho to the bridge of the railroad Rôde Mineira de Viaçâo; it follows a ridge, heading east towards the top of the Serra de S. João or Pedrão, then it turns back a little, encompassing the places called Lagôa and Pedra Prêta, belonging to the parish of Pedralva; it returns to the ridge on the slopes, crosses the railroad at the place called Garganta, near Tejuco Preto; it continues in the same direction and always on the slopes to the Serra dos Pintos, from there turning south on the slopes to the river Lourenço Velho, between the places called Barra on the left and Invernada on the right; it ascends along the river Lourenço Velho to the point facing the tip of the ridge of the Cachoeirinha, three hundred meters below the bridge of Mogyano; it continues to ascend along the river Lourenço Velho to the mouth of the stream Itaguari; it ascends along this stream to its headwaters in the Serra da Mantiqueira, on the border with the State of S. Paulo." To all of these matters, the Lord has deigned to entrust the aforementioned Most Reverend Apostolic Nuncio, granting him the necessary and appropriate powers, including the power to delegate, in order to effect.

[*Latin ed. p. 465*]

The Sacred Consistorial Congregation, having considered the matter, decrees that any man established in ecclesiastical dignity, to whom the duty has also been assigned of sending to this Sacred Consistorial Congregation, as soon as possible, an authentic copy of the act of execution completed, shall be bound by this present Consistorial Decree, as if it had been issued under the Apostolic seal. All contrary things notwithstanding. Given at Rome, from the Edifice of the Sacred Consistorial Congregation, on the 11th of November, 1952. [Signature] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Monden, Secretary. L. ÍB s. Iosephus Ferretto, Assistant.

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PROVISIONS FOR CHURCHES

His Most Holy Lord, Our Pope Pius XII, by Divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, provided for the following churches with new pastors:

On April 27, 1953:

— To the Cathedral Church of Cajazeiras, he appointed the Reverend Monsignor Zachary Rolim de Moura, pastor of the church of the Blessed Virgin Mary, called "Rectora," in the town called "Patos."

On May 13, 1953:

— To the titular archiepiscopal Church of Anchialitis, His Excellency Peter Rivière, formerly Bishop of Monaco.

— To the Cathedral Church of Monaco, the Reverend Giles Barthe, from the Archdiocese of Albi.

On May 14, 1953:

— To the Cathedral Churches of Gravina and Montepeloso, perpetually united with each other, the Reverend Aldum Forzoni, pastor of the collegiate church of St. Lawrence in the town commonly called "Montevarchi," in the Diocese of Fiesole.

On May 21, 1953:

— To the Cathedral Church of St. Agatha of the Goths, the Reverend Constantine Caminada, parish priest and vicarius forane of the place called "Angera" in the Archdiocese of Milan.

On May 29, 1953:

— To the Cathedral Church of Alife, the Reverend Monsignor Virginium Dondeo, Chamberlain of the Holy See, canon of the Cathedral Chapter of Cremona, and rector of the diocesan seminary.

— To the titular episcopal Church of Serrae in the Proconsular Prefecture, the Reverend Francis Green, General Vicar of the Diocese of Tucson, and pastor of the churches of St. Peter and St. Paul the Apostles in that city, whom he appointed as an Auxiliary to His Excellency Daniel Iacobi Gercke, Bishop of Tucson.

[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis - Official Commentary, June 17, 1958. — To the titular bishopric of the Church of Methone, His Excellency, the Most Reverend Berthold Bühl, formerly Bishop of Oruro. — To the cathedral church of Oruro, His Excellency, the Most Reverend Aloysius Rodríguez, formerly titular Bishop of Thennesus. June 20, 1953. — To the metropolitan church of Ottawa-Cornwall, His Excellency, the Most Reverend Joseph Mary Lemieux, formerly Bishop of Gravelbourg. June 2, 1953. — To the cathedral church of Como, His Excellency, the Most Reverend Clement Gaddi, Urban Prelate, Pro-Vicar General of the diocese of Como, pastor

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and vicarius forane of the place called "Cernobbio." June 30, 1953. — To the titular archbishopric of the Church of Ephesus, the Reverend Monsignor Sebastian Baggio, from the diocese of Vicenza, Urban Prelate, Substitute of the Sacred Congregation Consistorial, whom the Holy Father appointed Apostolic Nuncio to the Republic of Chile. July 3, 1953. — To the titular archbishopric of the Church of Selge, His Excellency, the Most Reverend John Baptist Por tocar rer o Costa, formerly Bishop of Mossoró, whom the Holy Father appointed Coadjutor Bishop to the metropolitan see of Olinda and Recife. July 11, 1953. — To the titular bishopric of the Church of Cadoëna, the Reverend Monsignor John J. Krol, Chancellor of the Episcopal Curia of Cleveland, whom the Holy Father appointed Auxiliary Bishop to His Excellency, the Most Reverend Edward Francis Hoban, Archbishop-Bishop of Cleveland.

SACRED CONGREGATION FOR RITES, in TURIN, concerning the beatification and canonization of the Venerable Servant of God, Frederick Albert, parish priest and vicarius forane of Lancei in Turin, founder of the Congregation of the Vincentian Sisters of the Immaculate Conception.

ON THE QUESTION: Whether it is established that the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those things connected with them, are present in the case and to the effect of which we are speaking.

The venerable and blessed mother of many saints and servants of God, the Archdiocese of Turin, is rightly esteemed. From its bosom have emerged in the past century, Joseph Benedict Cottolengo, John Bosco, and Joseph Ca-

[*Latin ed. p. 467*]

The Sacred Congregation of Rites decrees that, after a few years, Dominic Savio attained the glory of canonization; at least twelve seem to be hastening towards beatification; Venerable Frederick Albert, moreover, displayed so many virtues that he is to be considered a hero, as is confirmed by what is said. Born in Augsburg, near Turin, on October 16th of the year 1820, was the Servant of God, Aloysius and Lucy Riccio, renowned for their honesty and piety, who had six children, whom they raised properly, and the first of whom was Frederick. He responded admirably to their care, showing them reverence and obedience. Taking up the matter of his life's course, he earnestly imploded God, perceived that he was called to the sacred ministry, and diligently applied himself to ecclesiastical studies, and in the year 1842, he obtained a doctoral degree in sacred theology with great distinction. The following year, he was promoted to the priesthood and began to exercise priestly duties, reaping abundant fruits and gaining great esteem. Therefore, in the year 1847, he was elected Royal Chaplain, an office which he performed, as befits a priest. For he celebrated the sacred Mass with the utmost devotion, wonderfully fostering the piety of those

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present, and by administering the sacrament of penance, he gained the trust of the faithful, even from the royal court; and in preaching the word of God, according to the Apostle's precept: "Wherein I labour even unto bands, as an evildoer. But the word of God is not bound." (2 Timothy 2:9), he did not hesitate to boldly reprove the vices, even of those in the same court. He was also the rector of the parish of Saint Charles. Elected as a vicarious and external pastor of the parish of Lancei, near Turin, he devoted himself with great diligence to the spiritual welfare of the flock. He renovated the dilapidated parish church, and not only that, but, possessing the art of painting and sculpture, he decorated it with his own hand, nor did he shun manual labor, gathering stones from afar and carrying them on his shoulders for its construction. He diligently promoted the divine cult, introducing devotion to the Sacred Heart of Jesus first in his own parish, and encouraged the frequent celebration of the sacraments. Through his sanctity, his austere way of life, his fervent prayer, and his abundant charity towards the poor and the needy, he reconciled many to God, restrained licentiousness, and caused the observance of religious duties to flourish anew. But he did not rest there. Endowed with effective eloquence, he devoted himself diligently to preaching and pastoral visits, even at the urging of the Archbishop himself. Moved by pity for the condition of many children and young girls, left unattended during the day by parents necessarily engaged in rural labor, he established an asylum, a hospice, and a school; he provided for girls in danger; he founded a college and an agricultural colony, confident in the help of divine Providence, which never failed him. To oversee the administration of all these things, he overcame many difficulties.

[*Latin ed. p. 468*]

468 Acta Apostolicae Sedis - Commentarium Officiale: A new religious family of Sisters was established, to which the name was given: Congregation of the Sisters of St. Vincent de Paul, of the Immaculate Conception. This Congregation, and other works of hers, still exist and have existed. Considering her merits, the Apostolic See, first to the Episcopal See of Biella, and then to that of Pinerolo, attempted to choose a leader, but the most humble Servant of God insisted that the Supreme Pontiff acquiesce to her request, to her great joy. On September 28, 1876, while occupied with counting beads in the chapel dedicated to St. Joseph, for the adornment of her habit, she fell. With her head severely fractured, she remained without her senses for two days, and finally, after being anointed with Extreme Unction, she breathed her last. After her death, her reputation for holiness spread so strongly that the Most Reverend Father Gastaldi, Archbishop of Turin, began to proclaim splendidly her virtues and works. He said that she was an example to the clergy and an indefatigable herald of God in sacred expeditions to the people; that in her shone brightly faith, piety, humility, mortification

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of the body and soul, prudence, and especially charity, with which she devoted herself entirely to the sacred ministry, forgetting herself; that the institutions founded by her for the benefit of souls clearly proclaimed and testified to her mind, which was preoccupied with temporal matters, and her heart, burning with zeal, impatient of delay. Having this reputation, on June 13, 1934, the cause for Beatification was introduced, with the Most Holy Pope Pius XI, of blessed memory, signing the commission. After the Apostolic investigations and the legal proceedings were completed, a favorable decree was issued on April 17, 1940. With these things as a preface, the Preliminary examination regarding her virtues was held before the Most Reverend Cardinal Charles Salotti, who was presiding over the cause, on October 24, 1944; the Preparatory examination was held on July 20, 1948; and finally, the General examination was held before His Most Holy Father, Pope Pius XII, on November 4 of the recently elapsed year, in which the Most Reverend Cardinal Benedict Aloisi Masella, Bishop of Palestrina, proposed a question to be discussed: Whether it is established that she possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in the case and with respect to the matter under consideration. The Most Reverend Cardinals, officials, prelates, and consultors had expressed their opinions. The Blessed Father, however, refrained from revealing his mind in the usual manner, imploring heavenly light through His own prayers and those of those present. He chose this day to express his judgment. Therefore, with the same Most Reverend Cardinal presiding over the cause, and the following Cardinals:

[*Latin ed. p. 469*]

The Sacred Congregation of Rites, in its 469th session, by the Pro-Prefect, and also by the Reverend Father Salvatore Natucci, General Promoter of the Faith, and Secretary, after devoutly celebrating the Eucharistic Sacrifice, decreed: It is established that the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their related qualities, were present in a heroic degree in the Venerable Servant of God, Frederick Albert, in the case and with the effects of which we are concerned. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 16th day of January, in the year of Our Lord 1953. [Signature] His Eminence, Cardinal Micara, Bishop of Velletri, Pro-Prefect. [Signature] L.ffiS. A. Carinci, Archbishop of Seleucia, Secretary.

SAINT-FLOUR: CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, CATHERINE JARRIGE, OF THE THIRD ORDER OF SAINT DOMINIC.

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ON THE QUESTION: Whether the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their related qualities, were present in a heroic degree in the case and with the effects of which we are concerned.

By the merciful Providence of God, while grievous persecutions rage against the Catholic Church, certain men and women are often stirred up to provide abundant assistance to the confessors of Christ, urging hidden priests to administer the sacraments safely to the faithful, and to celebrate the Eucharistic Sacrifice secretly. It has not infrequently happened that they themselves have brought the sacred Body of Christ to prisoners, for their comfort and sustenance. The acts of both ancient and recent, indeed, of our own time, martyrs present us with many examples of this. In the most terrible French Revolution of the late eighteenth and early nineteenth centuries, many heroes performed such deeds, risking their very lives, among whom it is pleasing to mention: Saint Magdalene Postel, Saint Elizabeth Bichier des Ages, Saint Andrew Hubert Fournet, Saint Joan...

[*Latin ed. p. 470*]

470 Acta Apostolicae Sedis - Official Commentary by Antidam Thouret, concerning Anne Mary Javouhey and others, including the venerable Catherine Jarrige of the Third Order of Saint Dominic. Born in a humble home to pious and honorable parents, Peter and Mary Céladier, on October 4th of the year 1754, in the village of Doumis, near Mauriac, in the then Diocese of Clermont, now Saint-Flour, she received the name Catherine in the sacred baptism. Through the diligent upbringing of her parents, seven children were raised in virtue and piety. Catherine, it seems, surpassed the others in goodness. Pressed by family poverty, her father entered into service. Catherine herself, along with her brothers and sisters, though she was barely nine years old, was also destined for service, a duty which she performed diligently, attending to the tasks assigned to her with great care, and often praised by her employers. She desired to join the Third Order of Saint Dominic, in order that a path to Christian perfection might be made easier for her, and she established her home in the town of Mauriac, where she could more abundantly receive spiritual assistance. During the outbreak and severity of the French Revolution, the Servant of God displayed heroic virtue. Indeed, in order to assist her neighbors in their spiritual well-being as much as she could, she spared no effort, avoided no hardship, endured no annoyance, and faced no danger. She sought to bring back those who had strayed, to confirm the faithful in their faith and religion, to administer baptism to children in the absence of a priest, to provide assistance, especially to priests, to bring sacred vestments, the chalice, and materials for the sacrifice, and to watch day and night so that the faithful attending the sacred services would not

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be seized by the revolutionaries and taken away in chains. She suffered imprisonment, but never deviated from the right path. After the political situation calmed somewhat, until her death, she worked more intensely for the salvation of souls. In her advanced old age, on July 4th, 1836, strengthened by the sacraments, and having earned many merits, she peacefully surrendered her soul to God. The reputation for holiness that she enjoyed during her life did not diminish after her death, but remained alive. However, due to the authority of the Ordinary, investigations were delayed until late, namely, five years after the death of the Servant of God, in 1911, which caused great detriment to the cause concerning the specific proof of her virtues. However, this delay did not weaken the reputation for holiness; which, during the time of the Ordinary's process, was strong, and still is. Therefore, Pope Pius XI, may he rest in peace, signed the commission for the introduction of the cause on June 12th, 1929. After the Apostolic process was established, the Preliminary Congregation was held on January 9th, 1945, before the Most Reverend Cardinal Rossi, may he rest in peace. Due to the lack of witnesses who had seen her, and the insufficiency of witnesses who had heard her, the task was entrusted to the Historical Section of the Congregation for the Causes of Saints to examine the documents.

[*Latin ed. p. 471*]

The Sacred Congregation of Rites, in its inquiry, seeks to examine and, according to the laws of critical analysis, to sift and to judge concerning the probative value of [the evidence]. From this investigation, the life of this Servant of God has emerged as certainly and legally, in every respect, true. Therefore, the preparatory session could be held on June 22, 1948; finally, on November 4th of the past year, before His Most Holy Father, Pope Pius XII, a general session was held, in which the Cardinal below, as Promoter of the Cause, proposed the following question for discussion: Whether it is established that the theological virtues of Faith, Hope, and Charity, both with regard to God and to one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those things joined to them, were present in a heroic degree, in the case and concerning the effects in question, in the case of the Venerable Catherine Jarrige. The Reverend Cardinals, Officials, Prelates, and Consultor Fathers gave their votes. The Most Blessed Father, however, did not wish to reveal his opinion at that time, but rather implored greater light from God, through his own prayers and those of others. He appointed this day, a day sacred to the glorious martyr, Pope Marcellus, for the pronouncement of the judgment. He then received the following Cardinal of the Holy Roman Church, the Pro-Prefect, and the Promoter of the Cause, the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and myself, the Secretary, and, before the Divine Host, declared: "It is established that the theological virtues of Faith,

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Hope, and Charity, both with regard to God and to one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those things joined to them, were present in a heroic degree, in the case and concerning the effects in question, in the Venerable Catherine Jarrige, so that further proceedings may be undertaken, namely, the discussion of three miracles." Given in Rome, on this 16th day of January, in the year of Our Lord 1953. *[Signature]* C. Card. MICARA, Bishop of Velletri, Pro-Prefect *[Signature]* S. A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 472*]

On Thursday, May 28, 1953, the Holy Father received in a solemn audience His Excellency Dr. ANOUAR HATEM, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Syria, for the presentation of his credentials. On Thursday, July 2, 1953, the Holy Father received in a solemn audience His Excellency Dr. D. Luis ALFONSO ORTIZ BILBAO, Extraordinary and Plenipotentiary Ambassador of the Republic of the Equator, for the presentation of his credentials. On Monday, July 20, 1953, the Holy Father received in a solemn audience Her Majesty SALÓTE TUPOU, Queen of Tonga.

SACRED CONGREGATION OF RITES. In the meeting of the Sacred Congregation of Rites, held on Saturday, April 18th, the validity of the processes concerning the following Servants of God was discussed:

1. Caterina Kasper, foundress of the Institute of the Poor Sisters of Jesus Christ.

2. Marta Le Bouteiller, professed religious of the Institute of the Sisters of Christian Schools of Mercy.

3. Eugenia Joubert, professed religious of the Congregation of the Sisters of the Holy Family of the Sacred Heart.

It was also discussed concerning the matter of the non-cult of the Servants of God: Giovanni Battista Turpin du Cormier and his companions; Maria Lbuillier and her companions; Giacomo Burin, a parish priest, who were killed in hatred of the faith in the year 1794.

On Tuesday, April 21, 1953, in the Apostolic Palace, "Vaticano," in the august presence of the Holy Father, the general meeting of the Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their vote concerning the heroic virtues of the following Servants of God:

1. Michele Rua, a priest of the Salesian Society of Saint John Bosco (Salesians).

2. Elena Guerra, foundress of the Oblates of the Holy Spirit, known as

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the "Sisters of Saint Zita."

[*Latin ed. p. 473*]

From the Roman Curia Diary, No. 473, Tuesday, April 28, 1953, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites, in its preparatory session, convened. There, the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Lewis Edward Cestac, a priest, founder of the Congregation of the Handmaids of Mary. Furthermore, the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials examined the reports of the theological reviewers concerning the writings of the Servants of God: 1. Joseph Mary Chiron, a priest of the Third Order of Saint Francis. 2. John James Bazin, a priest, founder of the Congregation of the Sisters of Mercy. 3. Anthony Basil Moreau, a priest, founder of the Congregation of the Holy Cross. 4. Joan of Jesus, a religious of the Third Order of Saint Francis, foundress of the Institute of the Penitent Franciscan Recollects.

On Tuesday, May 12, 1953, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites, in its preparatory session, convened. There, the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Blessed Mary Crucifix Di Rosa, a Virgin, foundress of the Institute of the Handmaids of Charity. Moreover, the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials examined the reports of the theological reviewers concerning the writings of the Servants of God: 1. Francis Crusats, a professed priest of the Congregation of the Missionaries, Sons of the Immaculate Heart of Mary. 2. Guy Negri, a layperson. 3. Celina Chludzinska, a widow, Borzecka, foundress of the Institute of the Sisters of the Resurrection of Our Most Holy Lady.

On Tuesday, May 26, 1953, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites, in its preparatory session, convened. There, the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Clelia Barbieri, foundress of the Little Sisters of the Sorrowful Virgin.

On Tuesday, June 9, 1953, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites, in its preparatory session, convened. There, the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Blessed Peter Louis Mary Chanel, a priest of the Society of Mary (Marists), the first martyr of Oceania. Furthermore, the Most Reverend Cardinals and the Reverend Prelates Officials discussed the writings of the Servant

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of God, Daniel Comboni, titular Bishop of Claudiopolis, Apostolic Vicar of Central Africa, founder of the Institute of the Sons of the Sacred Heart (African Missions of Verona) and of the Congregation of the Mothers of Grace.

[*Latin ed. p. 474*]

474 Acta Apostolicae Sedis - Official Commentary. Tuesday, June 30, 1953, in the Apostolic Palace at Vatican City, the Holy Congregation for Rites convened in preparation. There, the Most Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Maria Eugenia of Jesus, foundress of the Institute of the Sisters of the Assumption.

SECRETARY OF STATE. By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to appoint:

January 3, 1953. The Most Eminent and Reverend Lord Cardinal Pizzardo Giuseppe, Protector of the Sisters of the Divine Vocations of Pianura (Pozzuoli).

March 27. The Most Eminent and Reverend Lord Cardinal Ottaviani Alfredo, Protector of the Pontifical Nepomucene College in Rome.

March 27. The Most Eminent and Reverend Lord Cardinal Tisserant Eugenio, Protector of the Congregation of the Sulpicians (Paris).

March 28. The Most Eminent and Reverend Lord Cardinal Valeri Valerio, Protector of the Poor Handmaids of the Mother of God (Rome).

April 2. The Most Eminent and Reverend Lord Cardinal Valeri Valerio, Protector of the Daughters of Jesus of Saint-Joseph de Kermaria, Locminé (Vannes).

April 2. The Most Eminent and Reverend Lord Cardinal Micara Clemente, Protector of the Pious Mistresses of the Sorrowful (Rimini).

April 10. His Excellency, the Reverend Monsignor Cunial Ettore, Archbishop titular of Soteropoli, Second Vicar General of Rome.

April 11. The Most Eminent and Reverend Lord Cardinal Ottaviani Alfredo, Protector of the Missionaries of the Sacred Heart of Jesus (Rome).

April 14. The Most Eminent and Reverend Lord Cardinal Borgongini Duca Francesco, Protector of the Daughters of the Sacred Heart of Jesus (Rome).

April 16. The Most Eminent and Reverend Lord Cardinal Lercaro Giacomo, Protector of the Mantled Sisters Servants of Mary Sorrowful of Galeazza Pepoli (Bologna).

April 27. The Most Eminent and Reverend Lord Cardinal Ottaviani Alfredo, Protector of the Ursuline Sisters of Mary Immaculate (Piacenza).

April 30. The Most Eminent and Reverend Lord Cardinal Dalla Costa

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Elia, Protector of the Oblate Hospital Sisters of Santa Maria Nuova (Florence).

[*Latin ed. p. 475*]

Diary, April 30th – May 7th – June 19th – June 25th – June 30th – Roman Curia, 1953.

His Eminence and Reverend Lord Cardinal Borgongini Duca Francesco, Protector of the Ursuline Nuns of the Roman Union.

His Eminence and Reverend Lord Cardinal Lercaro Giacomo, Protector of the Handmaids of the Sacred Heart of Jesus, under the protection of Saint Joseph (Bologna).

His Eminence and Reverend Lord Cardinal Piazza Adeodato Giovanni, Protector of the Little Sisters of the Charity of Mary, Sorrowful (Campostrini, Verona).

His Excellency and Reverend Monsignor Berteli Paolo, titular Archbishop of Mcomedia, Apostolic Nuncio in Colombia.

His Excellency and Reverend Monsignor Testa Giacomo, titular Archbishop of Eraclea di Europa, Apostolic Delegate in Turkey.

His Eminence and Reverend Lord Cardinal Ottaviani Alfredo, Protector of the Sisters of Saint Francis of Perpetual Adoration (La Crosse, Wisconsin).

His Excellency and Reverend Monsignor Baggio Sebastiano, titular Archbishop of Ephesus, Apostolic Nuncio in Chile.

With letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

May 16, 1953.

The Most Reverend and Reverend Monsignor Sensi Giuseppe, Permanent Observer of the Holy See at the United Nations Educational, Scientific and Cultural Organization (UNESCO).

June 24th.

The Reverend Father Teofilo Garcia, of the Order of the Friars Minor Capuchins, Consultant to the Pontifical Commission for Biblical Studies.

June 27th.

His Excellency and Reverend Monsignor Kierkels Leone Pietro, titular Archbishop of Salamina, Consultant to the Sacred Congregation for Extraordinary Ecclesial Affairs.

July 4th.

The Most Reverend and Reverend Monsignor Civardi Ernesto, Substitute of the Sacred Consistorial Congregation.

Likewise, with letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

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Assistants to the Holy See:

July 4, 1953.

April 19, 1952.

His Excellency and Reverend Monsignor Coelho Mose, Archbishop of Paraiba.

1953.

His Excellency and Reverend Monsignor Debernardi, Giuseppe, Bishop of Pistoia and Prato.

Apostolic Protonotaries *ad instar participantium*:

March 28, 1952.

Monsignor Lauzière Emilio, of the diocese of Mcolet.

May 26th.

Monsignor O'Neill Giovanni, of the archdiocese of Ottawa.

August 11th.

Monsignor Leelaire Giovanni Carlo, of the diocese of Saint Jacinthe.

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Official Commentary, August 11, 1952. Monsignor Vittorio Quintal, of the same diocese. September 12: Monsignor Elia Roy, of the Archdiocese of Québec. October 28: Monsignor Paolo Emilio Doyon, of the Diocese of Trois-Rivières. April 17, 1953: Monsignor Paolo Assemani, of the Patriarchate of Antioch of the Maronites. Monsignor Camillo Bedeschi, of the Archdiocese of Ferrara. 27 Domestic Prelates of His Holiness: October 14, 1949: Monsignor Michele Coghlan, of the Diocese of Wheeling. Monsignor Federico Schwertz, of the same diocese. March 6, 1952: Monsignor Emanuele Fiorentino Gomes da Silva, of the Archdiocese of São Sebastião do Rio de Janeiro. Monsignor Giovanni Gonçalves de Rezende, of the same Archdiocese. Monsignor Adolfo Berners, of the Diocese of Nicolet. October 28: June 14: Monsignor Gerardo Maiella do Amarai Teixeira, of the Diocese of Guaxupé. Monsignor Girolamo Madureira Mancini, of the same diocese. Monsignor Giorgio Enrico Dufour, of the Diocese of Chicouluglio timi. Monsignor Guglielmo Bourdeau, of the Diocese of London. October 14: Monsignor Guglielmo Morrison, of the same diocese. Monsignor Edoardo A. O'Donnell, of the same diocese. Monsignor Giovanni Agostino Roney, of the same diocese. Monsignor Giovanni Alfonso Rooney, of the same diocese. Monsignor Giovanni Crisostomo Osés, of the Diocese of Salto. August 2: Monsignor Severino Mariano de Aguiar, of the Diocese of Campiña Grande. Monsignor Napoleone Delorme, of the Diocese of São Jacinto. October 13: Monsignor Salvatore Revelo, of the Archdiocese of San Salvador. Monsignor Sebastiano Fernandes dos Santos, of the Archdiocese of Diamantina. September 12: Monsignor Giovanni Battista Boivin,

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of the Archdiocese of Québec. Monsignor Natale Dion, of the same Archdiocese. Monsignor Giuseppe Ferland, of the same Archdiocese. Monsignor Ernesto Lemieux, of the same Archdiocese. Monsignor Rocco Rochette, of the same Archdiocese. Monsignor Réal Thomassin, of the same Archdiocese. Monsignor Eudoro Desbiens, of the Archdiocese of São Germano de Rimouski. Monsignor Patrizio Me Mahon, of the Diocese of Charlotte town. October 3: Monsignor Bernardo Peters, of the Archdiocese of Florianópolis. October 10: Monsignor Lodovico Bruggaier, of the Diocese of Eichstädt. October 15: Monsignor Giuseppe Beckers, of the Diocese of Aix-la-Chapelle.

[*Latin ed. p. 477*]

Diarium Romanae Curiae 477, 15 October 1952. Reverend Father Giovanni Vincke, of the Archdiocese of Friburgo. Reverend Father George Giacomo Norberto, of the Diocese of Pem. Reverend Father Carlo Giuseppe Jones, of the same diocese. Reverend Father Giovanni Kimpton, of the same diocese. Reverend Father Osvaldo Giuseppe McDonald, of the same diocese. Reverend Father Giuseppe Tommaso Warnock, of the same diocese. Reverend Father Filippo Haussner, of the Diocese of Spira. Reverend Father Carlo Edoardo Bourgeois, of the Diocese of Trois-Rivières. Reverend Father Francesco Saverio Saint Arnaud, of the same diocese. 9 March 1953. Reverend Father Francesco Berardi, of the Diocese of Asti. Reverend Father Giulio De Maria, of the Diocese of Lugano. 1 April. Reverend Father Giovanni Battista Solari, of the Diocese of Chiavari. Reverend Father Giuseppe Fontana, of the Archdiocese of Udine. Reverend Father Constantino De Nictolis, of the Abbey "nullius" of Ssma Trinità di Cava dei Tirreni. Reverend Father Stefano Shaw, of the Archdiocese of Westminster. Reverend Father Pietro Veuillot, of the Archdiocese of Paris. 6 May. Secret Chamberlains in Ordinary to His Holiness: 26, 17 March, April 1952. Reverend Father Pietro Merano, of the Diocese of Albenga. 1953. Reverend Father Primo Recanati, of the Diocese of Recanati. Chamberlain in Ordinary, with sword and mantle, to His Holiness: 4 May 1953. To Mr. Miecislao de Habicht, of the Diocese of Losanna, Geneva, and Friburgo. HONORS. With letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order of the Holy Sepulchre: 10 October 1952. Upon Mr. Francesco Giuseppe von Thurn und Taxis, of the Diocese of Ratisbona. The Commander's Cross with Plaque of the Order of the Holy Sepulchre: 8 April 1953. Upon Mr. Manfredi Klaiber (of Germania). The Knighthood of the Order of the Holy Sepulchre: 24 March 1953. Upon Mr. Giovanni F. Stahl, of the Archdiocese of Panama.

[*Latin ed. p. 478*]

Acts 478 of the Apostolic See - Official Commentary.

The Grand Cross of the Order of Saint Gregory the Great, civil class:

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March 6, 1952. To Mr. Rocha Lagoa Filho Francesco da Paola, of the archdiocese of Saint Sebastian of Rio de Janeiro.

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: September 8, 1952. To Mr. Cárdenas Emilio, of the archdiocese of Buenos Aires. October 10. To Mr. De Schirnding, Baron Otto Charles, of the diocese of Ratisbon. April 8, 1953. To Mr. Herwarth von Bittenfeld, Baron Hans Heinrich (Germany). May 30. To Mr. Bosio Giovanni Jack (Italy).

The Commander of the Order of Saint Gregory the Great, civil class: 1952. To Mr. Gignac Enrico, of the diocese of London. To Mr. King Maurizio, of the same diocese. To Mr. Brien Ruggero, of the diocese of Mcolet. To Mr. Marier Giuseppe, of the same diocese. To Mr. Coelho Levindo Edoardo, of the diocese of Leopolds. September 12. To Mr. De Coninck Carlo, of the archdiocese of Québec. To Mr. Gagné Giulio Arturo, of the same archdiocese. To Mr. Vezina Carlo, of the same archdiocese. May 19. To Mr. Kfoury Filippo, of the Patriarchate of Antioch of the Melchites. October 15. To Mr. Hoffmann Giuseppe, of the diocese of Aix-la-Chapelle. May 25. To Mr. Kuen Enrico, of the archdiocese of Bamberg. April 18, 1953. To Mr. Dallorso Giovanni, of the diocese of Chiavari. May 21. To Mr. Peverati Giovanni, of the diocese of Acqui. To Mr. Pignone Francesco, of the same diocese. May 23. To Mr. Cruciani Umberto, of the archdiocese of Milan. May 5. To Mr. Gessi Leone (Rome). July 14. August 23.

The Commander of the Order of Saint Gregory the Great, military class: May 30, 1952. To Mr. Colonel Zaki bey Wabha, of the Patriarchate of Alexandria of the Copts. August 18. To Mr. Bajetto Massimiliano, of the diocese of Haarlem. August 19. To Mr. General Groppe Teodoro, of the diocese of Fulda.

The Knight of the Order of Saint Gregory the Great, civil class: June 9. October 14. March 26. June 9, 1949. To Mr. Fick Lodovico, of the diocese of Haarlem. To Mr. Vink Enrico Guglielmo, of the archdiocese of Utrecht. To Mr. Smulders Lodovico, of the same archdiocese. To Mr. Caminetti Paolo, of the diocese of Wheeling. 1952. To Mr. Maurenbrecher Werner, of the diocese of Aix-la-Chapelle. To Mr. Grol Cornelio G. P., of the archdiocese of Utrecht.

[*Latin ed. p. 479*]

Diarium Romanae Curiae 479, 1952. To the Reverend Mr. Giovanni Antonio Koops, of the diocese of Ruremonda. 14. To the Reverend Mr. Guglielmo Giuseppe Tillmann, of the diocese of London. To the Reverend Mr. Earl Watson, of the same diocese. 23. To the Reverend Mr. Carlo van Spaendonck, of the diocese of 's-Hertogenbosch. To the Reverend Mr. Lamberto van de Meerendonck, of the diocese of Ruremonda. 10 August. To the Reverend Mr. Vittorio Chabot, of the diocese of Saint-Jacques. 11. To the Reverend Mr. Arturo Dupré, of the same diocese. 11. To the

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Reverend Mr. Ernesto Picard, of the same diocese. 11. To the Reverend Mr. Renato Poliquin, of the same diocese. 11. To the Reverend Mr. Renato Saint-Pierre, of the same diocese. 17 September. To the Reverend Mr. Rodrigo Mac Donald, of the diocese of Charlottetown. To the Reverend Mr. Enrico Kfoury, of the Patriarchate of Antioch of the Melchites. 19. To the Reverend Mr. Alberto Domenico Boekholt, of the Archdiocese of Utrecht. 23. To the Reverend Mr. Giuseppe Cornelio Margrij, of the diocese of Haarlem. 10 October. 30. To the Reverend Mr. Stefano Arnoldo Schölte, of the Archdiocese of Utrecht. 5 November. To the Reverend Mr. Giuseppe Mannaerts, of the diocese of 's-Hertogenbosch. To the Reverend Mr. Augusto Zimmer, of the Archdiocese of Freiburg im Breisgau. 18. 9 December. To the Reverend Mr. Giovanni Nicola Daalderop, of the Archdiocese of Utrecht. 11 July. The Grand Cross of the Order of Saint Sylvester: 6 March. 8. 11 April. 6 May 1952. To the Reverend Mr. Pietro Calmon, of the Archdiocese of Saint Sebastian of Rio de Janeiro. 1953. To the Reverend Mr. Walter Hallstein (Germany). To the Noble Mr. Emilio Guasco Gallarate di Bisio e Francavilla Marchese, of the diocese of Tortona. To the Reverend Mr. Riccardo Arias Espinosa, Second Vice-President of the Republic of Panama. The Commander's Cross with Plaque of the Order of Saint Sylvester: 6 May 1953. To the Reverend Mr. Carlo Eleta (Panama). To the Reverend Mr. Bolivar Vallarino E. (Panama). The Commander's Cross of the Order of Saint Sylvester: 15 February 1992. To the Reverend Mr. Alberto Maas, of the diocese of Aix-la-Chapelle. 19 June. To the Reverend Mr. Guglielmo Maria Hens, of the Apostolic Vicariate of Djakarta. To the Reverend Mr. Arcibaldo Teodoro Bogaardt, of the same Apostolic Vicariate.

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis - Official Commentary, July 18, 1952. To the Most Reverend Mr. de Arruda Anania, of the Archdiocese of Fortaleza. August 10th. To the Most Reverend Mr. Kuebn Sigfrido, of the Archdiocese of Freiburg im Breisgau. November 13th. To the Most Reverend Mr. de Carvalbo Giovanni Emanuele, of the Diocese of Espírito Santo. To the Most Reverend Mr. von den Driesch Giovanni, of the Diocese of Aqui. October 15th. March 9, 1953. To the Most Reverend Mr. Bagnoli Leoniero (Boma). April 1st. To the Most Reverend Mr. Stornelli Lorenzo, of the Diocese of Valva and Sutumona. To the Most Reverend Mr. Gaino Francesco, of the Diocese of Acqui. November 11th. To the Most Reverend Mr. Verdi Gualtiero, of the Archdiocese of Milan. To the Most Reverend Mr. Mannarelli Alberto (Boma). November 16th. November 21st. To the Most Reverend Mr. Gucchiani Cesare, of the Archdiocese of Milan. To the Most Reverend Mr. Pecci Domenico, of the Abbey of the Most Holy Trinity of Cava dei Tirreni, of the jurisdiction "nullius." November 25th. To the Most Reverend Mr. Carlini Sabatino, of the Diocese of Narni. To the Most Reverend Mr. Gaddi

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Lodovico, of the Diocese of Orvieto. To the Most Reverend Mr. Marianeschi Pasquale, of the Diocese of Terni. May 7th. To the Most Reverend Mr. Messori Severino, of the Diocese of Reggio Emilia. The Knighthood of the Order of Saint Sylvester, Pope, 1952. To the Most Reverend Mr. Alink Giovanni, of the Diocese of Haarlem. To the Most Reverend Mr. Fuerth Antonio F., of the Diocese of London. To the Most Reverend Mr. Janisse Giorgio, of the same diocese. To the Most Reverend Mr. Me Hale Giovanni Giuseppe, of the same diocese. To the Most Reverend Mr. Oudshoorn Andrea E., of the Diocese of Haarlem. November 23rd. November 27th. To the Most Reverend Mr. Vorgrimler Martino, of the Archdiocese of Freiburg im Breisgau. To the Most Reverend Mr. Vroom Wolberto, of the Diocese of Haarlem. August 23rd. October 10th. To the Most Reverend Mr. Athmer Giovanni Enrico, of the Archdiocese of Utrecht. To the Most Reverend Mr. Hendriks Leonardo, of the Diocese of Haarlem. November 14th. March 9, 1953. To the Most Reverend Mr. Cupelloni Gino (Rome). To the Most Reverend Mr. Scarafoni Giulio (Rome). May. June 21st. July 14th.

[*Latin ed. p. 481*]

Year and Volume XXXV, August 26, 1953 (Series II, No. XX) - No. 10. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. DECREES OF POPE PIUS XII. APOSTOLIC CONSTITUTION CONCERNING THE ERECTION OF THE DIOCESE OF WARANGAL FROM TERRITORY SEPARATED FROM THE DIOCESE OF HYDERABAD. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE.

Since a proposal has been presented to this Apostolic See concerning the division of the Diocese of Hyderabad and the erection of a new diocese from the territories separated therefrom, and We, whom Almighty God has willed to be the shepherd of the entire flock of Christians, not omitting anything that in any way may contribute to the greater fruitfulness of the Church of Christ, and having considered what the venerable Council of Our Brothers, the Cardinals Prefects of the Congregation for the Propagation of the Faith, has determined regarding this matter, We deem it fitting to approve.

Therefore, having considered the matter with the utmost care, supplementing the agreement of those present, and with certain knowledge of what is to be done by Us, by the fullness of Our Apostolic authority, We decree the following:

From the civil districts of Karimnagar, Warangal, and Nalgonda, which are separated from the Diocese of Hyderabad by these Letters, We establish a new diocese, to be called "Warangalensis," from the city of Warangal; and the care of its ecclesiastical affairs shall be entrusted to priests from the Pontifical Institute of Saints Peter and Paul and Saints Ambrose and

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Charles.

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - We decree, for the benefit of the missions to foreign lands, that the documents, delivered by those who have hitherto managed them, be transferred to the indigenous clergy of the Hyderabad diocese. The Warangal diocese, recently established, shall be endowed with the same rights, honors, and privileges with which other churches of the same rank throughout the world are customarily adorned; however, it shall also bear the same burdens and obligations that apply to all churches. Similarly, the Bishops of Warangal shall possess all the rights and burdens, privileges and obligations that are customarily associated with other prelates. Furthermore, this new diocese shall be a suffragan of the metropolitan Church of Madras-Maliapore, and the Archbishop of Hyderabad shall be subject to its authority. We establish the episcopal see in the city of Warangal, and the cathedral shall be located in the temple that the Bishop of Warangal deems most suitable. The Ordinary to whom the administration of the new diocese is entrusted shall ensure that, in accordance with the norms of Canon Law and the regulations established by the Sacred Congregation for the Propagation of the Faith, at least a small seminary is established within its territory for the instruction of boys destined for the priesthood; for these boys are the seeds from which, with God's grace and the knowledge of true doctrine, future priests will grow. We also encourage the establishment of a College of Canons, who may, through their work and counsel, assist the Bishop in the more important affairs of the Church. However, if this is not feasible, diocesan consultants shall be chosen in its place. The episcopal table shall be established with the goods that either come from the division of assets previously belonging to the Hyderabad diocese, or flow from the revenues of the Curia, or are sent by the Sacred Congregation for the Propagation of the Faith, or are offered by faithful Christians. With regard to the governance and administration of the new diocese, the election of a Vicarious Capitular or Administrator, when the see is vacant, the rights and duties of the clergy and the people, and finally, the division of the assets of the Hyderabad diocese, all that which is prescribed by Canon Law shall be observed. The venerable Brother Martin, Archbishop with the title of Adulis, and also Apostolic Delegate in India, shall ensure that these matters are carried out, or he who at the time these decrees are put into effect presides over the same Apostolic Delegation, to whom we grant all the necessary powers, which may also be delegated to anyone else, if necessary, provided that the person is a priest holding some dignity or office. Furthermore, we wish that the same venerable Brother undertake to draw up a record of the execution of these matters and to transmit, as soon as possible, to the Sacred Congregation for the Propagation of the Faith, faithful accounts of their examples. We declare these letters to be

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firm, valid, and efficacious, and to obtain their full and complete effect, and we decree that they shall be inviolably observed by all to whom they pertain. And if anyone, through any authority, knowingly or unknowingly, should attempt to interfere with these matters, let it be known that...

[*Latin ed. p. 483*]

The acts of Pope Pius XII, page 483, are declared null and void, and of no effect, notwithstanding any contrary provisions, and we hereby annul all of them through these letters. Finally, we wish that the same full faith be attributed to copies of these letters, whether in written form or printed, as would be given to these very letters themselves, provided that they are signed by a public notary and sealed with the seal of a person duly constituted in ecclesiastical dignity or office. No one shall be permitted to obstruct the things which are decreed by these letters. But if anyone, with reckless audacity, should presume to do so, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, on the twenty-second day of the month of December, in the year of Our Lord nineteen hundred and fifty-two, in the fourteenth year of Our pontificate. For the Holy Roman Church: EUGENIUS Card. TISSERANT, Prefect. PETER Card. FUMASONI BIONDI, Dean of the Sacred College. Franciscus Hannibal Ferretti, Prefect of the Congregation for the Propagation of the Faith. Albertus Serafini, Protonotary Apostolic. Place © Plumbi Reg. in Cane. Ap., vol. LXXXV, n. 91. II DE SALISBURY - ARCIS VICTORIAE (UMTALIENSIS): Certain parts of the territory belonging to the Apostolic Vicariates of Salisbury and Arcis Victoriae are separated, from which a new Apostolic Prefecture is erected, called Umtaliensis. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the event: The Apostolic Prefectures are, as it were, the highest seeds of hope of Christ. The Vicar of Christ usually establishes them in those places most remote and diverse, where the inhabitants have already yielded such joyful and abundant fruits in the Christian religion and in the cultivation of virtues, so that their governance may be more appropriate and their benefit more effectively provided for. Therefore, We, who by the divine will hold the entire Church and the Christian people entrusted to us, with benevolent intention...

[*Latin ed. p. 484*]

484 Acta Apostolicae Sedis - The official record: We, with the approval of the mind of the Most Holy Congregation for the Propagation of the Faith, decree the erection of a new Apostolic Prefecture in Southern Rhodesia: which Most Holy Congregation, after hearing the venerable Fathers Martin and Luke, Archbishops with the title of Adulitanum and Apostolic Delegate in British Southern Africa, and those prelates to whose jurisdictions this matter pertains, having carefully considered this matter, decided to

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separate certain parts of the Apostolic Vicariates of Salisbury and Victoria, and to erect a new Prefecture from them. We, therefore, who believe that this decision will greatly benefit the Catholic cause, as it seems to alleviate the labors of the preachers of the Gospel to no small degree, gladly approve it and consider it valid; and, concurring with the opinion of all those to whom this matter pertains, by the supreme authority of our apostleship, we decree and establish the following. From the Apostolic Vicariate of Salisbury, entrusted to the diligent care of the members of the Society of Jesus, we separate the regions commonly known as "Inyange," "Matoni," and "Umtali." Also, from the Apostolic Vicariate of Victoria, which is diligently cultivated by the members of the Society of the Missions ad Extra of Bethlehem in Switzerland, we separate the regions commonly called "Melsetter" and "Chipinga." Therefore, we erect and establish a new Apostolic Prefecture from these territories, which shall henceforth be called Umtali; which we entrust to the care of the Order of the Brothers of the Blessed Virgin Mary of Mount Carmel, subject to our guidance and that of the Roman See. Furthermore, the boundaries and limits of this new Prefecture shall be the same as those of the regions mentioned above. To this Apostolic Prefecture of Umtali, which we establish today, and to its prelates for the time being, we grant all rights, privileges, and honors, with which other Prefectures and their prelates enjoy throughout the world; but we also wish them to be burdened with the same duties and obligations with which others are burdened. We enact and decree all of these things so that they may have the best possible effect, notwithstanding any contrary provisions. We will that these letters be firm, valid, and effective now and in the future, and that they obtain their full force and effect, and we decree that the precepts described therein be faithfully observed by all to whom they pertain. If anything contrary to what is commanded in these letters has been attempted by any authority, knowingly or unknowingly, it shall be null and void, notwithstanding any contrary provisions, to all of which we derogate by these letters. Furthermore, no one shall resist our commands; and if anyone should dare to do so presumptuously, they shall incur the wrath of the Almighty God and of the blessed Apostles Peter and Paul.

[*Latin ed. p. 485*]

Acta Pii PP. XII 485, let it be known that it has been moved. Finally, We desire that the same faith be attributed to copies of these Letters, whether in places, or printed or handwritten, as is given to these very ones; provided, however, that they are subscribed by a public notary and sealed with the seal of a man who holds some dignity in the sacred priesthood. Given in Rome, at St. Peter's, on the second day of the month of February, in the year of Our Lord one thousand nine hundred and fifty-three, in the fourteenth year of Our Pontificate. For the Holy Roman Church, the Chancellor, Eugenius; Cardinal Tisserant; Peter Fumasoni Biondi, Dean of

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the Sacred College; Prefect of the Congregation for the Propagation of the Faith, Arthurus Mazzoni; Protonotary Apostolic, Joseph Caprio; Protonotary Apostolic, Loco £g Plumbi Reg. in Cano. A p. - Vol. LXXXVN. 97. III. NORWEGIAN CENTRAL APOSTOLIC PREFECTURE. THE NORWEGIAN CENTRAL APOSTOLIC PREFECTURE IS ELEVATED TO THE DIGNITY OF AN APOSTOLIC VICARIATE, RETAINING ITS NAME AND BOUNDARIES. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. It is fitting for Us, who have been raised to the highest office of the priesthood, to represent Christ on earth, and who strive with all our might to follow in His footsteps, to omit nothing of labor or care, so long as the Church of God may extend its boundaries and, with devoted concern, provide for the salvation of all mortals. Therefore, since this Holy See has earnestly requested that the Apostolic Prefecture of Norwegian Central be elevated to the dignity of an Apostolic Vicariate, and We deem that this can better provide for the religious needs of this region, We, with a willing heart and after prayer, grant it. Therefore, by Our supreme authority, as far as We are able in the entire Church, and with the consent of those whose agreement is required in any way, and with certain knowledge of what We are about to do, We decree the following: The Apostolic Prefecture of Norwegian Central...

[*Latin ed. p. 486*]

By this Apostolic See, retaining the same name and boundaries, we elevate [the institution] to the dignity and rank of an Apostolic Vicariate; therefore, the same rights, honors, duties, and obligations pertain to it, by which other Apostolic Vicariates of the same rank are adorned and held. We entrust this [institution], which We have just established by Our authority, to the care and cultivation of the members of the Congregation of the Most Sacred Hearts of Jesus and Mary, but always under Our guidance and that of the Apostolic See; and We are certain that those, whom Christian charity has so greatly benefited in that region, will not fail to contribute in every way to the further spread of the Christian name there. We will and order that these Letters be firm, valid, and efficacious, and that they have and obtain their full and complete effect, and that they be inviolably observed by all to whom they pertain. If, however, anyone, by any authority, knowingly or unknowingly, should attempt to interfere with these things, it shall be entirely void and of no effect, notwithstanding any contrary provisions, to all of which We derogate by these Letters. We wish that the same faith be given to copies or excerpts of these Letters, whether printed or handwritten, as would be given to these very Letters themselves, provided that they are subscribed by a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to obstruct those things which are established by Us in these Letters. If anyone should presume with rash audacity to attempt

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to do so, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, on the fourth day of the month of February, in the year of Our Lord one thousand nine hundred and fifty-three, in the fourteenth year of Our Pontificate.

For the Holy Roman Church:

EUGENIUS Card. TISSERANT, Chancellor

PETRUS Card. FUMASONI BIONDI, Dean of the Sacred College

Prefect of the Congregation for the Propagation of the Faith

Alfonsus Carinci, Archbishop, titular of Seleucia

Ioseph Caprio, Protonotary Apostolic

Loco [in place of] Plumbi, Heg in Cane. Ap., vol. LXXXVI, n. 7.

[*Latin ed. p. 487*]

Acta P.P. XII, 487. APOSTOLIC LETTER CONCERNING THE PAROCHIAL CHURCH OF THE BLESSED VIRGIN MARY (AUXILIARY OF CHRISTIANS) IN THE CITY AND DIOCESE OF NITEROI, ELEVATED TO THE TITLE AND HONORS OF A BASILICA MINOR.

PIUS P.P. XII. For the perpetual memory of this event.

Among the sacred buildings which adorn the rich region of Brazil, more so than with riches and harvests, stands the magnificent Temple of the Blessed Virgin Mary, "Auxiliary of Christians," a truly admirable ornament of the city of Niterói. For it was in this place that Saint John Bosco, who zealously devoted himself to adding new regions to the Kingdom of Christ and to promoting the cult of the Most Provident Virgin, established the first home of his Society in that Republic. From there, devotion to the Celestial Auxiliary of Christians spread throughout Brazil. And, spurred on by the Salesian Societies, a most beautiful church was built, where large crowds of the faithful are seen to come, to offer their prayers to the Mother who helps, to implore her protection, and to renew their spirits.

In order that the magnificence of this temple might not be lacking in splendor, the members of the Society of Saint Francis de Sales undertook, in the year 1917, to build a new and most spacious building, of the so-called "Gothic" style.

Due to the increasing fame of this church and the growing Marian devotion, the Blessed Virgin, invoked as "Auxiliary of Christians," at the insistent request of the Most Reverend Joseph Pereira Alves, the then Bishop of that place, was, in the year 1933, by this Apostolic See, established and declared as the Principal Patroness of the entire Diocese of Niterói.

The image of the Virgin Mary, Auxiliary of Christians, located in the magnificent and richly decorated altar, made of marble of various colors, is not only admired by those who behold it as a work of exceptional artistry, but also inspires them to piety and devotion.

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Furthermore, it is fitting to mention the sacred rites celebrated in this temple, as many priests and numerous students diligently insist on the worthy and solemn celebration of the divine mysteries.

Moreover, in order to draw greater spiritual benefit, a large number of the faithful, coming from all parts of Brazil, receive the Sacraments there, as if in a fertile spiritual field, with undiminished fervor. In order that this...

[*Latin ed. p. 488*]

4:88 Acta Apostolicae Sedis - Official Commentary: That Our praises might increase, and that the people, through this public recognition, might be drawn to the devotion of the Mother of God, the beloved son, Virginius Fistarol, currently Rector of the Salesian College of Santa Rosa and of the Shrine of the Blessed Virgin Mary, Help of Christians, in the city and diocese of Niterói, humbly petitions Us, that We would deign to grant the Basilica Minor the highest honor. And We, not wishing to neglect any opportunity to amplify the glory of the Queen of Heaven, and desiring that Our sons, living in the darkness of this age, might entrust themselves with the most devoted faith and protection to her, readily and willingly grant the wishes of the Most Reverend Brother John de Matha de Andrade y Amaral, Bishop of Niterói, with our full approval. Therefore, after consultation with the Sacred Congregation for Sacred Rites, having duly considered all relevant matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters and perpetually, We elevate the parish church of the Blessed Virgin Mary, "Help of Christians," located in the city and diocese of Niterói, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to that title. Notwithstanding any objections. We decree, We establish, We ordain that these present letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given from the Vatican, under the Fisherman's Ring, on the tenth day of the month of September, in the year 1950, in the twelfth year of Our Pontificate. By special mandate of the Most Holy, to the Cardinal Prefect for Public Affairs, Gildo Brugnola, the Office of Pontifical Diplomats delivers.

[*Latin ed. p. 489*]

Acta Pii PP. XII 489: "THE CHURCH OF THE MOST HOLY HEART OF JESUS IS DECORATED WITH THE HONORS OF A MINOR BASILICA, LOCATED IN THE PLACE COMMONLY CALLED ((KOEKELBERG)), WITHIN THE TERRITORY OF THE ARCHDIOCESE OF MECHELIN.

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PIUS PP. XII, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT. – Like a bulwark of salvation and a monument of piety, the majestic Temple looms over the city of Brussels, which the noble Belgian nation erected in honor of the Most Holy Heart of Jesus. In the seventieth year since the country achieved its independence, in the year 1905 of the Christian era, King Leopold II, in the presence of a distinguished assembly of prelates and a throng of people, laid the foundation stone under auspicious circumstances. The construction of the building, begun on the hill known as "Koekelberg," proceeded with remarkable form, but this work was disrupted by the outbreak of the First European War. When Belgium was plunged into sorrow, Cardinal Mercier, of blessed memory, then Archbishop of Mechlin, and also in the name of other prelates, made a solemn vow that this Temple would be completed after peace was restored. When the arms were finally laid down and the century began to soften, on the twenty-ninth day of June, in the year 1919, a grand and memorable procession was held to the place where the Church of the Most Holy Heart of Jesus was to rise, for it was through the merciful intervention of God that Belgium had been restored to liberty. Therefore, diligent and skilled men resumed the construction, adapting the methods of building to the circumstances of the time; in the year 1935, the first part was completed to the great joy of the faithful people. But soon another war broke out, even more severe than the first, and the work was again interrupted. After these disturbances and hardships, the Temple was finally completed and solemnly consecrated with ceremonies in October of the year 1951. The building, of the most ample dimensions, constructed in the style of our age, has a high dome, so that the majesty of this Temple can be seen from afar. It rightfully holds a prominent place, as it is rich in relics, artistic works, mirrors that display images, and abundant gold craftsmanship, and other ornaments; and, which is of greatest interest to us, it is the principal seat of worship of the Most Holy Heart of Jesus in that region, to which many devout Christians are accustomed to come as pilgrims. To further enhance the honor of this Church, Our Beloved Son, Joseph Ernest, Priest of the Holy Roman Church, Cardinal van Roey, Archbishop of Mechlin, also made a vow of the Sacred..."

[*Latin ed. p. 490*]

490 Acta Apostolicae Sedis - Official Commentary of the acts of the Holy See, of the magistrates and of all the faithful of the Belgian nation, have requested that We grant to it the title and the rights of a Minor Basilica. We, who strive with great zeal to promote the growth of the most Holy Heart of Jesus in this age, have readily decided to hear such requests. Therefore, after having consulted with Our Venerable Brother Clement, Cardinal of the Holy Roman Church, Micära, Bishop of Velletri, and Prefect of the Sacred Congregation of Rites, and after having carefully considered all mat-

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ters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby elevate the Church of the Most Holy Heart of Jesus, located in the place commonly called "Koekelberg," within the territory of the Archdiocesis of Mechlin, to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to that title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present Letters shall remain forever firm, valid, and effective; shall have and obtain their full and complete effect; and shall be fully and completely efficacious for those to whom they pertain, now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from this moment and forever, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-eighth day of the month of January, in the year 1952, in the thirteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect for the Church's public affairs, to the Pontifical Diplomats, this is delivered. III. THE TEMPLE OF PAN, ENRICHED WITH THE HONORS OF A MINOR BASILICA. PIUS PP. XII. For the perpetual memory of this event. — The principal temple of the city of Fismes is a distinctive and special ornament, for it is an ancient dwelling of religion and a work accomplished with the highest skill. This edifice was consecrated to the honor of the Most Holy Virgin, to Her eternal glory, which...

[*Latin ed. p. 491*]

The Acts of Pope Pius XII, page 491, state that she was received into Heaven, both in body and soul, a truth which We have not long ago declared. One will especially admire the facade of this temple, which, with its impressive size, its ancient color, and its venerable appearance, exhibits the purest features of the Roman style. Furthermore, the altar, the ornaments of the priests, the sacred furnishings, and the relics, all adorned with precious metals, are such that no one can fail to approve and praise them. This temple in Aoste, which, after eight centuries since its construction, had been deemed unsuitable by experts in the year 1940, was damaged during the recent war, but, with unwavering piety, was begun to be restored after the terrible devastation. Moreover, to add further honor to this religious edifice among the Fanenses, most distinguished men of the Canon regular order, administrators of the sacred rites, and the "Action Catholica" council, requested Us, with solemn prayers, to grant this temple the title and status of a Minor Basilica, as the Venerable Brother Vincent Del Signore, the Bishop of that place, had completed his fiftieth year of priesthood. We, wishing to give full meaning to Our will, and with the recommendation of this Prelate, readily decided to comply with such requests. Therefore, after consultation with the Sacred Congregation of Rites, having carefully

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considered all matters, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by these letters We elevate the Cathedral Church of Cattolica to the dignity and honor of a Minor Basilica, with all the rights and privileges that rightfully belong to that title. Notwithstanding any contrary provisions. These things We decree, We establish, We ordain, and We declare that these present letters shall remain forever valid and effective; that they shall have and shall obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be duly judged and defined; and that whatever is done to the contrary, by anyone, knowingly or unknowingly, with any authority, shall be declared void from this moment. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of January, in the year 1953, in the fourteenth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Prunola, Prefect of the Pontifical Diplomatic Office, which is responsible for the dispatch of these documents.

[*Latin ed. p. 492*]

492 Acta Apostolicae Sedis - Official Commentary on the LETTER TO THE MOST REVEREND ACHILLE TITUS LIÉNART, Archbishop of Lille, celebrating the completion of his fifth and twentieth years as Bishop.

PIUS PP. XII

Beloved Son, greetings and the Apostolic Blessing.

Five years of episcopal service, marked by salutary works and fruitful results, are indeed among the greatest blessings that God bestows. Therefore, it is right and fitting that these faithful, with the foremost support of the sacred ministers, offer solemn thanks to Divine Providence and publicly and openly declare their admiration and joy. We, who are fully aware of the gifts of your mind and spirit, and of the zeal with which you pursue the glory of the Most High and the good of the flock, desire to offer you, as a prelude to your abundant congratulations, our fervent wishes and blessings.

For throughout the entire period in which you have fulfilled your pastoral duties in this most noble diocese, through all its places and through the weighty aspects of your ministry, all have witnessed the shining flame of your apostolic zeal. Specific examples of your diligence are evident in the new parish buildings and the church raised from the ground, in the new and expanded Theological Seminary, in the care devoted to the formation of young clerics and laymen, in the more effective promotion and execution of the Catholic Action, in the resolution of social issues according to the prescriptions of the Roman Pontiffs, and in the dissemination of knowledge of the Sacred Scriptures among the people. Furthermore, you have

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also devoted your efforts outside the boundaries of this diocese, whether through the wise guidance of the Council of Cardinals and Archbishops of France, or through the diligent fostering of works pertaining to the Catholic Missions.

Remembering these outstanding achievements of your pastoral ministry, we, Beloved Son, sincerely congratulate you on the long and fruitful episcopate you have thus far fulfilled, and we pray that God may grant an abundance of blessings and the richest fruits of salvation to your flock.

Moreover, that our benevolence towards you may be more evident, and that your bond with the Chair of Saint Peter may be strengthened, we freely grant you the use of the Pallium, as a singular privilege, as an adornment and reward for your outstanding virtues.

Finally, we grant you the faculty, that on a day you shall determine, after a sacred pontifical ceremony, in the presence of the faithful, in our name and by our authority, you may—

[*Latin ed. p. 493*]

Acts of the Supreme Pontiff, Pius XII, number 493, granting plenary indulgences to those who fulfill the customary conditions of the Church. In the meantime, as a foretaste of divine graces and a testament to our supreme charity, we impart, most beloved son, to you, along with the entire clergy and people under your care, our Apostolic Blessing in the Lord. Given in Rome, at Saint Peter's, on the twentieth day of the month of June, in the year 1948, in the fifteenth year of our pontificate. PIUS PP. XII TO THE MOST EXCELLENT FATHER JOSEPH DA COSTA NUNES, ARCHBISHOP OF GOA, DAMAN, AND DIU, AND ALSO PATRIARCH HONORARY OF THE ORIENTAL INDIANS, UPON THE COMPLETION OF THE FIFTIEH YEAR FROM THE BEGINNING OF YOUR PRIESTHOOD, TO THE METROPOLITAN SEE OF ((ROSA AUREA)) PRESENTED BY THE SUPREME PONTIFF. PIUS PP. XII, Venerable Brother, greetings and Apostolic Blessing. — As we have gladly learned, with the help of God's grace, you will complete ten years since you received the priesthood next month, in July. Indeed, this joyful event provides us with an opportunity to publicly express our sentiments and wishes to you. Since your initiation into the priesthood, you have diligently fulfilled the duties entrusted to you in the prime of your youth, especially by serving as the General Vicar in the Macao diocese, and by teaching in the seminary and in the lyceum. After being adorned with the dignity of the episcopate, you have diligently and assiduously devoted yourself to the pastoral office, first in the Macao jurisdiction for twenty years, and then in this patriarchal see, which you now lead. Your particular concern has been evident in fostering ecclesiastical vocations and in zealously promoting missionary works. Therefore, Venerable Brother, we congratulate you from the heart for the sacred and pastoral ministry that you have so diligently

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and actively carried out for so long, and we wish you all that is wholesome and most blessed by God. Moreover, so that the memory of the solemn celebrations, which, under your guidance, were recently held here with such magnificence in honor of Saint Francis Xavier, may be more clearly preserved, we have decided to present this most noble and ancient seat, the Rosa Aurea, to the Basilica of the Good Jesus, where the relics of that most celebrated herald of the Gospel are religiously preserved.

[*Latin ed. p. 494*]

Acts 494 of the Apostolic See - Official Commentary. It is quite clear what interior meanings are contained in this gift: namely, in the very flower and splendor of gold, Jesus Christ and His royal majesty are shown, who is called the flower of the field and the lily of the valley, and in the fragrance of this same flower, the good odor of Christ is commended, which is widely and sweetly diffused by those faithful who follow in His footsteps. And that your priesthood may be all the more useful, We freely grant you the faculty, after the Sacred pontifical rite has been performed, in the presence of the faithful, to bless in Our name and by Our authority, offering plenary indulgences to them, for the benefit of the Church. Finally, as a sign of heavenly help and a pledge of Our special charity, We impart to you, Venerable Brother, and to the entire clergy and people under your care, Our Apostolic Blessing in the Lord. Given in Rome, at Saint Peter's, on the twenty-seventh day of the month of June, in the fifteenth year of Our pontificate. PIUS PP. XII To the Most Reverend Father, LUDOVICUS PAULUS SEN, S.J., President of the Central Secretariat of the Marian Congregations: Concerning the recently established Federation, whose statutes are approved. PIUS PP. XII, Beloved Son, Greetings and Apostolic Blessing. To all who know Our intentions regarding the apostolate today, it is well known how dear the Marian Congregations are to Us, and how much We appreciate their spiritual growth. In the Apostolic Constitution "Bis saeculari," which is a synthesis of Our will concerning this excellent and particular form of the Catholic Action, We, with Our Apostolic Authority, have established such norms and laws, by which "these exercises of piety and Christian life may flourish and strengthen more and more each day." Therefore, it is not surprising that We received with great joy and consolation the Marian Congregations legitimately established and affiliated with the Roman Primary College, so that they may "feel in all things with the Church," and that they intend to establish a Federation throughout the world, so that those who obey Our constant exhortations regarding the promotion of greater unity and mutual cooperation may achieve greater results.

[*Latin ed. p. 495*]

Acta of Pope Pius XII, 495, together with all salutary associations of this kind within the Church. This Federation, which ought to pertain to the

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entire Catholic Church, since federations "of the same class and of the same region" have not yet been established everywhere, will, with this matter proposed, certainly lead to a happy outcome. Therefore, we most gladly approve and commend the statutes of this Federation, inviting all existing smaller federations throughout the world to adhere to this one. Since it is desired that the first Congress of the Universal Federation be held in Rome next year, that is, in the first year of the new century, from which our predecessor, the blessed and remembered Pope Pius IX, solemnly decreed and established the dogma of the Immaculate Conception of the Blessed Virgin Mary, and also sixty years after the consecration of our Congregation of the Marian Islands, we pray that this Congress and its aims and undertakings may be blessed in every way. In order that more abundant fruits may arise from this Congress, We have considered it necessary to communicate certain things to you regarding this matter through these letters. The argument to be discussed in these gatherings, which was proposed to Us by the "Central Secretariat," seems to be very opportune. Indeed, these words are enunciated: To procure greater glory for God, through greater selection, greater union with the Hierarchy, and greater cooperation with other apostolic associations. For these few things encompass the essential elements that We explained in the Apostolic Constitution "Bis saeculari." We wish that the Sodalities should hold this Constitution as their primary guide, being convinced that they will be more vigorous, more prosperous, and more effective the more faithfully they conform to its prescriptions. Greater selection is the source of all renewal, and therefore it must be vigorously pursued, especially where genuine spirit has been weakened. Only those who are willing and able, while observing the Common Rules, to live a more fervent, more apostolic, and more active Catholic life, should be admitted to perpetual membership. Since the Congregations are established "for all classes of the faithful" and truly exist in all groups of the faithful, from the highest to the lowest, selection must also be made in all, without exception. This selection, which aims to derive a more abundant influence from the Gospel, following the example of the Apostles, does not necessarily require a small number of members, nor does it prevent... [The text is incomplete here.]

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Official Commentary. Associations, in a manner consonant with their nature, strive to form larger groups for those who are not members, especially for those who are of the same condition. From Our Address to the Congress of Catholics from all nations, in which the apostolate of the laity was discussed, it clearly emerges that the Action Catholica is the purer, the closer its connection with the Hierarchy in the matter of the proper apostolate. Therefore, it is evident that, as much as possible, the principles of Action Catholica should shine forth in the Mar-

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ian Congregations: for such Congregations, once legitimately established by the Hierarchy, depend solely and immediately upon the Hierarchy in all matters of the apostolate; therefore, as We have often pointed out, once established, they are rightly to be called Action Catholica and are to be considered in the same order as other forms of Action Catholica. The new Universal Federation does not cause the Marian Congregations to suffer any detriment in their hierarchical nature: for all federations, far from weakening the due connection with the Hierarchy of the Church, ought to make it more stable, stronger, and more intimate each day, and they will. Mutual collaboration with other apostolic associations should certainly be considered among the primary aims of the Universal Federation. Therefore, We hope that the future Congress of Marian Congregations, diligently pursuing the glories in this matter handed down by its predecessors, will bring forth abundant fruits. Associations, which do not require any new mission, nor any other association, in order that the lay members, guided by the pastors, may exercise the apostolate in every way, not merely privately, but as demanded by the Church, should see, always keeping in mind the greater glory of God, in which circumstances it is fitting to send members even to other apostolic associations, whose services can be fulfilled without spiritual detriment and in addition to the apostolic works of its own Congregation. Finally, We are pleased to see how the members, seeking not what is their own, but solely the greater glory of God and the honor of the Most Blessed Virgin, show themselves outstanding in their immense love for the pastors of the Church, in their sincere willingness to offer mutual help to all others, and in their constant diligence in ensuring, according to the norms of the Church, the preservation or renewal of the true spirit and rules of the Congregation. We deeply praise this pure intention of mind towards the true Catholic spirit, knowing well that this spirit precedes.

[*Latin ed. p. 497*]

The Acts of Pope Pius XII, 497, emphasize that, especially in our times, it is most necessary that the apostolate of the laity, which We have so strongly commended, may acquire greater effectiveness. It is also a source of solace and joy to Us that the congregations of priests and also of seminarians, which, as the monuments of many centuries attest, have been of such great benefit to the Church, continue to flourish even today; We therefore strongly commend them, since they are most useful for forming excellent priests and for suitably preparing and instructing those who will be the future leaders of these congregations. It is also necessary to mention all those who, obeying Our wishes, strive with all their might to draw inspiration, light, and abilities from this most pure source, in their spiritual exercises, as is truly fitting, either for living a life imbued with the evangelical spirit, or for leading these congregations, as the circumstances of our time demand. We consider those members, most devoted to Us, who live in the

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"Church of silence," to be particularly worthy of mention, whose works, sacrifices, and prayers are seen and most graciously received only by God in secret. Let all know that those who suffer persecution for the sake of justice, and who have a cross offered to them by divine Providence, contribute, without a doubt, not a little to the fact that the people, oppressed by so many evils, may finally arrive at life, at salvation, and at Christian renewal. The members accomplish many and excellent things, mostly—as is fitting for imitators of the Most Holy Virgin—without fanfare, in the formation and education of youth, in the restoration of parish, family, and social life. Therefore, let all persevere on this path, although it is beset with obstacles. Above all, let them persevere in offering the most heartfelt devotion to the Blessed Virgin Mary, and in dedicating themselves to the study of interior life, and to the renewal of the apostolate in general, especially to the renewal of society according to the principles of charity and social justice. That all these things may be accomplished, under the auspices and inspiration of the Blessed Virgin Mary, and that this Universal Federation and the Congress to be held next year may bear abundant and salutary fruits, We impart, with a generous heart, the Apostolic Blessing to you, beloved son, and to all the leaders of the Marian congregations, to the members, and to those who aspire to join them. Given in Rome, at St. Peter's, on the 2nd day of July, in the year 1958, in the fifteenth year of Our pontificate. PIUS P. XII.

[*Latin ed. p. 498*]

Acta 498 Apostolicae Sedis - Official Commentary IV TO THE MOST REVEREND STEPHEN, BISHOP, CARDINAL WYŻYŃSKI, ARCHBISHOP OF GNESN and WARSAW, AND TO THE MOST REVEREND ARCHBISHOPS, BISHOPS, AND ORDINARY PASTORS OF POLAND: IN THE SEVENTH CENTURY FROM THE CANONIZATION OF SAINT STANISLAUS, BISHOP OF CRACOW.

PIUS PP. XII, To Our Beloved Sons and Venerable Brothers, greetings and the Apostolic Blessing.

In the annals of Poland, which shine with notable events, the name of Saint Stanislaus, renowned servant of your homeland, will never be absent. His inclusion in the calendar of Saints by Our Predecessor, Innocent IV, occurred shortly before the beginning of this seventh century, a worthy event which, guided by a unanimous council, you, Our Beloved Sons and Venerable Brothers, have desired to commemorate with due solemnity, for the benefit of the clergy and faithful entrusted to your care.

We, to whom you have reported this with filial devotion, having learned that you convened in the city of Cracow for this purpose, and having immediately received your congratulations and wishes through telegraphic message, now, with renewed joy, we bestow upon you, through these Letters, a paternal token of our joy, proclaiming the merits of the most holy Stanislaus and urging you anew to support yourselves by his patronage

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and to draw examples from his strength.

The illustrious name of this saintly Prelate illuminates the annals of the Polish Church with the brightest light, since the early age of the Christian religion in your nation was consecrated by the glory of martyrdom through his efforts. To your people, there still lacked a Pastor who, sacrificing his life for the flock, would defend the faith and the morals of Christians, and would more and more enrich the seeds of the Gospel sown here with his own blood. This was accomplished by the Bishop of Cracow, who, inspired by divine providence, became a most shining example of Christian fortitude. Distinguished by piety towards God and charity towards his neighbor, Saint Stanislaus found nothing more pleasing than to devote all his care to the flock entrusted to him, and he strove above all to perfectly reflect the image of the Divine Shepherd until the very end of his life.

In order that public and private morals might be conformed most closely to the evangelical precepts, he spared no effort and was deterred by no difficulties, not even when, after the openly declared vices of King Bolesław, he...

[*Latin ed. p. 499*]

The acts of Pope Pius XII, page 499, stirred up great emotion. The impious tyrant was able to harass the Prelate with insults and grievous torments, but he could not bend the spirit of that man, who, offering an example of unwavering constancy to his flock, rather than failing in his duty to his conscience, gladly sacrificed his life and crowned it with the palm of martyrdom. How much love and how much reverence your ancestors showed for this eminent Bishop was clearly demonstrated by the sudden indignation of the Christian people at such a grievous death inflicted upon their Pastor, and by the bitter sorrow that arose, so that the author of this impious deed – as tradition has it – was forced to abandon his kingdom and go into perpetual exile. We see that love and admiration for this valiant athlete of Christ, which has not diminished with the passing of the centuries, flourishing among you now, and it gives Us great pleasure and sweet hope. For the hardships in which you now find yourselves have a resemblance to the cruel age in which the great constancy of that Martyr shone forth. Again, alas, a night of calamity has fallen upon pious and ever-faithful Poland: but, shrouded in darkness, your virtues shine forth like stars, which the Church of God has long observed throughout the world. We admire that posterity, in its venerable writings, will record what One God, the giver of strength and the witness of contests, will attribute as a reward for their merits. How many, even now, have given their goods and their lives for the sake of preserving the inviolable Catholic faith! How many bishops, priests, and religious brethren, because they were defenders of justice, have been detained in places of public custody; how many faithful of every group and age have been imprisoned, banished to icy solitudes,

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deprived of civil rights, subjected to penalties, insults, and curses, because they were devoted servants of the Gospel. These are all undoubtedly worthy of eternal honor, who, following in the footsteps of St. Stanislaus along a difficult path, in times of both diligence and negligence, have openly demonstrated that the same virtue still lives in the Polish people, and that they are prepared to endure even the greatest evils rather than yield with dishonor, even when commanded to do evil. Let it not be thought that the power and effect of such deeds, brilliantly accomplished, will be late or less conspicuous. For the Spirit of God, which inflames the pious hearts of Christian heroes and inspires their memorable deeds, often nourishes the fruit of spiritual maturity through these sufferings, and promotes great concord of purpose: and this has happily occurred also in the lands of Poland, when St. Stanislaus, joining himself to the divine Host, stained the altar with the purple of his blood.

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - Official Commentary. Indeed, the illustrious descendants of holy men, the immortal glory of the Polish people, have arisen from the abundant blood of that most valiant Martyr. It suffices to offer a few examples. Certainly, Saint Hyacinth Odrowaz, of the Order of Preachers, flourished, who, through the widest regions, led countless souls to the feet of Christ and to reconciliation; and shone forth Blessed Oeslaus, who defended Breslau against the onslaught and the hordes of the Mongols, and Blessed Sadok, and his fifty-seven Dominican companions, who, while being cruelly tortured by those same savage enemies in Sandomir, greeted with a swan-like voice the Mother of God, of men and of angels. Having attained the preeminence of virtues, the blessed Prelate Vincent Kadlubek and that most valiant John Prandota attained glory, who strove greatly to have Saint Stanislaus rightly reckoned among the Saints. Nor are the flowers of the feminine sex to be silent; Saint Hedwig, Duchess of Silesia and Patroness of Poland; the blessed Kinga, Jolanta, Salomea, Bronislawa, of whom the Andegavensis, that is, the Polish Queen Hedwig, hastened with eager steps to emulate their examples, never ceasing to be worthy of admiration, because she placed the love of God and the salvation of souls above all delights, and now shines as a friendly star for your country. It is also fitting to record that the sacred Pastors of Poland decreed, in the Synod of Leczyca held when a hundred years had passed since he ascended to Heaven, to honorably commemorate the most blessed Stanislaus. Imitating the zeal for justice with which he burned, they then enacted prudent laws, so that the oppressors of the arrogant might be restrained, and the goods and rights of the weaker citizens might be protected. Immediately, Casimir the Just, Prince, agreed with them; and for the first time, a pact was established among the Poles, by which, with Saint Stanislaus as protector, arrogance was restrained within your borders. Undoubtedly, Saint

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Stanislaus was as great a champion of peace as he was of justice. Scarcely had the news reached Poland that he had been adorned with the laurel of sanctity by the Roman Pontiff, when the entire Polish nation flocked to Cracow to venerate his sacred relics. There, the Apostolic Legate, the Polish Bishops, five princes, an innumerable multitude of priests and faithful, all breathing a religious joy, all united by the restored bond of concord. All of Poland, previously torn apart by discord, which the Mongol aggression and onslaught scarcely managed to unite, rose up unanimously, diligently, and solidly, before the lips of Saint Stanislaus. May you strive to maintain this firm union of souls, so that you may overcome the difficult trials in which you find yourselves; and this must be preserved with the utmost diligence in the future, so that you may faithfully fulfill what God prepares for you: for great undertakings require great effort.

[*Latin ed. p. 501*]

From the Acts of Pope Pius XII, 501: Through the path that we see you striving to follow, we draw considerable solace from your present suffering and sorrow. Furthermore, through prayers, examples of life and morals, and sermons, even those who have abandoned the flock of Christ should be drawn back, so that, rejoicing in their return, they may truly worship God in the Church, from whom to turn away is to be plunged into darkness, and to whom to approach is to shine with light. "Let us not despair; pray, preach, and love; for the Lord is truly powerful. They have already begun to recognize their error; many have understood, and many have been ashamed; Christ will be present, so that others may also understand." Therefore, knowing that the invincible right hand of Christ is with you, do not be afraid, but persevere in the Lord's battle; let your faith be firmer than granite; let your charity not cool even towards those who wrong you; let your hope, even when all seems to be going awry and collapsing, be brighter than the sun; let your pious constancy strengthen your purpose and raise your mind to serene things. What is there to fear? "The Holy Church grows through suffering, and maintains a life of honor amidst insults; it knows neither to be cast down by adversity, nor to boast in prosperity; it knows how to lay its mind low in the face of prosperity, and how to raise its spirit to the heights of hope in the face of adversity." Consider that we are called to the service of the living God, so that, having destroyed sin and death, the banners of truth and charity may shine triumphantly. Therefore, to each of you, we apply the exhortation of St. Ignatius of Antioch to St. Polycarp: "Be firm, like the anvil struck." Indeed, the great labors that you expend will not be without great fruit. We feel a certain sweetness filling our heart as we perceive the Blessed Virgin Mary so earnestly sought by you and by the members of your flock, so that you may not yield to this religion and this confidence, but may easily overcome many. Therefore, may the gracious Virgin from heaven look favorably upon the Poles who flee to

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her faith, and, with them, may she be a refuge, a light, and an honor, and may she, invoked by their prayers, as a most powerful Patroness, transfer to joy what now causes them fear. Furthermore, that the secular celebrations may bring you a richer harvest of spiritual fruits, we readily grant that the sacred ministers, on whatever day they wish, may, according to custom and the Apostolic law, impart the Apostolic Blessing with a plenary indulgence to the Christian faithful, once in Our name and authority; and also, that the Poles, whether they are [references to specific dates or groups are omitted here, as they are not part of the core translation].

[*Latin ed. p. 503*]

Acta Pii PP. XII 503, culturally, and with the daring voyages of intrepid explorers, came the establishment, under the authority and encouragement of the Holy See, of the suffragan Sees of Mdaros in Iceland, Greenland, and the Islands of the West. The inspiration that comes from recalling this great historical event should fill Our beloved children in Norway with a sense of legitimate pride, as it is brought home to them that they are the present-day heirs of this unchanging tradition of the universal Faith, which their forefathers, in that glorious age, carried with the Cross of Christ to pagan lands far from the shores of their dear Fatherland. That they may always treasure this greatest of God's gifts and ever give a good example to their fellow citizens by their fidelity to its teachings, is Our heartfelt prayer, as We impart to you, Beloved Son, and, through you, to the Bishops, Prelates, Clergy, and Faithful participating in the sacred functions of this most noteworthy occasion, Our affectionate and paternal Apostolic Blessing. From the Vatican, July 22, 1953. PIUS PP. XII

ALLOCUTIO to those who attended the gathering from the "Estates-General of Folklore."

It is with particular interest that We greet today the groups who, after participating in the International Folklore Festival in Nice, have come here to offer Us their deferential homage. While it is not uncommon to see international congresses of a religious, social, or scientific nature held in this city of Rome, and to encounter pilgrims from all parts of the world who, in the course of encounters, evoke one or another aspect of their country of origin, it is less frequent to witness manifestations such as the one to which you are invited. Does not a festival of this kind, especially when organized by the "Estates-General of Folklore," give the idea of a truly friendly encounter between the most diverse peoples and ethnic groups, proud of their national or regional traditions, rich in a whole past of history and culture? One can then admire what popular art has produced of most original, and sometimes of most profound, masterpieces of finesse and grace.

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*Habita die 19 Iulii mensis a. 1953.

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - A Commentary, for the joy and profit of those who attend it, or, even better, who actively contribute to it. Therefore, you bring to Rome some of the finest traditions of the cultural heritage of England, the Antilles, Spain, France, the French Union, and Italy. We congratulate you because, in Our eyes, you represent so many peoples who are dear to Us, and because you have spared no effort to honor your homeland. When people hear the word "folklore," many think of some remnant of ancient times, which is certainly worthy of being showcased on special occasions, but of little interest to modern life. That such an idea is so widespread denounces one of the rather regrettable consequences of the civilization of this century. Too often, modern society tears the individual away from his natural environment, transplanting him to the city or expatriating him. It puts him at the service of vast industrial complexes or immense administrations; it groups him in inorganic agglomerations according to the location of production facilities. Even when it does not break up the family, it uproots it from the soil, where previous generations had established it. Certainly, this is a reality that society, at least temporarily, must accommodate. But, as We emphasized at the beginning of this year when speaking to the students of popular schools, profession and its demands do not constitute exclusively the essence of human activity. Above the profession, there are other tasks that employ the personal resources of mind and heart, that exalt deep feelings, those that are connected to the major events of existence, and also those joys and sorrows that, in their alternations, mark the episodes of our daily labor. These feelings aspire to be expressed outwardly, to be translated on the social plane. But the civilization that imposes the laws of the machine on human beings also threatens to violate the normal course of their leisure; it too easily creates artificial, selfish, and banal pleasure, the ready-made pleasure that requires no effort, no initiative, which turns the individual inward rather than allowing him to flourish in society. It is here that folklore takes on its true significance. In a society that ignores the healthiest and most fruitful traditions, it strives to maintain a living continuity, not imposed from the outside, but arising from the deep soul of generations, who recognize in it the expression of their own aspirations, their beliefs, their desires, and their regrets, the glorious memories of the past, and the hopes.

[*Latin ed. p. 505*]

Acts of Pope Pius XII, 505, concerning the future. The inner resources of a people naturally manifest themselves in all aspects of their lives, in stories, legends, games, and processions, where the splendor of costumes and the originality of groups and figures are displayed. Souls that remain in con-

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stant contact with the harsh realities of life often possess, instinctively, an artistic sensibility that can draw magnificent achievements from simple materials. In these popular festivals, where authentic folklore holds its rightful place, everyone enjoys the common heritage and is enriched even more if they are willing to contribute their part. But it must not be forgotten that, in Christian countries, or those that once were, religious faith and popular life formed a unity comparable to the unity of the soul and the body. Where this unity has today dissolved, where faith has languished, will popular traditions, deprived of their vital principle, maintain themselves and renew themselves, even artificially? In regions where this unity is still preserved, folklore is therefore not a curious relic of a bygone era, but a manifestation of present-day life that recognizes what it owes to the past, seeks to continue it, and to adapt it intelligently to new situations. Thanks to the activity of folklore groups, valuable customs are maintained or revived. Therefore, we can only praise those who, with competence and dedication, strive to help them, to guide their efforts, to stimulate their initiatives, and all those who offer them direct collaboration. May you understand the full scope of your social role: to restore to men, saturated with entertainments that are often falsified and mechanized, the taste for a leisure that is rich in the most authentic human values. Undoubtedly, this requires a real and persevering effort, but is it not the means of penetrating the depth and resources of your local or national traditions? In this way, you contribute to increasing and disseminating, for the greatest benefit of your contemporaries, the treasure gathered by the patient work of those who came before you. You keep the soul of your people alert by preserving it from cultural laziness, a sign of the degeneration of a social organism. At the same time, you become more capable of appreciating the unique forms of other cultures, of discerning their profound meaning, and of perceiving their original qualities. The mutual esteem that will arise from such an attitude will undoubtedly powerfully support the efforts of those who seek to ensure the unity of peoples through economic, social, and political treaties and conventions. May Divine Providence extend Her protection over your persons and your activities; may She safeguard your families and those dear to you!

[*Latin ed. p. 506*]

506 Acta Apostolicae Sedis - Commentarium Officiale. NUNTIUS RADIOPHONICUS CHRISTIFIDELIBUS NEAPOLI IN BASILICA S. CLARAE COADUNATIS, OB EUNDEM TEMPLUM E RUINI S. BELLI RESTITUTUM SACRA SOLLEMNIA CELEBRANTIBUS. * With hearts filled with paternal joy and spiritually present among you, beloved sons and daughters of Naples, We desire to address Our words to you today, as you solemnly celebrate the restoration to its former glory of your celebrated Basilica of Saint Clare, which in so short a time has risen from the ashes of the ravages of war, almost as a miracle of divine will and faith. "Post

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fata resurgam" – thus seem to proclaim the sacred bronzes of its steadfast tower, indicating the renewed structure of the Temple, which for over six centuries has been closely linked to the events, the culture, and the spirit of Naples, so that the name of the Basilica and the monastery of Saint Clare frequently recurs not only in the history of the City and the ancient Kingdom, but also in popular legends and in the melodious phrasing of your songs. We fully understand the joy of each of you in the resurrection of this illustrious monument, We who felt in Our hearts the anguish at its destruction, even then spiritually present in the mourning of that tragic afternoon of August 4, 1948, when the devastating wing of war, almost in the wake of the devastation inflicted upon this very Rome, mercilessly struck your beautiful city, transforming it into a terrifying conflagration, in which, along with venerable temples, humble homes of the common people, palaces rich in art and history, construction sites and workshops, countless victims were claimed among innocent and peaceful families. That single aerial assault was enough to accumulate in a short hour more rubble and mourning than any natural catastrophe that the history of your City painfully remembers. Yet, among so many ruins, upon which you wept that day, the most lamented was undoubtedly your Basilica of Saint Clare, struck almost to death, or certainly more severely than the other surrounding buildings. When the cloud that hung over the City was dispelled by the wind, the Basilica appeared unrecognizable in its immense devastation: lacking a roof and with only the outer walls blackened and scarred, now desolate guardians of a shapeless heap of rubble. What, but a few hours before, were precious... * Datus die 4 Augusti mensis a. 1953.

[*Latin ed. p. 507*]

Acta Pii PP. XII, 507: Frescoes, ancient sculptures, polished marbles, sacred altars: all lay consumed by fire; the Royal Hall was now nothing more than a smoking ruin. These mortal wounds deeply grieved the heart of every son of Naples, as if they had struck something of their own, almost themselves. How many memories did those sacred walls hold for centuries! What a rich source of religious, cultural, and charitable life had sprung forth from that palace of God, and from the adjoining convent and monastery, containing the celebrated majolica cloister! These sacred buildings, together with those adjacent and similarly magnificent belonging to various religious communities, represented in the past the religious and civil heart of Naples; all were, on that afternoon, more or less severely damaged. Nevertheless, the Basilica of Santa Chiara stood preeminent in antiquity and veneration. Its very foundation, desired by King Robert of Anjou, who himself found a worthy tomb there, and by his consort, Sancia of Majorca, to whom the monastery is particularly indebted, reflected the greatness of spirit and the faith of Naples in the 14th century. Here, Kings and Queens were proclaimed and crowned;

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here, under the auspices of religion, civil authorities swore oaths to their Princes; here, at the will of our predecessor, St. Pius V, the trophy of the Battle of Lepanto – which was a victory for all of Christendom – was presented to the pious John of Austria. Innumerable solemn festivities of the Neapolitan Church took place within those walls, which saw, almost without interruption, Saints and Saintly individuals praying and working in their shadow, of whom your City has always been the mother and host, and which each year delights in seeing the silver statues of these Saints, carried by the people – according to an ancient tradition that will soon be revived – to Santa Chiara, in commemoration of the Miracle for which your illustrious Martyr and Patron, St. Gennaro, is celebrated throughout the world. It was unthinkable that a city such as yours, so sensitive to spiritual values and so fervent a promoter of historical studies, to which its finest minds have always been dedicated, would resign itself to considering so much glorious past, illustrated and sculpted in tombs, frescoes, and relics, of which the Basilica was a jealous guardian, as irreparably lost. From the very day of the devastation, no one doubted that Santa Chiara would rise again to reunite the past with the future and to restore the fresh spring of religious life among the people. This concordant certainty is to which we owe the miracle of its rapid rebirth, in which the Sons of St. Francis are, above all, deserving of merit, having undertaken, it can be said, the immense task the very next day after the disaster. Their zeal for the house of God and the common vow of the Neapolitans found, from the beginning, a worthy welcome with the civil authorities, both of the City and of the Nation.

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis - Commentarium Officiale, which generously provided the necessary funds for a complete reconstruction. With eager spirit and proven competence, the bodies responsible for carrying out these difficult restorations, namely the Superintendency of Monuments of Naples, the esteemed architects, and the diligent craftsmen, undertook this task. Since the eighteenth-century superstructures and decorations had been irretrievably destroyed, it was decided, with felicitous judgment, to restore the Temple to its original Provençal Gothic appearance, designed in the early fourteenth century by Gagliardo Primario. Thus, after only a decade, you yourselves, who lamented its ruin, are now, through divine benevolence, given the joy of admiring the ancient Angevin Temple, risen from the ashes, in the serene austerity of its pointed arches, bifores, rose windows, and in the simple linearity of its decorations, which recall you more faithfully to the traditions of your forefathers. But to your present legitimate joy in having jointly striven to complete such a difficult undertaking, is added a greater and more lasting joy, namely, that you yourselves are the object of Our admiration and that of the entire Church.

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A people who feel that they cannot leave their destroyed churches in neglect; a people who, despite being burdened by numerous material needs, possess the courage and energy to bend down and gather up and restore the shattered remnants of their religious and civil past; a people who, with the same will and eagerness with which they rebuild their homes and workshops, know how to find ways to rebuild the house of God and of prayer; such a people are worthy of being held in admiration by angels and men, for their faith is profound and alive, and their civilization is elevated and complete. Therefore, thanks be given to the merciful God, for there are not a few peoples on earth of this character, who, placed in similar circumstances, cannot tolerate seeing the ruins of their splendid churches suffocated by the wild grass of neglect.

However, what would be the point of erecting sacred buildings or raising them from the rubble, if the living Church, of which each of you is a stone, chosen and cemented by Christ into a single Body, were to lie immolated in a spiritual stupor? What would become of it, in a particular region, if its children were not constantly vigilant and diligent in repairing the injuries that the weakness of human nature or the enemies of God inflict upon it, snatching souls away with false illusions? For you, beloved children of Naples, as for all Catholics tested by war, the restoration of the temples must be a reminder and an impetus for a complete return to the religious fervor of the past. May those souls who have experienced the perversion caused by the sad events that have now been overcome through divine grace, be revived; may the institutions of piety and charity flourish anew.

[*Latin ed. p. 509*]

From the Acts of Pope Pius XII, page 509: May the public morals, which have suffered so grievously from the shocks of the general disorder, return to shine with Christian purity. Be especially diligent in defending the religious heritage of this humble and so good people, who are currently targeted as prey to be bent to purposes that are not those to which they are entitled, namely, greater dignity, more extensive prosperity, and just freedom. How much more arduous it would be to rebuild souls once they have been torn away from the Church and made slaves of atheistic materialism! What would it avail to restore the ancient churches for such a people? In a city that has renounced Jesus Christ, the sacred temples, even if they remain standing, remain as sepulchral monuments, and not as they ought to be, as fountains of eternal life, of well-being, and of civilization. Such is the invitation that the newly restored Basilica offers to you on this auspicious day. And such is also the wish of Our paternal heart on this historic occasion, made more memorable by the coincidence of the seventh centenary of the death of the Virgin of Assisi, Saint Clare, whose name the people themselves wished to bestow upon their Basilica, already dedicated to the Most Holy Body of Christ. We wish to strengthen this exhortation

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and this wish with Our supplications to the Most High, that the beloved Naples, which is among the great cities the one closest to Our own See, may maintain the fervor of its faith unchanged, and, under the protection of the Immaculate Mother of God, venerated by it from ancient times with exemplary devotion, may flourish in happy progress on the paths of Christian progress and of common prosperity. In the meantime, may Our Apostolic Blessing descend upon you all, beloved sons and daughters of the City and Archdiocese of Naples, upon your most zealous and beloved Pastor, the Cardinal Archbishop, upon the secular and regular clergy, and upon the entire faithful people, as a harbinger of heavenly favors.

[*Latin ed. p. 510*]

Acts of the Apostolic See, Official Commentary, ACTA 88, SACRED CONGREGATION CONSISTORIAL, S. JOHN'S PORT, GRACE, S. GEORGE'S, NEW BRUNSWICK, NEW BRUNSWICK. DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

Since the territories of the Archdiocese of S. John's, Newfoundland, and the Dioceses of Port Grace and S. George's, Newfoundland, are contiguous, and the boundaries of these territories, which have not been precisely defined, appear less suitable in daily practice, the Most Reverend Lords, Patrick James Skinner, Archbishop of S. John's, Newfoundland; John Michael O'Neill, Bishop of Port Grace; and Michael O'Reilly, Bishop of S. George's, Newfoundland, have requested that the Apostolic See establish a more precise definition of the boundaries of their dioceses, so that no further doubt may remain.

Furthermore, this Sacred Consistorial Congregation, having considered the favorable opinion of the Most Reverend Hildebrand Antoniutti, titular Archbishop of Synnada in Phrygia, and Delegate Apostolic in the Canadian Prefecture, and having considered the expediency of the matter, by virtue of the special faculties granted to it by His Holiness, Our Most Holy Father Pius, Divine Provider, Pope XII, decrees, with the same validity as if Apostolic Letters sealed with the leaden seal had been issued, that henceforth the boundary between the aforementioned Archdiocese of S. John's, Newfoundland, and the Diocese of Port Grace shall be the line which, beginning at the place commonly called "Seal Gove," where the river flows into Conception Bay, and proceeding southward, reaches the road commonly called "Witless Bay Line," namely, the place designated by the latitude of 47 degrees, 20 minutes, 30 seconds North, and the longitude of 52 degrees, 59 minutes, 30 seconds West, and which is equidistant from the parishes of "Holyrood" and "Witless Bay"; then, reaching the parish of "Halfway House," which is located near the "Salmonier Line" and is equidistant from the parishes of "Holyrood" and "Salmonier"; then, passing through the parish of "White Hart," which is equidistant from the parishes of "Whitbourne" and "Colinet"; it reaches the railway line com-

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monly called "Placentia Junction" (the parish of which belongs to the Archdiocese of S. John's, Newfoundland), and continues along the same.

[*Latin ed. p. 511*]

The Sacred Consistorial Congregation, in its decree, extends to the 48th degree of north latitude, near the place called "Northern Bight"; then, turning towards the west, it reaches the place which, being situated at 48 degrees of north latitude and 54 degrees, 37 minutes, 20 seconds of west longitude, lies to the north of the junction of two roads, one leading to the place called "Terrenceville," and the other to the place called "Spanish Boom." This same Sacred Consistorial Congregation further decrees that the boundary between the Archdiocese of Saint John, Newfoundland, and the Diocese of Saint George, Newfoundland, shall be the line which, starting from the aforementioned place, at 48 degrees of north latitude and 54 degrees, 37 minutes, 20 seconds of west longitude, turns towards the south, and reaches the road leading to the place called "Terrenceville," which belongs to the Diocese of Saint George, Newfoundland; then, descending towards the west, it flows into the sea near the place called "Garnish," which also belongs to the same Diocese of Saint George, Newfoundland. Finally, the same Sacred Congregation establishes that the boundary between the Diocese of Le Havre and the Diocese of Saint George, Newfoundland, shall henceforth be the line which, starting from the place at 48 degrees of north latitude and 54 degrees, 37 minutes, 20 seconds of west longitude, proceeds northwards, reaching the 48 and a half degree of north latitude; then, turning towards the west, it reaches 57 degrees of west longitude; furthermore, turning again towards the south, it reaches 48 degrees of north latitude, and, proceeding towards the west, passes through 58 degrees of west longitude, reaches the mountains called "Pointed Hill" (near the place called "Buchans"), and arrives at the trans-island public road, which it follows until it reaches the road leading to the place commonly called "Hampden," then it reaches the mountain commonly called "Silver Mountain" and reaches the promontory called "Norman." For the execution of all these matters, the same Most Reverend Father Hildebrand Antoniutti is appointed, to whom are granted the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to carry out, as soon as possible, and to send to this Sacred Congregation an authentic copy of the completed execution. Contrary opinions notwithstanding. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 16th of February, 1953.

[Signature] A. I. Card. PIAZZA, Bishop of Sabina and Mantenola, Secretary. L. S. Joseph Ferretto, Assistant.

[*Latin ed. p. 512*]

512 Acta Apostolicae Sedis - Official Commentary

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SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

PROVISIONS REGARDING CHURCHES

Given the following Decrees of the Sacred Council, promulgated for the propagation of the Christian name, Our Most Holy Lord Pope Pius, by Divine Providence, has deigned to provide for the following Churches, namely:

On January 8, 1963:

— To the Cathedral Church of Warangal, recently established, the Most Reverend Father Alfonsus Peretta, of the Pontifical Institute of the Most Holy Apostles Peter and Paul, and of the Most Holy Ambrose and Charles, for missions to foreign lands, formerly Bishop of Hyderabad, has been appointed.

— To the Cathedral Church of Hyderabad, the Most Reverend Father Marcus Gopu, formerly titular Bishop of Gilba, has been appointed.

— To the Cathedral Church of Accra, the Most Reverend Father Joseph Bowers, of the Society of the Divine Word, formerly titular Bishop of Cyparissia, has been appointed.

— To the titular episcopal Church of Hierpiniana, the Most Reverend Father Adolphus Noser, of the Society of the Divine Word, formerly Bishop of Accra, has been appointed, and he is established as the Apostolic Vicar of Portus Alexii.

— To the titular episcopal Church of Silensi, the Reverend Father Joseph Dai, of the Order of Preachers, has been appointed, and he is established as the Apostolic Vicar of Haiphong.

— To the titular episcopal Church of Oenoanda, the Reverend Father Francis Xavier Tsinguen, of the secular clergy, has been appointed, and he is established as the Apostolic Vicar of Chantaburi.

— To the titular episcopal Church of Sidon, the Reverend Father Bayappan Ambrose, of the secular clergy, has been appointed, and he is designated as an Auxiliary to the Most Reverend Father August Simeon Colas, Archbishop of Pondicherry.

On February 4:

— To the Cathedral Church of Tanjore, recently established, the Reverend Father Arokiaswami Rajarethinam Sundaram, of the secular clergy, has been appointed.

— To the Cathedral Church of Vellore, recently established, the Reverend Father Paul Mariaselvam, of the Salesian Missionaries of Annecio, has been appointed.

— To the titular episcopal Church of Cataquas, the Reverend Father

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Alfonsus Fresnel, of the Congregation of the Mission, has been appointed, and he is established as the Apostolic Vicar of Fort-Dauphin.

— To the titular episcopal Church of Mariammitana, the Reverend Father George Desideratus Raeymaeckers, a Canon of the Order of Prémontré, has been appointed, and he is established as the Apostolic Vicar of Buta.

[*Latin ed. p. 513*]

The Sacred Congregation of Propaganda Fide, 513. To the titular Bishop of the Church of Amudarsa, Reverend Father John Rüth, of the Congregation of the Most Sacred Heart of Jesus and Mary, and also of the perpetual adoration of the Blessed Sacrament, whom it appoints as the first Apostolic Vicar of Central Norway. Dated February 15th.

To the titular Bishop of the Church of Panemotichita, His Excellency Father John Chang Pi-te, formerly Bishop of Zhaoxian and Apostolic Administrator of Tientsin. Dated February 18th.

To the titular Bishop of the Church of Trisipa, Reverend Father Adrian Djajasepoetra, of the Society of Jesus, whom it appoints as the Apostolic Vicar of Djakarta. Dated February 19th.

To the titular Bishop of the Church of Germanicopolita, Reverend Father John Klooster, of the Congregation of the Mission, whom it appoints as the Apostolic Vicar of Surabaia. Dated March 2nd.

To the Cathedral Church of Kimberley, Reverend Father John Boekenfoehr, of the Congregation of the Oblates of the Most Blessed Virgin Mary Immaculate.

To the titular Bishop of the Church of Dolichen, Reverend Father Ivon Plumey, of the Congregation of the Oblates of the Most Blessed Virgin Mary Immaculate, whom it appoints as the first Apostolic Vicar of Garou.

To the titular Bishop of the Church of Thabraca, Reverend Father George Kettel, of the Congregation of the Immaculate Heart of Mary, whom it appoints as the first Apostolic Vicar of Kabinda.

To the titular Bishop of the Church of Rhesaina, Reverend Father Gerard Valencia Cano, of the Seminary of Missions of Yarumal, whom it appoints as the first Apostolic Vicar of Buenaventura.

To the titular Bishop of the Church of Zalichena, Reverend Father Posada Pelaez, of the Seminary of Missions of Yarumal, whom it appoints as the first Apostolic Vicar of Istmina.

To the titular Bishop of the Church of Pella, Reverend Father Peter Grau, of the Congregation of Missionaries of the Sons of the Immaculate Heart of the Most Blessed Virgin, whom it appoints as the first Apostolic Vicar of Quibduano.

To the titular Bishop of the Church of Zoara, Reverend Father Anthony Capdevilla Ferrando, of the Congregation of the Mission, whom it appoints as the Apostolic Vicar of San Pedro Sula. Dated April 29th.

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To the Cathedral Church of Hafnia, His Excellency Father John Theodorus Suhr, of the Order of Saint Benedict, formerly titular Bishop of Balecium. Dated May 7th.

To the titular Bishop of the Church of Blaundenia, Reverend Father Michael On Prakhongchit, of the secular clergy, whom it appoints as the Apostolic Vicar of Tharen.

To the titular Bishop of the Church of Achyra, Reverend Father Victor Bazin.

[*Latin ed. p. 514*]

514 Acts of the Apostolic See - Official Commentary concerning the missions of the city of Paris for the propagation of the faith among foreign peoples, which established a titular apostolic vicariate from Rangoon. — To the titular bishop of the Church of Carystus, Reverend Father Firmin Courtemanche, of the Society of African Missions, who was appointed the first apostolic vicar of Port Jameson. — To the titular bishop of the Church of Olympena, Reverend Father Secundus Garcia, of the Society of Saint Francis of Sales, who was appointed the first apostolic vicar of the Vicariate Apostolic of Puerto Ayacucho.

II. NOMINATIONS

By decrees, as indicated below, the Sacred Congregation for the Propagation of the Faith, at its discretion, has made the following appointments:

January 8, 1953. — Reverend Father Gaspare de Orihuela, of the Order of the Friars Minor Capuchin, appointed Apostolic Prefect of Saint Andrew and Providencia.

January 30. — Most Reverend Father Benedict Tomizawa, Bishop of Sapporo, appointed Apostolic Administrator of the Apostolic Prefecture of Karafuto.

February 6. — Reverend Father Daniel Raymond Lamont, of the Order of the Brothers of Mary, of Mount Carmel, appointed the first Apostolic Prefect of Umtali.

February 13. — Reverend Father Thomas Min, of the secular clergy, appointed Apostolic Administrator of the cathedral church of Ciaoscien.

February 13. — Reverend Father Alphonsus Chao, of the secular clergy, appointed Apostolic Administrator of the cathedral church of Tientsin.

March 13. — Reverend Father John Baptist Nöda, of the secular clergy, appointed Apostolic Prefect of Niigata.

March 2. — Reverend Father Richard Finn, of the Society of Missions to the Africans, appointed the first Apostolic Prefect of Ibadan.

March 2. — Reverend Father Aloysius Dettmer, of the Missionaries of the Most Sacred Heart of Jesus, appointed the first Apostolic Prefect of "De

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Aar."

[*Latin ed. p. 515*]

The Sacred Congregation of Rites, 515. THE SACRED CONGREGATION OF RITES, LYONS. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, ANTONIUS CHEVRIER, PRIEST, FOUNDER OF THE ASYLUM "LA PROVIDENCE DU PRADO" AND OF THE SOCIETY OF PRIESTS OF THE PRADO. REGARDING THE DOUBT: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, in a heroic degree, in the case and with the effects of which we are MSS. The Lord Jesus, in order to make the way to eternal salvation easy for all, said: "He who follows me, does not walk in darkness" (John 8:12). How this must be accomplished, He teaches more clearly: "Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24). Therefore, in order that life may be conformed to the norm of right reason and Christian faith, it is absolutely necessary to constantly strive against the intemperance of passions. And when immoderate desires are repressed, a man is more easily prepared to freely embrace whatever hardships the Lord, like a most loving Father, offers, and to follow the footsteps and example of Christ with all his heart. Indeed, the entire life of Christ was a cross and a martyrdom (Im., I 1, c. 2), for from the very beginning, from the moment of His conception, until His death, He exercised profound humility, extreme poverty, invincible patience, and the most ardent charity for us, poor sinners; and, by His grace, He gently called us to imitate Him, assisting, helping, and crowning us. Among the most outstanding of Christ's imitators, the Servant of God, Anthony Chevrier, deserves to be numbered, who was born in Lyons on April 16, 1826, and, two days after being cleansed with the waters of baptism, joyfully embraced piety towards God, and grew in it. By the merciful design of Divine Providence, he was born to parents of good reputation, Claudius and Margaret Fréche, who educated him properly. It is said that his pious mother, while still carrying him in the womb, offered Him to the Blessed Virgin of Fourvière, a devotion which she was accustomed to renew daily after the birth of her child. Under such patronage, he grew up piously. When he reached the age of eleven, he approached the sacred synaxis for the first time, at which time...

[*Latin ed. p. 516*]

518 Acta Apostolicae Sedis - Official Commentary. More often than not, contrary to the custom then prevailing, he was nourished. First, the Brothers of the Christian Schools, then, later, Saint Francis, celebrated

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their schools, and having completed the course of studies with the greatest distinction in the Argentorati and then in the large Lugdunensi seminary, on May 25, 1850, he was promoted to the sacred order of the priesthood. He won the love of the parish priest, the people, and the parishioners through his abundant charity, his prudent zeal, and the sanctity of his life. These virtues were heroically manifested when the waters of the Rhone, swollen by the rains, threatened to flood not only the fields but also the houses themselves. The servant of God devoted himself entirely to helping the weeping people. To provide a remedy for these many dangers, two excellent men founded a pious institution, which they now call "La Cité de l'Enfant Jesus." Attracted by the poverty of this institution, the servant of God obtained a position as chaplain there and served for three years. Then, following the example of Saint John Vianney, in order that young people of both sexes might be taught the Christian religion, he founded an institution for the First Communion, which was later given the name "La Providence du Prado." To this institution, he added two others, namely, those of the priests and the religious. The priests were to join the institution of the First Communion and observe the rules of the Third Order of Saint Francis, and to live together; the religious, also following the same rule, would perform the same services for the girls and would dedicate themselves to teaching catechism in the parish churches and to caring for the sick. The Bishop of Gratianopolis, in a place bordering the Archdiocese of Lugdunensis, established a new parish, which, with the consent of the Cardinal Archbishop of Lugdunensis, he entrusted to the servant of God, so that he, with the help of the priests of Prado, might take care of the souls. He gladly accepted this burden, without leaving the Prado house, since this parish was located almost a thousand paces away. These many works, founded by Anthony on the basis of humility, poverty, and charity, for the glory of God, still exist and flourish, as if they were a reward granted by God for the virtues of the founder. Afflicted by a long and severe illness, he patiently endured the pains, fully conforming to the will of God; on October 2, 1879, he breathed his last, having received the sacraments of the Church with great devotion. The funeral rites were to be compared to a triumph, due to the fame of his sanctity, which he had earned through the splendor of all his virtues. This fame was confirmed by a canonical process of investigation held in the Lugdunensi court in 1897, and recognized by the Congregation of Sacred Rites, and, at the mandate of Pope Pius X, the cause of Beatification was initiated on June 11, a.

[*Latin ed. p. 517*]

The Congregation of Rites, number 517, dated 1913, was introduced. Investigations followed, conducted within the same Curia. Both processes, having been legally approved, were presented before the Preliminary Congregation of the Most Holy Church, before the Most Reverend Cardinal

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Alexander Verde, on January 13th of the year 1947; the Preparatory Congregation before the Most Reverend Cardinals on February 15th of the year 1949; and finally, the General Congregation before His Holiness Pope Pius XII on November 4th of the preceding year, in which the aforementioned Most Reverend Cardinal proposed the following question: Whether it is established that the Venerable Anthony Chevrier possessed the theological virtues of Faith, Hope, and Charity, both with regard to God and with regard to his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those virtues connected with them, in a heroic degree, in the case and with regard to the effects under consideration. The Most Reverend Cardinals, officials, and consultors each cast their vote, which the Most Blessed Father listened to with careful attention; but, wishing not to render a judgment hastily in a matter of such importance, he desired to offer prayers to ascertain divine approval; and those present were also encouraged to do the same. He chose the sixteenth day of January of this year to render the judgment. Therefore, he summoned the Most Reverend Cardinal Alexander Verde, the Promoter of the Cause, and the undersigned, the Sub-Prefect of the Sacred Congregation of Rites, Father Salvatore Natucci, the General Promoter of the Faith, and myself, the Secretary of the Sacred Congregation of Rites, and, after the Holy Mass was piously celebrated, he declared: That it is established that the Venerable Anthony Chevrier possessed the theological virtues of Faith, Hope, and Charity, both with regard to God and with regard to his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those virtues connected with them, in a heroic degree, in the case and with regard to the effects under consideration. He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on January 16th, 1953.

[Signature] C. Card. MICARA, Bishop of Velletri, Pro-Prefect.

[Signature] S. f A. Carinci, Archbishop of Selene, Secretary.

[*Latin ed. p. 518*]

518 Acts of the Apostolic DIARY of the Holy See - Commentary of the OFFICIAL ROMAN CURIA. SACRED CONGREGATION OF THE COUNCIL. NOTICE OF COMPETITION. In the Sacred Congregation of the Council, a competition is open for three positions of Scribe. Priests who have not exceeded the 35th year of age, and who no later than the first day of the coming October have presented their application to the Secretariat of the same Sacred Congregation, accompanied by a letter of recommendation from their Bishop and a certificate of good standing from the Vicariate of Rome, together with documents proving their studies, academic degrees obtained, and proficiency in typing, may participate. The competition will be based on qualifications and a written examination of knowledge. The written examination will take place in the aforementioned Secretariat on

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the ninth day (Thursday) of the coming October, at nine o'clock, and will consist of the completion, in Italian and in Latin, of a topic related to the competence of the same Sacred Congregation of the Council. Rome, August 1, 1953. SACRED CONGREGATION OF RITES. On Tuesday, July 14, 1953, the ordinary session of the Holy Congregation of Rites was held in the Apostolic Palace of the Vatican, in which the Most Reverend and Reverend Lords Cardinals and the Reverend Prelate Officials discussed: a) Regarding the introduction of the cause of the Servants of God: 1. Edward Joseph Rosaz, Bishop of Susa, founder of the Sisters of the Third Order of St. Francis of Susa. 2. John Gailhac, priest, founder of the Congregation of the Sisters of the Heart of Mary, Immaculate Virgin. b) Regarding the resumption of the cause for canonization of the Blessed: 1. Francis Anthony Fasani, priest of the Order of Friars Minor Conventual. 2. Mary Victoria Theresa Couderc, foundress of the Congregation of the Sisters of Our Lady of the Cenacle. c) Regarding the writings of the Servants of God: 1. Peter Bonilli, priest, founder of the Sisters of the Holy Family. 2. Claudius Lopez Brou. In the ordinary session of the Holy Congregation of Rites on July 23, 1953, among other matters, the validity of the processes concerning two miracles, which are asserted to have been performed through the intercession of the Blessed Joseph Maria, was discussed.

[*Latin ed. p. 519*]

From the Roman Curia Diary, 519. Pignatelli, Confessor of the Company of Jesus, and concerning the cult of the Servants of God: Pio Brunone Lanieri, founder of the Congregation of the Oblates of the B. V. M., and Vittricio of Eggenfelden, a professed priest of the Order of the Friars Minor Capuchin.

SECRETARY OF STATE. BY PAPAL BULL. The Holy Father, Pius XII, happily reigning, has deigned to appoint: July 25, 1953; August 15, 1953.

His Eminence, the Most Reverend Cardinal Borgongini Duca Francesco, a Member of the Sacred Consistorial Congregation. His Excellency, the Most Reverend Monsignor Bernardini Filippo, Archbishop titular of Antioch of Pisidia, and the Reverend Monsignor Pietro Pavan, Consultor of the Sacred Consistorial Congregation. The Reverend Monsignor Galletti Domenico, Under-Secretary of the Sacred Congregation of the Council. The Reverend Monsignor Crovella Ercole, Additional Under-Secretary of the Sacred Congregation of the Council.

Likewise, by Papal Bulls, the Holy Father, Pius XII, happily reigning, has deigned to appoint:

Assistants to the Papal Throne: October 1, 1952. His Excellency, the Most Reverend Monsignor Potenza Francesco, Bishop of Castellaneta. March 1, 1953. His Excellency, the Most Reverend Monsignor Sheil Bernardo Giacomo, titular Bishop of Pege. May 29, His Excellency, the Most Reverend Monsignor Frazioli Nicolò, Bishop of Bosa.

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Apostolic Protonotaries, as if participating: January 20, 1953. Monsignor Graneo Vito Stefano, of the diocese of Dallas. Monsignor O'Brien Guglielmo Francesco, of the same diocese. Monsignor MacMillan Giovanni, of the archdiocese of Liverpool. February 10, Monsignor Smith Edoardo J., of the diocese of Sioux City. April, Monsignor Perrone Raffaele, of the diocese of Oria. May 10, Monsignor O'Reilly Giacomo B., of the archdiocese of New York. May 21, Monsignor Bornigia Domenico, of the diocese of Jesi. May 27, Monsignor Bedeschi Camillo, of the archdiocese of Ferrara. June 11, Monsignor Barry Guglielmo, of the diocese of St. Augustine. June 21, Monsignor Lannutti Luigi (Rome). June 16, Monsignor Di Lazzari Luigi, of the diocese of Tarquinia. July 7, Monsignor Vallejo Macouzet Raffaele, of the archdiocese of Mexico.

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis - Commentarium Officiale Prelati domestici di Sua Santità: 30 Aprilis 1949. Monsignor Raimondo Touvet, of the Archdiocese of Bourdeaux. 26 Maii 1952. Monsignor Pietro Gavin, of the Archdiocese of Cardin. 13 Iunii. Monsignor Agostino Pietro Peacock, of the Diocese of North-ampton. 10 Februarii 1953. Monsignor Teofilo Caudron, of the Diocese of Oklahoma and Tulsa. Monsignor Everardo Grinter, of the same diocese. Monsignor Raimondo Harkin, of the same diocese. Monsignor Bernard Hulshof, of the same diocese. Monsignor Vittorio S.J. Reed, of the same diocese. 20. Monsignor Carlo Maccari (Rome). 27. Monsignor Francesco Saverio Singleton, of the Diocese of Monterey-Fresno. Monsignor Percy Patrizio Gearen, of the Diocese of Sioux City. Monsignor Francesco Enrico Greteman, of the same diocese. Monsignor William F. Mason, of the same diocese. Monsignor Edward L. McEvoy, of the same diocese. Monsignor Francesco P. Schultes, of the same diocese. 8 Aprilis. Monsignor Vito Guidara, of the Prelature Nullius of S. Lucia del Mela. Monsignor Giuseppe Irwin, of the Diocese of Wilmington. Monsignor Eugene Stout, of the same diocese. 10. Monsignor Agostino Asfalg, of the Archdiocese of New York. Monsignor Giovanni Dougherty, of the same Archdiocese. Monsignor Domenico Fiorentino, of the same Archdiocese. Monsignor Emilio Komora, of the same Archdiocese. Monsignor Giovanni McCahill, of the same Archdiocese. Monsignor Giovanni McClafferty, of the same Archdiocese. Monsignor George McWeeney, of the same Archdiocese. Monsignor Giovanni Reilly, of the same Archdiocese. Monsignor Yarwood Lafayette, of the same Archdiocese. 2 Maii. Monsignor Geremia Pacchiani, of the Diocese of Bergamo. Monsignor Vincenzo Faraoni, of the Diocese of Cagli. 8. Monsignor Mario Maurizi, of the Diocese of Narni. Monsignor Giuseppe Martini Vanni, of the Diocese of Terni. 11. Monsignor Giuseppe Brandley, of the Archdiocese of Boston. Monsignor Francesco Keenan, of the same Archdiocese. Monsignor Giovanni Lynch, of the same Archdiocese.

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Monsignor Arturo Lyons, of the same Archdiocese. Monsignor Daniel Thomas McColgan, of the same Archdiocese. Monsignor Henry O'Connell, of the same Archdiocese. Monsignor Henry O'Connor, of the same Archdiocese. 19. Monsignor Dante Emidi, of the Diocese of Montalto. Monsignor Angelo Lolli, of the Archdiocese of Ravenna. Monsignor Francesco Lucidi, of the Diocese of Ripatransone. 25. Monsignor Gabriele Cuenin, of the Diocese of Basle and Lugano. Monsignor Giulio Battisti (Rome).

[*Latin ed. p. 521*]

Diarium Romanae Curiae 521, May 28, 1953. Most Reverend Guy Bartolameotti, of the Archdiocese of Trent. Most Reverend Pasquale Grieeo, of the Diocese of Campagna. June 16, Most Reverend Vittorio Giuseppe Pineda, of the Diocese of Coro. June 17, Most Reverend Howard Smith, of the Diocese of Fargo. June 24, Most Reverend Giovanni Mostin (Romaj). June 30, Most Reverend Sebastian Chereath, of the Diocese of Trichur. July 14, Secret Chamberlains in commendam of His Holiness: September 25, 1945. Most Reverend Alfonso Baumgärtner, of the Diocese of Rottemburgo. Most Reverend Ernesto Dieterich, of the same diocese. Most Reverend Edoardo Dolp, of the same diocese. Most Reverend Otto Eith, of the same diocese. Most Reverend Francesco Keller, of the same diocese. Most Reverend Ermanno Mager, of the same diocese. Most Reverend Giorgio Pfaff, of the same diocese. July 14, 1948. Most Reverend Francesco Staerk, of the same diocese. May 1950. Most Reverend Maurizio Rieder, of the Diocese of Ratisbon. March 9, 1951. Most Reverend Trvin Stoppini, of the Diocese of Ascoli Piceno. Most Reverend Giuseppe Wilhelm, of the Diocese of Rottemburgo. June 13. Most Reverend Gaetano Magno, of the Archdiocese of Chieti. November 13. Most Reverend Ortensio Carrillo, of the Archdiocese of Caracas. November 23. Most Reverend Marco Ferreira, of the same Archdiocese. November 23. Most Reverend Angelo Pérez, of the same Archdiocese. December 6. Most Reverend Michele Briceño, of the Diocese of St. Christopher, of Venezuela. Most Reverend Giuseppe Escalante, of the same diocese. Most Reverend Barnaba Vivas, of the same diocese. Most Reverend Giuseppe Vivas, of the same diocese. Most Reverend Giuseppe Giron Perrone, of the Archdiocese of Guatemala. Most Reverend Edoardo Lopez Monge, of the same Archdiocese. Most Reverend Gilberto Solorzano, of the same Archdiocese. June 10, 1952. Most Reverend Bernardino Adriano de Carvalho, of the Diocese of Caruarú. Most Reverend Luigi Domanski, of the Archdiocese of Curitiba. Most Reverend Girolamo Mazzarotto, of the same Archdiocese. Most Reverend Luigi Orth, of the Diocese of Lajes. Most Reverend Alair Vilar Fernandes de Melo, of the Archdiocese of Natal. Most Reverend Vincenzo de Freitas, of the same Archdiocese. Most Reverend Pietro Rebouças de Moura, of the same Archdiocese. Most Reverend Agostino Guglielmo Wiegerink, of the Archdiocese of Utrecht. Most

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Reverend Carlo Goebel, of the Diocese of Wuerzburg. July 10. Most Reverend Braulio Guerrero Gallardo, of the Diocese of St. Charles of Ancud. Most Reverend Alfonso Rojas Mansilla, of the same diocese. Most Reverend Pubuc Tel esforo, of the Diocese of St. Hyacinth. August 11.

[*Latin ed. p. 522*]

522 Acta Apostolicae Sedis - Official Commentary 1952. Monsignor Gagner Renato, of the same diocese. Monsignor Hébert Ermanno, of the same diocese. Monsignor Martel Eucherio, of the same diocese. Monsignor Theberge Euclide, of the same diocese. Monsignor de Souza Gens Anthony, of the diocese of Niterói. 21 Monsignor Rodriguez Sobreira Charles, of the same diocese. Monsignor Sáez Theophilus, of the diocese of Campanha. 30 Monsignor da Costa Coelho Joseph, of the archdiocese of Diamantina. Monsignor De Araujo Costa Joseph Peter, of the same archdiocese. Monsignor Tavares de Sousa John, of the same archdiocese. September 9. Monsignor Lima Euticbius, of the archdiocese of San Salvador of Bahia. Monsignor Chiaranionti Paul, of the diocese of Passo Fundo. October 17. Monsignor Martinez Eriberto, of the diocese of Santa Marta. Monsignor Navarro Grazziani Peter Anthony, of the same diocese. Monsignor Ward Edward, of the diocese of Clogher. November 6. Monsignor Montoya Efreim, of the diocese of Ierichus. November 21. Monsignor Goessens John William, of the diocese of Ruremonde. January 28, 1953. Monsignor Babak Nicholas, of the Apostolic Exarchate for the Ruthenian faithful of Byzantine rite in Galicia in the United States of America. Monsignor Batzà Joseph, of the same Apostolic Exarchate. Monsignor Gresko Demetrius, of the same Apostolic Exarchate. Monsignor Schmondiuk Joseph, of the same Apostolic Exarchate. Monsignor Stock John, of the same Apostolic Exarchate. February 10. Monsignor Isenbart Adam A., of the diocese of Oklahoma and Tulsa. Monsignor Luecke Sylvester, of the same diocese. February 27. Monsignor Sheehan Daniel E., of the archdiocese of Omaha. Monsignor Bauer William B., of the diocese of Sioux City. March 3. Monsignor Vollmer Edward Vincent, of the same diocese. March. Monsignor McGlynn Joseph, of the archdiocese of Philadelphia. March 10. Monsignor Riley Thomas T., of the same archdiocese. April. Monsignor Brady Charles A., of the archdiocese of New York. April 17. Monsignor Lenahan Henry, of the same archdiocese. Monsignor Bertozzo Anthony, of the diocese of Vicenza. April 21. Monsignor Kasule John John, of the apostolic vicariate of Kampala. May 2. Monsignor Mbwega Lawrence, of the same apostolic vicariate. May 11. Monsignor Paoletti Horace, of the archdiocese of Florence. Monsignor Carroll John P., of the archdiocese of Boston. August 11.

[*Latin ed. p. 523*]

From the Roman Curial Diary, 523, May 11, 1953.

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Most Reverend Mr. Filippo Kearney, of the same Archdiocese.

Most Reverend Mr. Edward McDonough, of the same Archdiocese.

Most Reverend Mr. Arthur Riley, of the same Archdiocese.

Most Reverend Mr. Francis Rossiter, of the same Archdiocese.

Most Reverend Mr. Edward Sweeney, of the same Archdiocese.

Most Reverend Mr. Francis Mattioli, of the Diocese of Montalto.

Most Reverend Mr. Constantine Caivaresi, of the Diocese of Ripatransone.

June 8, 12.

June 16.

June 22.

June 30.

July 13.

Most Reverend Mr. George Cosma, of the Diocese of Great Varadin.

Most Reverend Mr. Louis Goria, of the Diocese of Asti.

Most Reverend Mr. Nicholas Celano, of the Diocese of Anglona-Tursi.

Most Reverend Mr. Anthony Ferdinand Conte, of the same Diocese.

Most Reverend Mr. Louis Ciafardoni, of the Diocese of Ascoli Piceno.

Most Reverend Mr. Joseph Fabiani, of the same Diocese.

Most Reverend Mr. Francis Galosi, of the same Diocese.

Most Reverend Mr. Michael Cortese, of the Diocese of Ischia.

Most Reverend Mr. Albert Polverari, of the Diocese of Senigallia.

Most Reverend Mr. Joseph Bianchi, of the Diocese of Acqui.

Extraordinary Chamberlain of His Holiness, for Sword and Cape: May 26, 1953.

Mr. Oscar Balecki, of the Archdiocese of New York.

Chamberlains of Honor, in purple vestments, of His Holiness: March 26, 1952.

Most Reverend Mr. Charles Hoffmann, of the Diocese of Aix-la-Chapelle.

April 5.

Most Reverend Mr. Otto Frings, of the same Diocese.

September 13.

Most Reverend Mr. Gustav Junginger, of the Archdiocese of Vienna.

Most Reverend Mr. Anthony Maria Pichler, of the same Archdiocese.

Most Reverend Mr. Alfonso Gerson, of the Diocese of Aix-la-Chapelle.

Most Reverend Mr. Theodore Willemsen, of the same Diocese.

Most Reverend Mr. Alexander Goldinger, of the Archdiocese of Vienna.

Most Reverend Mr. Gustav Slanski, of the same Archdiocese.

Most Reverend Mr. Francis Sotóla, of the same Archdiocese.

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Most Reverend Mr. Charles Strobl, of the same Archdiocese.

Most Reverend Mr. Martin Stur, of the same Archdiocese.

Most Reverend Mr. Joseph Velochowsky, of the same Archdiocese.

Most Reverend Mr. Anthony Wesely, of the same Archdiocese.

May 11, 1953.

Most Reverend Mr. Frederick Moli, of the Diocese of Bressanone.

November 7.

October 15.

Chamberlain of Honor, outside the city, of His Holiness: November 18, 1952.

Most Reverend Mr. Martin Feichtelbauer, of the Archdiocese of Salzburg.

Most Reverend Mr. Francis Forstner, of the same Archdiocese.

Extraordinary Chamberlain of Honor, for Sword and Cape, of His Holiness: July 17, 1953.

Mr. Louis Brusati, of the Archdiocese of Milan.

[*Latin ed. p. 524*]

524 Acta Apostolicae Sedis - Official Commentary, Secret Honorary Chaplain to His Holiness: June 5, 1953. Monsignor Giacomo Pettazzi, of the diocese of Asti. Honorary Chaplain to His Holiness, outside of Rome: November 18, 1952. Monsignor Giorgio Kriechbaum, of the archdiocese of Salzburg. HONORS: By means of tickets from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great: May 25, 1953. Upon His Excellency, Prince Orsini di Solofra, Don Filippo, Assistant to the Papal Throne. The Commander's Cross of the Order of Saint Gregory the Great: June 26, 1953. Upon Mr. Elia Federici (Rome). The Grand Cross of the Order of Saint Gregory the Great, civil class: January 6, 1952. Upon Mr. Guido Gonella (Rome). The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: January 6, 1952. Upon Mr. Mario Trinchero (Rome). July 5, 1953. Upon Mr. Carlo Lesea (France). July 7, 1953. Upon Mr. Amerigo Festa (Rome). The Commander's Cross with Plaque of the Order of Saint Gregory the Great, military class: January 6, 1952. Upon Mr. Giovanni D'Antoni (Rome). The Plaque of the Order of Saint Gregory the Great, civil class: January 6, 1952. Upon Mr. Camillo Corsanego (Rome). April 24, 1953. Upon Mr. Terenzio Cosgrove, of the archdiocese of Los Angeles. May 22, 1953. Upon Mr. Tommaso Bradley, of the archdiocese of New York. The Commander's Cross of the Order of Saint Gregory the Great, civil class: January 6, 1952. Upon Mr. Domenico Coglitore (Rome). January 6, 1952. Upon Mr. Saverio Polito (Rome). January 6, 1952. Upon Mr. Mario Rust (Rome). May 23, 1953. Upon Mr. Giuseppe Hernández Ron, of the archdiocese of Caracas. July 15, 1953.

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Upon Mr. Francesco Massimo Lancelliotti, noble of the Princes (Rome). March 23, 1953. Upon Mr. Gioacchino Giulianelli (Rome).

[*Latin ed. p. 525*]

Diarium, 25th of the Roman Curia, 525, March 1953. To Mr. Gallagher, Edward Felix, of the abbey of the Order of Nullius, of Santa Maria Ausiliatrice, in Belmont. May 7th. To Mr. Prandina, Fabrizio, of the archdiocese of Milan. May 13th. To Mr. Jon, Attilio, of the diocese of Ivrea. To Mr. Fascetti, Giuseppe, of the archdiocese of Pisa. To Mr. Alfano, Francesco, of the archdiocese of Turin. To Mr. Marsoni, Silvio, of the diocese of Treviso. To Mr. Monti, Venerio, of the same diocese. May 21st. To Mr. D'Antin de Vaillac, Luigi, of the archdiocese of Auch. May 23rd. To Mr. De Vincenzi, Cosimo, of the diocese of Isernia. May 27th. To Mr. Taylor, Hugo, of the diocese of Trenton. May 29th. To Mr. Bazan, Carlo, of the archdiocese of Palermo. June 1st. To Mr. Abbadessa, Antonino, of the archdiocese of Messines. June 19th. To Mr. Marella, Carlo (Rome). June 27th. To Mr. Dextraze, Giuseppe, of La Sila, of the diocese of Saint-Jacques. To Mr. Bonnardet, Stanislaus (France). July 1st. To Mr. Fabre, Mark (France). To Mr. Forgeot, John (France). To Mr. Dufour, Renato (France). July 6th. To Mr. Pazzagli, Raphael, of the diocese of Arezzo. The Commandery of the Order of Saint Gregory the Great, military class: January 6, 1952. To Mr. Ginocchietti, Angelo, of the archdiocese of Naples. To Mr. Amoruso, Alfonso (Rome). To Mr. Aprile, Hugo (Rome). To Mr. Pecorelli, Aniello (Rome). To Mr. Perinetti, Carlo (Rome). July 5, 1953. To General Grossin, Paul (France). The Knighthood of the Order of Saint Gregory the Great, civil class: January 6, 1952. To Mr. Macioci, Giuseppe (Rome). To Mr. Pace, Armando (Rome). May 29th. To Mr. Shattock, Lawrence, of the diocese of Southwark. To Mr. Woollen, Valfredo, of the archdiocese of Westminster. July 15th. To Mr. Spampinato, Vito (Rome). To Mr. Usai, Giuseppe (Rome). January 26, 1953. To Mr. Gaberino, Luigi, of the diocese of Oklahoma and Tu Isa. To Mr. Pezzetti, Giacomo, of the same diocese. May 2nd. To Mr. Deck, George, of the diocese of Buffalo. To Mr. Alazard, Julius, of the apostolic vicariate of Pointe Noire. May 18th. To Mr. Khayat, Bachir Youssef, of the diocese of Aleppo of the Armenians. May 25th. To Mr. Gasperini, Raymond, of the diocese of Fréjus and Toulon. June 7th. To Mr. Stambulié, Anthony, of the apostolic vicariate of Khartoum.

[*Latin ed. p. 526*]

Acts 526 of the Apostolic See - Official Commentary

On the Knighthood of the Order of Saint Gregory the Great, military class: January 6, 1952.

To Mr. Severini Ambrogio, of the suburbicarian diocese of Albano.

To Mr. Alessi Gaetano (Rome).

To Mr. Cetola Gastone (Rome).

To Mr. Pezzatini Ugo (Rome).

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To Mr. Zinza Cosimo (Rome).

July 15

To Mr. Tobia Mario (Rome).

June 20, 1953.

To Mr. Micbeloni Placido (Rome).

To Mr. Spinosi Paolo (Rome).

The Grand Cross of the Order of Saint Sylvester the Pope: June 19, 1952.

To Mr. Di Raimondo Giovanni (Rome).

July 5, 1953.

To Mr. de la Chau viniere Edoardo (France).

The Insignia of the Order of Saint Sylvester the Pope: January 6, 1952.

To Mr. Cioccetti Urbano (Rome).

To Mr. Tempesta Pasquale (Rome).

July 15

To Mr. Laloni Nicola (Rome).

The Commendatorship of the Order of Saint Sylvester the Pope: January 6, 1952.

To Mr. Addamiano Natale (Rome).

July 15

To Mr. Alessio Francesco (Rome).

To Mr. Angelini Ugo (Rome).

To Mr. Ferraguti Mario (Rome).

To Mr. Lupinacci Manlio (Rome).

To Mr. Maggi Eugenio (Rome).

To Mr. Solimando Giuseppe (Rome).

To Mr. Caporali Renato (Rome).

To Mr. Bergamini Alberto (Rome).

To Mr. Dalia Torre Paolo (Rome).

To Mr. Monico Umberto (Rome).

To Mr. Saraceni Filippo (Rome).

To Mr. Clarizio Venanzio (Rome).

To Mr. De Fiore Angelo (Rome).

To Mr. Peruta Gerardo (Rome).

To Mr. Ortona Efîcio (Rome).

To Mr. Errico Luigi (Rome).

To Mr. intontì Luigi (Rome).

To Mr. Nàtoli Torquato (Rome).

To Mr. Franci Giovanni (Rome).

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To Mr. Pugliese Salvatore (Rome).
To Mr. Coacci Romolo (Rome).
To Mr. Cosmelli Benedetto (Rome).
To Mr. Ricci Michele (Rome).
To Mr. Trebbi Mario (Rome).
To Mr. Laurenti Gioacchino (Rome).
To Mr. Patrassi Angelo (Rome).

[*Latin ed. p. 527*]

Diarium Romanae Curiae 527, July 15, 1952. To Mr. Valeri Carlo (Rome). May 6, 1953. To Mr. Magistri Arturo (Rome). May 7, 1953. To Mr. Camilli Alessandro, of the diocese of Orte. May 18, 1953. To Mr. Innamorati Libero (Rome). May 19, 1953. To Mr. Repetti Edmondo (Rome). May 20, 1953. To Mr. Suryo-Di-Puro Suyoto (Indonesia). May 21, 1953. To Mr. De Villa Giuseppe, of the patriarchate of Venice. May 25, 1953. To Mr. Volta Francesco Paolo (Rome). May 28, 1953. To Mr. Fernandez Ruiz Stefano (Spain). June 1, 1953. To Mr. Canforo Vincenzo, of the diocese of Ugento. June 19, 1953. To Mr. Izzo Antonio, of the archdiocese of Washington. June 20, 1953. To Mr. Conti Alfredo, of the diocese of Piacenza. To Mr. Di Giorgi Salvatore (Rome). June 26, 1953. To Mr. Giorgi Giulio, of the archdiocese of Lucca. To Mr. Solaro Achille, of the archdiocese of Milan. To Mr. Amodio Umberto, of the diocese of Campagna. June 27, 1953. July 5, 1953. To Mr. Auriol Paolo (France). To Mr. Col. Audoui Marco (France). To Mr. Koscziusko-Morizet Giacomo (France). The Knighthood of the Order of Saint Sylvester the Pope: January 6, 1952. To Mr. Aquino Antonio Salvatore (Rome). To Mr. Camilli Secondo (Rome). To Mr. Catucci Angelo (Rome). To Mr. Floridia Sebastiano (Rome). To Mr. Pittui Giuseppe (Rome). To Mr. Rosa Giuseppe (Rome). To Mr. Sanzò Carmine (Rome). To Mr. Ciancio Mcola (Rome). To Mr. Intersimone Giuseppe (Rome). To Mr. Stefanini Giovanni (Rome). To Mr. Martínez Marcello (Rome). November 14. To Mr. Auad Giuseppe, of the diocese of Valencia in Venezuela. July 15, 1953. To Mr. Orcel Giuseppe (Rome). To Mr. Puccinelli Vincenzo (Rome). To Mr. Silvestri Carlo Andrea (Rome). To Mr. Villani Lamberto (Rome). May 7, 1953. To Mr. Sabatini Antonio, of the diocese of Ripatransone. To Mr. Cerutti Renato, of the diocese of Tortona. June 13, 1953. To Mr. Pellegrini Gino, of the diocese of Pescia. June 25, 1953. To Mr. Marcellino Mcolino, of the archdiocese of Sassari. June 29, 1953. To Mr. Tonduti Pietro, of the archdiocese of Milan. June 1, 1953. To Mr. Menga Rachele, of the archdiocese of Trani. June 15, 1953. To Mr. Vitalini Prospero, of the diocese of Ugento. To Mr. Caracci Pietro, of the archdiocese of Udine. To Mr. Sello Gino, of the same archdiocese. To Mr. Angeloni Mario (Rome). June 19,

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1953. To Mr. De Bonis Renzo (Rome). To Mr. De Strobel Pietro (Rome).

[*Latin ed. p. 528*]

Acts 528, June 19, 24 » » » 26 » » » » 7 July 0 » 15. *Commentarium Officiale Apostolicae Sedis*, 1953.

To the Most Reverend Mr. Ottaviani Vincenzo (Boma).

To the Most Reverend Mr. Sacchetti Cesare, of the Archdiocese of Bologna.

To the Most Reverend Mr. Lionello Anthony, of the Diocese of Padua.

To the Most Reverend Mr. Tricella Anthony, of the same Archdiocese.

To the Most Reverend Mr. Vigano Peter, of the same Archdiocese.

To the Most Reverend Mr. Cioci James, of the Diocese of Senigallia.

To the Most Reverend Mr. Marsilli Charles, of the Diocese of Trieste.

To the Most Reverend Mr. Lenzinger James, of the Diocese of Basle and Lugano.

To the Most Reverend Mr. Gioanola Igino, of the Diocese of Casale Monferrato.

NECROLOGY, May 31, 1953.

Most Reverend Monsignor Giuseppe Francesco Bousch, Bishop of Saint Cloud.

June 16. Most Reverend Monsignor Riccardo Downey, Archbishop of Liverpool.

June 17. Most Reverend Monsignor Patrick Albert Bray, Bishop of Saint John in Canada.

June 20. Most Reverend Monsignor Charles Albert Gounot, Archbishop of Carthage.

June 23. Most Reverend Monsignor Adriano Bernareggi, Archbishop-Bishop of Bergamo.

June 28. Most Reverend Monsignor Stephen Katcho, titular Bishop of Arsamosata.

July 7. Most Reverend Monsignor Michele Rateni, Bishop of San Marco and Bisignano.

July 15. Most Reverend Monsignor Ivanios George Thomas Panickerveetil, Archbishop of Trivandrum of the Syro-Malankara Rite.

July 18. Most Reverend Monsignor Stephen Djibri, Archbishop of Kerkuk of the Chaldean Rite.

July 19. Most Reverend Monsignor John Joseph Boylan, Bishop of Rockford.

August 5. Most Reverend Monsignor Augustine Fernando Leynaud, Archbishop of Algiers.

August 14. Most Reverend Monsignor Atanasio Paul Hindo, Archbishop

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of Baghdad of the Syriac Rite.

August 24. Most Reverend Monsignor Elias Richa, Bishop of Heliopolis of the Maronite Rite.

[*Latin ed. p. 529*]

Volume XL, Year 1953, September 28 (Series II, Volume XX) - No. 11. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XII. APOSTOLIC CONSTITUTION: LULUABURGENSIS (KABINDAENSIS), concerning a certain region detached from the Apostolic Vicariate of Luluaburgensis, which is to be incorporated into a new Apostolic Vicariate, to be called the Apostolic Vicariate of (KABINDAËNSEM). PIUS, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of Holy Church, in order to better provide for and administer those things which are fitting, We deem it Our duty, having received from the Highest Savior the Christian flocks to lead them to eternal salvation, that those who are everywhere disturbed by hostile attacks and are gravely endangered throughout almost the entire world, may obtain firmer defenses through Our diligent care, so that the joyful and blessed victory of Christ may be hastened. Therefore, since We have considered it fitting to detach a certain region from the Apostolic Vicariate of Luluaburgensis, which extends over too great a territory, in order that a new Vicariate may be established from it, and since We, who approve all plans that happily contribute to the increase of the Kingdom of God on earth, consider this also to be readily acceptable, We have heard the opinion of the Most Reverend Brother Peter Sigismondi, Archbishop with the title of Neapolitan, Apostolic Delegate in Pisidia, in the Belgian Congo, and in Ruanda Urundi, regarding this matter, and We have consulted with Our Most Reverend Brothers, Cardinals of the Holy Roman Church, who preside over the Congregation for the Propagation of the Christian Faith.

[*Latin ed. p. 530*]

530 Acta Apostolicae Sedis - Official Commentary; and after having carefully indicated and considered the matter, with certain knowledge of what we are about to do, and with the agreement of all those who judge that it is in their interest, by the supreme and apostolic power with which we preside over all the Churches, we decree and establish the following. From the Apostolic Vicariate of Luluaburg, with the diligent care of the members of the Congregation of the Immaculate Heart of Mary, we extract the entire region that faces east towards the sun and is bordered by rivers, commonly called Sankuru, Mbujimayi (which is also called Busbimaie), and Lomami, as if it were enclosed and finally circumscribed by the boundaries of the missionary stations, which are called Saint Antoine, Saint Trudon, Katende, and Tubeya, which hitherto belonged to the Vicariate of Luluaburg. We reduce this region into a new Apostolic Vicariate, to be called Kabinda. Fur-

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thermore, in order that this Christian flock may be entrusted to those men who have already worked so much in the same territory and who, through long use, know the customs of the natives, we entrust this new Vicariate of Kabinda to the same members of the Congregation of the Immaculate Heart of Mary, under our guidance and that of the Holy See. To this Vicariate, which we have recently established, and to its temporary superiors, we grant all the rights and honors with which other Vicariates and their superiors enjoy throughout the world; but we wish them to be bound by the same duties and obligations with which others are burdened. In order that those things which we command in these letters may be accomplished, we choose the same venerable Brother Peter Sigismondi, or he who at the time these decrees are put into effect, presides over the Delegation in the Belgian Congo and Ruanda Urundi; to whom, therefore, we grant all the necessary and appropriate powers to delegate to any man, if it should be necessary, provided that he holds some dignity in the sacred priesthood. We also command that the same venerable Brother report this completed business in the records, and that he will transmit, as soon as possible, faithful examples to the Most Holy Council for the Propagation of the Christian Faith. We will and desire that these letters be effective now and in the future; so that those things which have been decreed through them may be diligently observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind can be contrary to the effectiveness of these letters, since through these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Therefore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of these letters, whether printed or handwritten, are to be

[*Latin ed. p. 531*]

The acts of Pope Pius XII, numbered 531, which are drawn up, bearing the seal of a person holding an ecclesiastical office, and also signed by a public notary, shall have the same validity as if they were presented. Whoever, in general, disregards or in any way rejects Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-fourth day of the month of March, in the year of Our Lord one thousand nine hundred and fifty-three, in the fifteenth year of Our pontificate. For the Holy Roman Church: EUGENIUS Card. TISSERANT, Prefect; PETRUS Card. FUMASONI BIONDI, Dean of the Sacred College; S. Congr. de Prop. Fide; Hamletus Tondini, Regent of the Apostolic Chancery; Franciscus Hannibal Ferretti, Apostolic Protonotary; Silvius Sericano, Apostolic Protonotary; Loco £B Plumbi Reg. in Cane. Ap., Vol. LXXXVI, n. Iß.

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FROM THE APOSTOLIC VICARIATE OF LULUBURGENS, CERTAIN TERRITORIES ARE DETACHED, UPON WHICH A NEW APOSTOLIC PREFECTURE IS ESTABLISHED, TO BE CALLED ((MWEKAËNSIS)).

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

These words which Christ spoke to the Apostles when He rose from the dead: "And he said to them. Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), are the duty of the holy Church, so that the minds of all peoples may be sprinkled with the dew and illuminated by the light of divinely revealed truth, and so that there may finally be one flock throughout the entire world and one shepherd. Therefore, We, whom God has willed to succeed the Blessed Peter in governing the Church, omit nothing in the matters which we undertake that promise to be of benefit to the affairs or governance of the Church.

Since, therefore, it has seemed good to Our Venerable Brothers, Prefects of the Sacred Congregation for the Propagation of the Faith, that territories of the Apostolic Vicariate of Luluaburgensis be detached...

[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis - Official Commentary: Concerning the erection of a new Apostolic Prefecture from the divided region, We, approving of their proposal, after having heard the venerable Brother Peter Sigismondi, Archbishop with the title of Neapolitan in Pisidia, and also Apostolic Delegate in the Belgian Congo and in Buanda Urundi; having carefully considered the matter, and therefore with certain knowledge of what We are about to do; and supplementing the consent of those who believe they have some right in this matter; by Our supreme and apostolic authority, We decree the following. That region which is contained within the rivers Sankuru, Lombele, Lulua, Lele, Luele, Lueme, and Kasai, and which lies within the boundaries between the civil territories of Mw eka, of Mimbelenge, and of Demba, encompassing the missionary stations of Wweka, of Port-Franqui, of Kakenge, of Domiongo, of Mushenge, and of Bena-Tshiadi, We separate from the Apostolic Vicariate of Luluaburgensis, and We elevate it to the dignity of an Apostolic Prefecture, to be called the Apostolic Prefecture of Mweha. We entrust its governance to the Brothers of Saint Joseph of Gerardmont, who have deservedly earned the benefits of this Vicariate through their great labors, but subject to Our will and to the judgment of the Apostolic See. To this Apostolic Prefecture thus erected, We grant all rights, powers, and privileges, as well as all the duties and obligations that belong to all Apostolic Prefectures. All of these things, namely the rights and the duties, will pertain to its Prefect for the time being. These things which We have decreed in these letters, the venerable

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Brother Peter Sigismondi, Apostolic Delegate in the Belgian Congo and in Buanda Urundi, will see to their execution, or he who at the time when these things are carried out presides over that Delegation, with the right to manage the affairs, which can be delegated to any man who is constituted in ecclesiastical dignity. And to the one to whom this business falls to be carried out, We impose the duty of preparing documents and of sending faithful copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. We will and desire that these letters be effective now and in the future; so that what has been decreed through them will be diligently observed by those to whom it pertains, and thus will obtain their force. Nothing of any kind can hinder the effectiveness of these letters, since through these letters We abolish all that is contrary to them. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Therefore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the same faith must be given to these letters as would be given to these letters, to their copies and to the places or to the printed or handwritten texts, which bear the seal of men constituted in ecclesiastical dignity and which are signed by a public notary.

[*Latin ed. p. 533*]

The acts of Pope Pius XII, page 533, should be consulted. Whoever, in any way, disregards or condemns our decrees throughout the world, let him know that he will incur the penalties established by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-fourth day of the month of March, in the year of Our Lord one thousand nine hundred and fifty-three, in the fifteenth year of Our pontificate. For His Holiness, the Most Reverend Cardinal EUGENIUS, Secretary of State. PETRUS Cardinal FUMASONI BIONDI, Dean of the Sacred College. S. Congr. de Prop. Fide, Prefect. Hamletus Tondini, Regent of the Apostolic Chancery. Franciscus Hannibal Ferretti, Apostolic Protonotary. Silvius Sericano, Apostolic Protonotary. *In Cane. Ap., Vol. LXXXVI, n. 44- III. ALIWALENSIS (DE AAR). THE ALIWALENSIS DIOCESE, ITS TERRITORY DIVIDED, A NEW APOSTOLIC PREFECTURE, "DE AAR," IS ESTABLISHED. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THIS EVENT. We, to whom the burden of governing the entire Church has been entrusted, do not hesitate to make some change in the administration of a diocese whenever it appears to offer a clear sign that the Christian cause can more easily and suitably increase. Therefore, since it seems useful to our venerable Brothers, the Cardinals of the Congregation for the Propagation of the Faith, to divide the territory of the Aliwalensis diocese and to establish a new Apostolic Prefecture from it, We, having received the prayers of

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our venerable Brothers Martinus Lucas, Archbishop with the title of Adulitanus, and formerly Apostolic Delegate in Southern Africa, and Ioannes Lueck, Bishop of Aliwalensis; after carefully considering the matter, and with full knowledge of what we are about to do; supplementing the consent of those whose right it is to have a say in this matter; and considering that what has pleased the Sacred Congregation for the Propagation of the Faith is valid; by the fullness of Our apostolic power, We decree the following. From the Aliwalensis diocese, which...

[*Latin ed. p. 534*]

The Acts of the Apostolic See, 534, concern a territory situated in the Union of South Africa, which is a suffragan diocese of the Archbishopric of Cape Town. We separate the civil districts of De Aar, Hopetown, Hanover, Middelburg, Britstown, Philipstown, Richmond, and Oolesberg from that territory and establish a new Apostolic Prefecture, to be called "De Aar," and we entrust it to the members of the Congregation of Priests of the Sacred Heart of Jesus, who are already diligently working there, provided that they do so with our approval and that of this Apostolic See. The Apostolic Prefecture thus established will have the same rights, honors, powers, duties, and obligations as other Apostolic Prefectures. The same is to be said of its ordinaries for the time being. These matters established by these letters will be carried out by the Apostolic Delegate in South Africa, or by whoever at the time these decrees are put into effect presides over that Delegation. To the one who will carry out this task, we grant the appropriate powers, which may also be delegated to another person, provided that he is constituted in an ecclesiastical dignity. To him, however, it will be incumbent to write down the details of the matters carried out and to send faithful copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. We declare these letters to be firm, valid, and effective now and in the future, and to have their full force and effect; and we decree that the precepts described therein be faithfully observed by all those concerned. If anything contrary to what is established in these letters has been attempted by anyone, whether by authority or knowingly or imprudently, it shall be considered null and void, notwithstanding anything to the contrary, and we hereby derogate from all such things by these letters. Furthermore, we wish that the same full faith be given to copies or excerpts of these letters, whether printed or handwritten, as is given to these very letters themselves, provided that they are signed by a public notary and sealed with the seal of a person constituted in an ecclesiastical dignity. Finally, it is not permitted to anyone to obstruct what is described in these letters. If anyone should presumptuously dare to do so, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, on the twenty-fourth day of the month of March, in the year of Our Lord one thousand

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nine hundred and fifty-three, in the fifteenth year of Our pontificate.

For the Holy Roman Church:

EUGENIUS Card. TISSERANT

PETRUS Card. FUMASONI BIONDI, Dean of the Sacred College
Prefect of the Sacred Congregation for the Propagation of the Faith
Franciscus Hannibal Ferretti, Protonotary Apostolic
Arthurus Mazzoni, Protonotary Apostolic
Loco £$ Plumbi
Reg. in Cane. Ap., vol. LXXXVI, n. 27.

[*Latin ed. p. 535*]

Acta Pii PP. XII 535 IV

GABOUENSIS PRAEFECTURA APOSTOLICA GAROUENSIS

AD GRADUM ET DIGNITATEM APOSTOLICI VICARIATUS EVEHITUR.

PIUS EPISCOPUS SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Cum Christi grex sit divina providentia Nobis curae commissus, magno gaudio et laetitia ea omnia agimus quae quoquo modo universae Ecclesiae profectui Deoque gloriae futura noverimus.

Quoniam igitur venerabilibus Fratribus Nostris Sacrae Congregationi christiano nomini propagando praepositis consilium fuerit Apostolicam Praefecturam Garouensem ad Vicariatum Apostolicum esse evehendam, Nos, quibus omnia bona probantur, audito dilecto Filio Nostro S. R. E. Cardinale eiusdem Sacrae Congregationis Praefecto ; de sententia quoque venerabilis Fratris Marcelli Lefebvre, Archiepiscopi titulo Arcadiopolitani, in Europa, eiusdemque Apostolici Delegati de Dakar; eorum insuper quorum interest, si opus sit, consensum supplentes, re denique attentissimo animo considerata, de apostolica Nostra potestate haec quae sequuntur statuimus.

Apostolicam Praefecturam Garouensem, quae multo Patrum Societatis Oblatorum a Maria Immaculata labore nonnihil accepto verbo Dei profecerit, ad gradum et dignitatem Vicariatus Apostolici evehimus, eodem nomine appellandi.

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Quem, volentes aliquo modo meritum praemium retribuere animumque addere ad Ecclesiae fines latius proferendos, iisdem Patribus, quos modo memoravimus, concredimus, ad Nostrum tamen nutum et huius Apostolicae Sedis.

Hunc Apostolicum Vicariatum iis omnibus iuribus ditamus simulque obligationibus astringimus quibus solent ceteri Apostolici Vicariatus ditari et astringi.

Quod idem de eius Praesulibus pro tempore dicendum est.

Quae vero his Litteris decrevimus venerabilis Frater Marcellus Lefebvre, quem supra memoravimus, exsequenda curabit, vel ille qui eo tempore quo exsecutioni mandabuntur ei Delegationi praeerit.

Cui autem contigerit haec omnia peragere eidem omnes potestates rei agendae necessarias tribuimus, quae poterunt cuique viro subdelegari dummodo in ecclestiastica dignitate constituto.

Cum vero haec decreta ad effectum deducta fuerint, oneri erit ei documenta exarare eorumque fide digna exempla ad Sacram Congregationem Fidei Propagandae quam primum transmittere.

Has vero...

[*Latin ed. p. 536*]

Acts 536 of the Apostolic See – Official Commentary: We desire that these letters be efficacious now and in the future; indeed, so that those decrees which are established through them may be diligently observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever will be able to oppose the efficacy of these letters, since through these very letters we annul all others. Therefore, if anyone, endowed with any authority, knowingly or unknowingly acts contrary to what We have decreed, We command that it be considered entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these letters, whether printed or handwritten, which bear the seal of those established in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these very letters if they were presented. Let anyone who, in any way, disregards or rejects Our decrees know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the twenty-fourth day of the month of March, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our pontificate. For the Holy Roman Church, EUGENIUS Card. TISSERANT, Secretary of State. PETRUS Card. FUMASONI BIONDI, Dean of the Sacred College. Prefect of the Sacred Congregation for the Propagation of the Faith. Hamletus Tondini, Secretary of the Apostolic Chancery. Alfonsus Carinci, Archbishop ad titulo Seleucis in Isauria, Prelate of the Apostolic See. Bernardus De Felicis, Prelate of the

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Apostolic See. Loco £B Plumbi Reg. in Cane. Ap., Vol. LXXXVI, n. 87.

[*Latin ed. p. 537*]

Acta Pii PP. XII 537 V.

DANIAE (HAFNIAE)

APOSTOLICUS VICARIATUS DANIAE AD DIOECESIS DIGNITATEM EVEHITUR HAFNIAE NOMINE.

PIUS EPISCOPUS SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM.

Certiores facti sumus florescere Ecclesiam quae est in Dania, ac suos magnopere fines proferre. Quod sane Nobis in magnis constitutis aerumnis ob certamina quae undique in Ecclesiam sanctam concitantur, iucundum ac suave accidit. Exoptantibus igitur Nobis iis sacerdotibus qui sollerti opera magnoque labore dilatando in Dania christiano nomini toti incubuerunt animum addere ad novos rerum religiosarum profectus, simulque volentibus iisdem meritae laudis testimonium retribuere, in animo est Daniae Vicariatum Apostolicum ad gradum dioecesis evehere. Quapropter, quae hac de re Consilium Fidei Propagandae censuit esse facienda rata habentes; eorumque consensum supplentes qui aliquid iuris in hoc negotio sese habere arbitrentur; post rem attentissimo quo par erat animo consideratam, ideoque certa scientia eorum quae sumus acturi; de Nostra suprema et apostolica potestate, haec quae sequuntur decernimus.

Apostolicum Daniae Vicariatum ad dignitatem dioecesis evehimus, Hafniae nomine appellandae, ac Nostrae auctoritati et huius Apostolicae Sedis directo subicimus. Cuius dioecesis Episcopus in urbe Hafnia sedem ac domicilium habebit; cathedrae vero collocandae S. Ansgarii templum commode adhiberi poterit, quod usque huc uti Vicarii Apostolici proprium templum habebatur.

Huic modo erectae dioecesi, adeptae dignitatis caussa, eiusque Praesulibus pro tempore ea omnia iura, privilegia, onera et obligationes tribuimus quibus honestari et onerari solent ceterae Ecclesiae eiusdem dignitatis ceterique per orbem Episcopi.

Onus habebit Hafniae Episcopus Collegii Canonicorum constituendi; quoadusque tamen ob rerum difficultates ab hac re prohibeatur, concedimus ut eorum loco dioecesani Consultores eligantur, quorum opera quorumque consilio Praesul iuvari possit.

Quia denique haud parum confert ad dioecesium stabilitatem educatio puerorum, quos Deus ad sacerdotale munus vocaverit, iubemus ut Semi-

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narium quam primum condatur.

Quod autem ad mensam episcopalem, quam dicunt, attinet, sive iis bonis constituetur, siqua sint, quae Daniae Vicariatui accede-

[*Latin ed. p. 538*]

Acts 538 of the Apostolic See – concerning the expenses, whether those that will benefit the Curia; or finally, concerning the funds offered by the Sacred Congregation for the Propagation of the Faith, or by Christian faithful. Those things which We have decreed in these documents, the venerable Brother John Theodore Suhr, until now Apostolic Vicar of Denmark, and also Bishop in the titular See of Valencia, who on this very day has been appointed Bishop of Copenhagen, will diligently see to. Therefore, We freely grant him the powers necessary to carry out these tasks, which he may also delegate to any man who holds an ecclesiastical office. When the matter has been brought to completion, the aforementioned venerable Brother, whom We have just mentioned, will take care to draw up the necessary documents, and their trustworthy copies will be transmitted to the Sacred Congregation for the Propagation of the Faith as soon as possible. We intend these documents to be effective now and in the future, so that those to whom they pertain will religiously observe what has been decreed therein, and thus will they obtain their full force. Nothing of any kind contrary to the foregoing will be able to invalidate the effectiveness of these documents, since by these documents We repeal all that is contrary to them. Therefore, if anyone, by any authority, knowingly or unknowingly, acts contrary to what We have decreed, We wish that such action be considered entirely null and void. Therefore, it is not permitted to anyone to tear or violate these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a man holding an ecclesiastical office, and which are also signed by a public notary, shall have the same full validity as if they were the original documents. Whoever disregards or in any way rejects Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the ninth day of the month of April, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our pontificate.

For the Holy Roman Church:
EUGENIUS Card. TISSERANT, Cardinal
PETRUS Card. FUMASONI BIONDI, Dean of the Sacred College
S. Cong. de Prop. Fide Praefectus
Hamletus Tondini, Regent of the Apostolic Chancery
Arthurus Mazzoni, Apostolic Protonotary
Bernardus De Felicis, Apostolic Protonotary
Loco £8 Plumbi

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Reg. in Cane. Ap., Vol. LXXXVI, n. 52.

[*Latin ed. p. 539*]

Acta Pii PP. XII 539. EPISTULAE APOSTOLICAE. I. TITULUS ET PRIVILEGIA BASILICAE MINORIS ECCLESIAE SUBLACENSI SANCTI ANDREAE CONFERUNTUR. PIUS PP. XII. Ad perpetuam rei memoriam. — Templum Sancti Andreae Apostoli in Sublaceno, durante recentissimo bello, diripitum et paene eversum, per liberalitatem virorum, priorum et Christifidelium ad artem restitutum est, ut accepimus, et in melius reparatum. Tholus enim altior erectus est, ornamenta frontis exquisitiore ornati sunt, et novum Sacrarium Beatae Mariae Virginis, ab origine Immaculatae, adiectum est, quae ibi peculiari religione colitur. Admirabimini praeterea magnitudinem aedis, et cathedram, et scamna chori, egregie artificio confecta. Iuvat etiam meminisse Pontifices Maximos, praedecessores Nostros, multas res in hanc aedem contulisse, praesertim Pium PP. VI, qui eam curavit aedificandam, et amplis privilegiis auctam, et Pium PP. IX, qui Templi Cathedralis honorem ei adiunxit. Canonicos aliosque sacrorum ministros et Christifideles, rerum divinarum diligentes, ibi conspicere licet, necnon sacros reliquias et supellectilem pretiosam, ita ut nihil videatur desiderandum quod ad domus Dei decorem et dignitatem pertinet. Iam igitur, occasionem faustam, qua hoc templum, tot laudibus ornatum, iterum dedicatum est, Venerabilis Frater Simon Laurentius Salvi, Episcopus titulo Diocaesariensis in Palestina, et Abbas Ordinarius Sublacensis, Nos rogaverunt ut Ecclesiam, quam diximus, Basilicae Minoris nomine et iure donaremus. Quibus precibus libenter assensientes, ex Sacrae Rituum Congregationis consulto, certa scientia et matura deliberatione Nostra, et de Apostolicae potestatis plenitudine, harum Litterarum vi, perpetuo in modum, Ecclesiam Sancti Andreae Sublacensem ad dignitatem et honorem Basilicae Minoris elevamus, omnibus iuribus et privilegiis quae eidem titulo rite pertinent, adjicientes. Contrariis quibusvis nihil obstantibus. Haec edimus, statuimus, decernimus, praesentes Litteras firmas, validas et efficaces semper exstare et manere; suosque plenos et integros effectus sortiri et obtinere; illisque ad quos spectant, seu spectare poterunt, nunc et in posterum plenissime suffragari; sicque rite iudicandum esse et definiendum.

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis - The present commentary and rite shall be considered valid and effective from now on, should anything contrary to these matters occur, knowingly or unknowingly, by anyone with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fourteenth day of December, in the year 1952, in the fourteenth year of Our Pontificate.

By special mandate of the Most Holy, for the Lord Cardinal governing

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the public affairs of the Church, to the Reverend Fathers, Diplomats of the Pontifical Court, greetings.

BEATA MARIA V., INVOCATED BY THE NAME ((DE LOS LIRIOS)), OF THE TOWN OF «ALCOY», LOCATED WITHIN THE TERRITORY OF THE ARCHDIOCESE OF VALENCIA, IS CHOSEN AS THE CELESTIAL PATRON.

PIUS PP. XII. For the perpetual memory of this matter.

From the beginning, the faithful of the town of «Alcoy», located within the territory of the Archdiocese of Valencia, have, as we have learned, honored the Most Holy Virgin with particular devotion. And they do well, for the Blessed Virgin Mary can never be sufficiently praised, and she is the loving Mother of all, and a refuge of salvation for men, so often beset by trials.

Those desiring to increase this devotion, the officials of that place, other sacred administrators, and pious societies, have presented petitions to Us, asking that We would deign to declare the Most Holy Virgin Mary, from her conception Immaculate, whom they call «de los Lirios», as the celestial Patron of that town.

These supplications, supported by the recommendation of the Venerable Brother Marcellinus Olaechea Loizaga, Archbishop of Valencia, and for Our love of the Mother of God and for the promotion of the faith, We have gladly decided to grant.

Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, in perpetuity, We choose, We establish, We declare the Blessed Virgin Mary, invoked by the name «de los Lirios», as the principal celestial Patron of the town of «Alcoy», located within the territory of the Archdiocese of Valencia, granting to her all the liturgical privileges that rightly belong to the principal Patrons of places.

Notwithstanding any contrary provisions.

These things We decree, We establish, We ordain, and We issue these present letters.

[*Latin ed. p. 541*]

The acts of Pope Pius XII, numbered 541, are perpetually to exist and remain valid and efficacious; to produce and obtain their full and complete effects; and to fully benefit, now and in the future, those to whom they pertain, or may pertain; and thus it is to be rightly judged and defined; and to be declared null and void from this moment, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given in Rome, at St. Peter's, under the Fisherman's ring, on the nineteenth day of the month of December, in the year 1952, in the fourteenth year of Our Pontificate. By special mandate of the Most Holy, to the Cardinal appointed

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by the Lord for ecclesiastical affairs, Gildo Prunola, Prefect of the Pontifical Office for the Dispatch of Affairs to Diplomats:

III. CONFERRED UPON THE BASILICA MINOR OF SAINT PAUL, BISHOP OF NARBONNE, LOCATED IN THE CITY OF NARBONNE AND WITHIN THE DIOCESE OF CARCASSONNE.

PIUS PP. XII. For the perpetual memory of this matter. — "Speciosa Narbo" (Prudentius, Peristephanon, IV, 35), adorned with other beauties, is greatly embellished by the Temple of Saint Paul, the first church of that city. This edifice is said to have been first constructed in the fourth century as a most magnificent monument, to adorn the tomb of that illustrious prelate. Also, there are underground chambers there, in which, near this notable foundation, ancient followers of Christ, having completed their earthly labors, found rest. It is also pleasing to remember that this temple was a principal center of religion, since there the Regular Canons of Saint Augustine, followers of that same holy way of life, resided, and in their place, in the twelfth century, secular canons, as they are called, were substituted. The faithful also used to visit this edifice, because of its sacred relics, for the purpose of pious pilgrimages. After the conversion of the Gauls, at a time when those relics had been impiously burned, a curia was added to the same temple, and the faithful people, with a diligent order of craftsmen, are said to be very devoted to religion. It is also to be praised in this edifice that it is magnificent in size and of that style of construction which they call "Gothic." These are artificially pre-

[*Latin ed. p. 542*]

542 Acta Apostolicae Sedis - The official record details the works and sacred furnishings, so that those who see them will not fail to be amazed. Therefore, in the seventh century after the construction of the Temple, as it is now seen, the Venerable Father Peter Maria Puech, Bishop of Carcassonne, requested that We grant it the title and status of a Minor Basilica. Having heard these requests with a willing heart, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, elevate the Church of Saint Paul, of the Bishop of Narbonne, located in the city of Narbonne and within the boundaries of the diocese of Carcassonne, to the dignity of a Minor Basilica, with all the honors and privileges that rightfully belong to such churches. Notwithstanding any objections to the contrary. These things We decree, establish, and ordain, that these present letters shall always remain firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be declared void from this time forward and null and void, if anything contrary to these things should be attempted by anyone, with any authority whatsoever,

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knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-ninth day of the month of January, in the year 1908, in the fourteenth year of Our pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect for Church Affairs, to the Pontifical Diplomats: IV APOSTOLIC INTERNUNCIATURE ESTABLISHED IN THE IRANIAN EMPIRE. PIUS PP. XII. For the perpetual memory of the matter. — How much benefit can arise from public offices that connect this Apostolic See with the States is not unknown to anyone, and it has long been proven by practice. Therefore, since it has seemed opportune to connect the Apostolic See and the Iranian Empire through such public ties, We, by Our own motion, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, in the Iranian...

[*Latin ed. p. 543*]

Acta Pii PP. XII 543: "Nos erigimus et constituimus Nuntiaturam Apostolicam ad Imperium, cuius sedem collocamus in urbe Teherania. Quare, omnibus et singulis officiis, privilegiis et indultis, quae huiusmodi Legationibus propria sunt, deferimus ad Nuntiaturam sic erectam. Haec edimus, statuimus, decernentes praesentes Litteras firmas, validas atque efficaces semper exstare et permanere; suosque plenos et integros effectus sortiri et obtinere; eidemque Legationi sic constituta nunc et in posterum plenissime suffragari; sicque rite iudicandum esse et definiendum; irritumque ex nunc et inane fieri, si quidquam secus, super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit. Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die II mensis Maii, anno MDCCCCLIII, Pontificatus Nostri quinto decimo. De speciali mandato Sanctissimi Pro Domino Cardinali a publicis Ecclesiae negotiis GILDO BRUGNOLA a Brevibus Apostolicis: AD EXCM. P. D. IOSEPHUM DA COSTA NUNES, ARCHIEPISCOPUM GOANUM ET DAMANENSEM INDIARUMQUE ORIENTALIUM HONORIS CAUSA PATRIARCHAM: AUREA ROSA SEDI GOANAE ET DAMANENSI, DE EVANGELIO PROPAGATO EGREGIE MERITAS, TRIBUIBUR. PIUS PP. XII: Venerabilis Prater, salutem et Apostolicam Benedictionem. — Ab obitu Sancti Francisci Xaverii, Evangelii praeconis, cuius nomen viget memoria saeculorum, annus quadringentesimus sollemnibus est frequentatus, quibus, Legati Nostri munere functus, praefuit Dilectus Filius Noster Emmanuel Sanctae Romanae Ecclesiae Presbyter Cardinalis Gonçalves Cerejeira, Patriarcha Lisbonensis. Huius quidem Caelitis promerita Nosmet Ipsi nuntio per aetheris undas misso luculenter recoluimus. Eundem vero Sancti Ignatii sodalem, qui religionis fines propagavit latissime, praecipuis obsequiis ornant Tuae Goanae archidioecesis Christifideles, quorum in urbe principe sacra eius ossa exculto contecta sunt sepulcro. Nos ergo, magno affecti gaudio ob tanto viro tributos eiusmodi honores, ut benevoli animi Nostri

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praeclarum quod..."

[*Latin ed. p. 544*]

544 Acta Apostolicae Sedis - Commentarium Officiale. Quoniam monumentum ad Goanum, Templum Cathedrale, exstat, rosam auream illuc mittere constitimus. Itaque, motu proprio, certa scientia et matura deliberatione Nostra, deque Apostolicae potestatis plenitudine, Ecclesiae Cathedrali Goanae rosam ex auro conflatam, in Sacra Aede a Bono Iesu appellata in eadem urbe Goa, asservandam, harum Litterarum vi, tribuimus et largimur. Quae vero in sollemni Benedictionis rosae huiusmodi, caerimonia a Deo supplices postulavimus, ut nimirum prospera cuncta concederet, adversa destrueret, ea iterum impenso animi studio a misericordiarum Patre effigiata, ut sacrorum administris et universo populo Goano cumulate impartiatur. Ut autem sacrum hoc munus cum honore, quemadmodum par est, suscipiatur, volumus illud eidem Cathedrali Templo dari per dilectum filium Iosephum McGeough, Antistitem Urbanum apud Officium publicis Ecclesiae negotiis accurandis. Cum vero ibidem sacrum sollemne ea de causa rite peragetur, omnibus utriusque sexus Christifidelibus, qui peccata sua confessi ac Sacra Communione refecti, vel eidem sacro interfuerint vel illo die Ecclesiam visitaverint ibique pro Sanctae Ecclesiae bono pias ad Deum preces fuderint, de omnipotentis Dei misericordia ac Beatorum Apostolorum Petri et Pauli atque Nostra auctoritate confisi, indulgentiam plenariam misericorditer in Domino elargimur. Contrariis quibusvis nihil obstantibus. Datum ex Arce Gandulphi, sub anulo Piscatoris, die xxx mensis Augusti, anno MDCCCCVIII, Pontificatus Nostri quinto decimo. PIUSPP. XII EPISTULAE I AD EXCMTJM P. D. EDUARDUM FRANCISCUM RYAN, EPISCOPUM BURLINGTONENSEM, PRIMO EXEUNTE SAECULO AB EIUSDEM DIOECESIS CONSTITUTIONE. PIUSPP. XII Venerabilis Frater, salutem et Apostolicam Benedictionem. — Burlingtonensis ista dioecesis, ut libenter certiores facti sumus, exeunte proximo Iulio mense primum elapsum saeculum commemoratura est, ex quo Sedis Apostolicae auctoritate est constituta. Iure autem ac merito hoc eventum opportunis celebrationibus recolatur, quum vobis respicientibus eiusmodi temporis spatium et quae per sacrorum Antistites ac mi-

[*Latin ed. p. 545*]

Acts of Pope Pius XII, 545. "Among our faithful and those with you, public thanks are to be given to the Giver of all good things for the innumerable benefits and graces received, so that the illustrious examples of our ancestors may be renewed, and so that the ancient faith and virtue may appear to have lost none of their former splendor among you. How many sacred buildings shine today, a hundred years after the founding of the diocese, among which the cathedral temple gleams with renewed

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splendor, how many pious institutions of education and charity flourish, and how many Catholic societies have grown, blessed by the increase of priests and faithful! Therefore, as we joyfully congratulate you on this approaching blessed event, we earnestly pray to the Lord that greater and greater fruits of salvation may be granted to you and your devoted collaborators. Encouraged by this hope, we freely grant you, Venerable Brother, the faculty to bless, on a day you shall designate, after the Sacred rites have been performed in the pontifical manner, in the presence of the faithful, in our name and by our authority, and to offer them a plenary indulgence, according to the conditions of the Church. Meanwhile, as a sign of good wishes and in testimony of our special affection, we impart to you, Venerable Brother, and to the entire clergy and people under your care, our Apostolic Blessing, most lovingly in the Lord. Given in Rome, at St. Peter's, on the twenty-ninth day of the month of June, in the fifteenth year of our pontificate. PIUS PP. XII. To the Most Reverend and Most Illustrious Father, Augustine Alvares, titular Archbishop of the Holy Angel in Foro Piscario, of the Sacred Roman Church, Archbishop of St. Saviour in Brasilia, whom We appoint as legate to the Eucharistic Congress convened from the entire nation of Brazil, and to place the crown upon the image of Our Lady of Nazareth in the Basilica of the city of Belem, in Para. PIUS PP. XII. Beloved Son, greetings and the Apostolic Blessing. — We have learned with great pleasure that the Eucharistic Congress of the entire nation of Brazil will be solemnly celebrated in the city of Belem, in Para, next August. It is our hope that, during those days of the Congress, the image of Our Lady of Nazareth, which is most devoutly venerated there in the Basilica of that name, will be adorned with a crown. We also approve the proposal made in the solemn..."

[*Latin ed. p. 546*]

646 Acta Apostolicae Sedis – An official commentary is proposed to be presented to the assemblies, namely, "The Holy Eucharist" as "the Sacrament of unity and communion." Indeed, the signs by which this Sacrament is constituted are most fitting incentives for fraternal union among the disciples of Christ. On this matter, the Angelic Doctor, following the thought of Augustine (Tractate XXVI on John, n. 13, Migne, P. L. 35, 1613), says: "Our Lord commended His body and blood in those things which are reduced to one from many; for one thing (namely, bread) consists of one thing from many grains; another (namely, wine) flows into one from many grapes; ... O sacrament of piety, O sign of unity, O bond of charity!" (Summa Theologica I, III, p. LXXIX, a. 1, Opera omnia S. Thomae Aquinatis, vol. IV, Parmae, 1854, p. 370, col. I). Therefore, sincere charity, concord of souls, and the cooperation of all good things, for the salvation and benefit of the civil society itself, flow from the most holy Eucharist. We, who desire nothing more than that in each nation a certain friendly union of minds

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and wills be brought about in the pursuit of the common good, eagerly await the next Brazilian Eucharistic Congress, and indeed, we desire to be present at it in some way, and to preside over it. Therefore, you, our beloved Son, whom we have recently adorned with the Roman purple, and who administers this most noble See of the Savior as Archbishop, as we have already publicly declared, we choose and appoint you as our Legate from our side, so that you may preside over the upcoming Eucharistic Congress of the entire Brazilian nation in our name and with our authority. Furthermore, we grant you the faculty, while representing our person, to solemnly place a crown upon the image of our Lady of Nazareth, which is most devoutly venerated in the Basilica of that name, as if with our own hands. We are certain that you, because of your evident piety towards the august Sacrament and the Divine Mother, will successfully and fruitfully carry out this double mission, and that those citizens who participate in it will receive many benefits and abundant fruits. In the meantime, as a pledge of our special charity, we bestow upon you, our beloved Son, and upon all those who participate in these sacred ceremonies, our Apostolic Blessing, with all our love in the Lord. Given at Rome, near Saint Peter, on the ninth day of the month of July, in the fifteenth year of our pontificate. PIUS PP. XII.

[*Latin ed. p. 547*]

Acta Pii PP. XII 547 III, Ad Excmo. D. Ioannem Iosephum Mitty, Archiepiscopum Sancti Francisci in California, primo saeculo ab eadem archidioecesi condita.

PIUS PP. XII. Venerabilis Frater, salutem et Apostolicam Benedictionem.

— Cum primum saeculum adpropinquaret, postquam archidioecesis ista Sancti Francisci, auspiciata, condita est, opportune censui consilium huiusmodi eventum sollemniter commemorandi. Centum enim annorum cursu, industria ac sollertia sacrorum Antistitum, sollicitudine operaque Ecclesiae administrorum, favore et ope proborum christifidelium, dioecesis Sancti Francisci, inter plures etiam gravesque difficultates, praesertim post ingentes ruinas, quas anno MCMVI in urbe terrae motus traxit, felicia nec parva suscepit incrementa. Si hodie exstant tot aedes sacrae ad pietatem populi erga Deum fovendam, tot scholae ad educationem doctrinamque adolescentibus impertiendam, tot religiosae domus et consociationes ad virtutes fidelium exercendas, tam multa caritatis instituta ad angustias civium et infirmitates sublevandas, haec praecipue tribuenda sunt curis decessorum tuorum et laboribus quoque officii tui pastoralis.

Itaque, cum Deus prima sit origo omnium bonorum et fons ditissimus, publicae sollemnesque gratiae agendae sunt divinae liberalitati, quae elapso saeculo fideles metropolitanae istius ecclesiae compluribus beneficiis et salutaribus fructibus cumulavit. Proxima igitur saecu-

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laria sollemnia Nos in primis faustis ominibus prosequimur, simulque Dominum precamur, ut ista archidioecesis felicibus semper auctibus laete tur ac floreat. Tibi autem, Venerabilis Frater, ultro facultatem damus, ut, praestituta die, Sacro pontificali ritu peracto, adstantibus fidelibus nomine Nostro Nostraque auctoritate benedicas, plenariam indulgentiam iisdem proponens, ad Ecclesiae praescripta lucrandam.

Caelestium interea munerum in auspicium, inque praecipuae Nostrae dilectionis pignus, Apostolicam Benedictionem tibi, Venerabilis Frater, cunctoque clero ac populo tuae curae tradito peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die xx mensis Iulii, anno MDCCCCVIII, Pontificatus Nostri quinto decimo.

PIUS PP. XII.

[*Latin ed. p. 548*]

Acta 54:8 Apostolicae Sedis - Commentarium Officiale IV

AD EXCM. P. D. IOANNEM R. MAC DONALD, EPISCOPUM ANTIGONICENSEM

AC STUDIORUM UNIVERSITATIS SANCTO FRANCISCO XAVERIO DICATAE

CANCELLARIUM:

SAECULO IMPLETO AB EADEM UNIVERSITATE CONDITA.

PIUSPP. XII

Venerabilis Frater, salutem et Apostolicam Benedictionem.

Quae hodie Antigonicensis studiorum Universitas appellatur, S. Francisco Xaverio dicata, viginti ante lustra, ut comperimus, condita fuit, hoc est paucos post annos ex quo Dioecesis ista rite constituta fuerat; ac reapse dici potest per hoc saeculare temporis spatium illinc et fere omnem clerum vestrum et ex laicorum ordine non paucos lucem mentibus hausisse ad vitam christianis praeceptis conformandam et ad catholicam religionem firmiter alacriterque tuendam.

Initio siquidem institutum istud sacrorum alumnis instituendis educandisque peculiari modo inservivit felicissime; atque ex eo plurimi sacerdotes profecti sunt, qui « forma facti gregis ex animo », cum uberibus ac salutaribus fructibus in vinea Domini elaborarunt.

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Temporis autem decursu humanarum disciplinarum ac liberalium artium magisteria adiecta fuere, haud mediocri cum succrescentem discipulorum profectu; qui quidem in isto Antigonicensi studiorum domicilio plenam ac sanam mentis culturam adipisci potuere, ab erroribus immunem, qui nostra praesertim hac aetate per captiosas insidias innumerasque fallacias tam late serpunt, ac tam facile in iuvenum irrepunt ánimos.

Quod vero, quinque ac viginti abhinc annis, novum Universitati vestrae accessit institutum socialibus excolendis disciplinis ac corporatorum civium sodaliciis constituendis, quae opificum praesertim sortem, haud raro miserarti, relevandam curarent, felices, ut accepimus, ac magnae gravitatis assecutum est exitus; quandoquidem ii, qui illud moderantur, ad eas normas, quae a Decessoribus Nostris et a Nobismet ipsis hac de causa impertitae fuere, actuosissimam suam COD formarant, atque in praesens conformare videntur.

Peculiarique modo eos merita volumus honestare laude, qui apud vos agricolarum, piscatorum eorumque qui in fodinis conducti dant operam, tam studiosam impensamque curam suscipiunt, ut nullo socialis ordinis discrimine interposito, eos quasi fratres amplectantur, melioribus usque eorum vitae.

(1/ Petr. 5, 3).

[*Latin ed. p. 549*]

549 The acts of the Most Holy Pope Pius XII demonstrate a keen foresight, and these opportune measures more easily draw them to obedience to the precepts of Christ. Therefore, recalling those things which have already been accomplished with great benefit, you have every reason to rejoice, and you should give thanks to the Father of lights, from whom every good gift and every perfect donation descends; but you also have reason to hope for even greater things, if God so wills. Continue, therefore, to pursue the undertakings you have begun with the utmost diligence, and strive with all your strength that the minds and souls among you may be adorned and strengthened by divine and human disciplines, by the study of letters and the liberal arts, so that they may yield to no one, but rather shine as an example to others. Let all be drawn to you, not only by the brilliance of doctrine, but also by the invitation to virtue; for indeed, virtue has a voice that attracts souls most powerfully. Remember also the words of the Angelic Doctor: "It is greater to enlighten than to shine alone;... it is greater to impart what has been contemplated to others, than to contemplate alone." Therefore, it is your duty to care for this task with the most diligent attention, so that the institution entrusted to you may flow into the broadest possible application in the actions of life, for the increase of true utility, both private and public.

3 We praise you most readily for the diligent effort you devote to improving the conditions of the workers, to protecting their rights, and to leading

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their minds and hearts to Christian doctrine and Christian morals. And we desire, with fervent prayers, to obtain from God the grace to aid your endeavors, through the intercession and patronage of Saint Francis Xavier, the patron of this University. May this grace be a sign of our benevolence, and as a testimony of our Apostolic Blessing, which we impart to you, Venerable Prelate, and to all those who govern the University of Antigonos, its professors, students, and also to the workers whose care has been entrusted to your institution, and to its administrators, with abundant charity.

Given at Rome, at Saint Peter's, on the twenty-fifth day of the month of July, in the year 1908, in the fifteenth year of Our Pontificate.

PIUS PP. XII

1 Cf. Jas. 1:17.

3 St. Thomas, 2-2, q. 188, a. 6.

[*Latin ed. p. 550*]

550 Acta Apostolicae Sedis - Commentarium Officiale

V

AD EM. P. D. MAÜRITIUM, TIT. SANCTAE MARIAE DE PACE, S. R. E.

PRESB. CARDINALEM FELTTN, ARCHIEPISCOPUM PARISIENSEM,

QUEM LEGATUM ELIGIT AD SOLLEMNIA CELEBRANDA IN MEMORIAM PRIMI ABEUNTIS SAECULI AB OBITU ANTONII FRIDERICI OZANAM.

PIUS PP. XII

Dilecte Fili Noster, salutem et Apostolicam Benedictionem.

— Primo abeunte saeculo, postquam Antonius Fridericus Ozanam spiritum Deo reddidit, Societas Vincentiana, ut libenter accepimus, sollemnes celebrationes in memoriam tanti viri apparare contendit. Constat enim inter litterarum rerumque historiae peritos, constat profecto inter christianae sapientiae caritatisque cultores, quam praeclare ille de civili et religioso cultu meritus sit. Inter eius multa et salutaria opera digna est in primis memoratu pia ac fecunda sodalitas, quae appellatur « Conferentiae Sancti Vincentii a Paulo », cuiusque Antonius Ozanam iure conditor habetur. Haec quidem societas, tam late in praesens per terrarum orbem diffusa, magnae est utilitati non modo tot egenis, quibus tum ad vitam in terris agendam tum ad felicitatem caelestem consequendam auxilia suppeditat, verum ipsis quoque sociis, quos

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per varia christianae misericordiae opera ad perficiendas omne genus virtutes exercet. Quare Nos Ipsi saecularium sollemnium, quae in capite Galliarum urbe Septembri mense peragentur, splendorem adaugere per auctoritatem ac praesentiam Nostram constituimus. Te itaque, Dilecte Fili Noster, quem recens ad amplissimum Ecclesiae Senatum proveximus, quique Parisiorum Lutetiae, in vetusta clarissimaque urbe, pastorale geris ministerium, Legatum Nostrum hisce litteris deligimus ac renuntiamus, ut Nostram agens personam Vincentianis sollemnibus sacrisque caerimoniis Nostro nomine praesideas, hac addita facultate, ut, post Sacrum pontificali ritu peractum, adstantibus fidelibus Nostra auctoritate benedicere queas, plenariam indulgentiam iisdem proponens, usitatis Ecclesiae condicionibus lucrandam. Minime igitur dubitantes, quin ex commemoratione eximii viri, doctrina ac pietate insignis, dilectione proximorum flagrantissimi, magis magisque in dies caritatis studium in christifidelibus exacuatur, enixe Deum precamur, ut Congregationibus Vincentianis uberrimis donis favere benigne velit. Quorum quidem con-

[*Latin ed. p. 551*]

Acts of Pope Pius XII, 551: May the Apostolic Blessing, which is the most fitting witness to Our singular love, be granted to you, our beloved son, and to all those who participate in the upcoming festivities, as well as to the clergy and people of Paris, in the Lord. Given at Rome, near Saint Peter, on the eighth day of the month of August, in the fifteenth year of Our pontificate.

PIUS PP. XII.

A RADIO ADDRESS TO THE FAITHFUL, ON THE OCCASION OF THE SIXTH EUCHARISTIC CONGRESS, HELD IN THE CITY OF BELÉM DO PARÁ, BRAZIL.

"Reverend Brothers and beloved Sons, who from all of Catholic Brazil have converged to the city of Belém do Pará, and there, under the patronage of Our Lady of Nazareth, on this bright day of her glorious Assumption into heaven, offer to the God of the Eucharist, 'fruit of the immaculate womb of the most pure Virgin,' your tributes of faith and adoration, of love and devotion, of fidelity and unwavering piety.

At this solemn hour, We, present among you through Our most worthy Legate, and contemplating in spirit the magnificent example that you offer to the world, raise our thoughts to the triumphant Virgin, to the heavenly Jerusalem, and we contemplate a spectacle even more dazzling than that which the Evangelist-prophet saw: the Lamb of God, exalted on His throne, and around Him, the angelic hierarchies, the countless multitude of the elect from all tribes and tongues and peoples and nations, who, through Him and with Him, united in a single family, adore and love, bless and

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glorify, as deified in His infinite blessedness, the Majesty of the Eternal.

Heavenly Jerusalem, blessed vision of peace and love, eternal, unchanging, beatifying! The image, preparation, and prelude to that divine and eternal vision is the spectacle that you offer today, united at the sacred table, or concentrated in intimate adoration around the Eucharistic throne; but it must be..."

*August 15, 1953. Cf. Revelation 7:9-12.

[*Latin ed. p. 552*]

Acta 552 Apostolicae Sedis - The Official Commentary is, first and foremost, and in proportions immeasurably grander, the Holy Catholic Church; which, although spread throughout the world, is always one in faith and in the love of the divine Eucharist. Let the altars multiply; it is always the same divine Victim that is immolated two or three hundred thousand times a day throughout the entire circumference of the earth; let the sacred table also multiply; it is always the same divine food that all partake of, and to all, even if they are millions, it unites in one mystical Body of Christ. Therefore, the genius of St. Augustine can say that the sacred Eucharist is, in the end, the society of the elect, because it symbolizes it, prepares it, and forms it.

Indeed, the Eucharist, this mystery of mysteries and "the greatest miracle" of the infinite love of Christ – you have meditated on this during these days of your Sixth National Congress – Jesus instituted it primarily so that it would be like the heart of the Church: the center to which the faithful scattered in all latitudes of the globe converge and are united in one body and one soul, and the perennial source from which all draw the nourishing sap of the same divine life. He Himself solemnly assures this with all the certainty of His infallible and omnipotent word: "My Body is truly food, and My Blood is truly drink. He who eats My Flesh and drinks My Blood abides in Me, and I in him" (John 6:55). And it was after the first Communion, instituted and distributed by His divine hands, that He formulated His new precept: "Love one another as I have loved you" (John 13:34); it was then that He, Eternal Priest, formulated the supreme vow of His love: "Father, I will that they all may be one, as You and I are one" (John 17:22). And not only those present, but also all who throughout the ages have believed in Him; that all may be one, as You, O Father, are in Me and I in You, that they also may be one in Us, with perfect and constant unity.

O mystery of divine, infinite mercy! O sign and efficacious seal of unity! O bond of charity, symbol of peace and concord! One and the same Victim to be adored in all altars; one and the same divine food served everywhere at the sacred table; and all, without distinction of race or nationality, of

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condition or social class, all equal.

[*Latin ed. p. 553*]

Acta Pontificum, Pius XII, 553, eloquently invites all to believe, to adore, and to partake of the Holy Eucharist, so that all may be equally incorporated and united in blood, all elevated to the same supreme nobility, sharing in the divine nature, so that all may feel themselves to be more than brothers, members of the same mystical Body of Christ, loving one another affectionately and effectively, as they love Christ Himself. And if there are obstacles to overcome, opposing interests, antagonisms, and passions that produce disunity, the love of Jesus in the Eucharist and the omnipotent grace that flows from Him, "which, as Saint Augustine notes, not only materially, but also spiritually and fruitfully, benefits those who receive it," will know how to level, dissolve, and overcome difficulties, and to cement peace and concord. Therefore, Jesus, the Eucharistic Love, does not hesitate to propose to His followers, even in this world, as the ideal of divine charity and love for neighbor that should unite them, the unity of the Most Blessed Trinity! For He, in instituting the divine Eucharist, wished to make our earth, upon which the curse of sin weighs, more than a mere image of heaven, a foretaste of paradise! This was wonderfully felt by the first believers, who frequently attended the Holy Sacrifice of the Mass and, therefore, loved and helped each other mutually, to the point of putting their goods in common, as members of the same family, and even more so as those who were "one heart and one soul," as the inspired historian says. Therefore, they prayed in giving thanks: "As the bread of these particles, which was scattered upon the mountains, was gathered together and made one, so may Your Church be gathered together from the ends of the earth in Your Kingdom, O Lord." Therefore, the surest and most steadfast sign of Christian charity was the Eucharist, which was sent to the absent, and which various communities sent to one another. Therefore, the Apostle Saint Paul was so surprised by some of the faithful in Corinth who introduced social distinctions at the Lord's Table during their agape feasts. But why go so far to seek examples, when you have such eloquent ones in the ecclesiastical history of Brazil? Brazil was not merely born, but was baptized as "Terra de Santa Cruz."

[*Latin ed. p. 554*]

Acts of the Apostolic Section - Commentary 554. Did the official service at the altar and around the Blessed Sacrament, which the indigenous people worshipped before knowing it, simply imitating and fraternizing with the first discoverers? Was it not devotion to the Blessed Sacrament that most contributed to preserving and strengthening the faith in the established communities, and to spreading it throughout the numerous missions that for centuries dotted the Brazilian land? Even in the vast regions of the

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Amazon, of which the city of Belém is the capital and gateway, what was the most effective means of attracting the indigenous people to the faith and uniting their hearts with each other and with the builders of the great nation? Were not the confraternities, first and foremost that of the Most Holy Sacrament, established in all existing or future settlements, as decreed by one of your greatest missionaries, the great Father Antonio Vieira, in 1660? And when, in a difficult hour of your history, the invasion of foreign weapons, imbued with heresy, threatened unity and even the integrity of the Catholic faith, was it not primarily devotion to the Divine Eucharist, combined with that of the Most Holy Virgin, that united hearts for victory?

Beloved Sons! We recall these particulars, which you have certainly meditated upon during the Congress, first of all, to bless the divine Charity latent in the Eucharist, which manifests itself so luminously in its fruits; secondly, to congratulate you paternally, who, animated by living faith, make Jesus in the Blessed Sacrament the center and source of your piety; but also, and above all, to exhort you to draw from the Tabernacle ever new energies for an ardent and fruitful apostolate. Today, as perhaps more than in any of the great crises of history, many hostile forces threaten peace and seek to destroy international, national, social, familial, and individual unity, combating the unity of the faith, the purity and sanctity of morals, the seriousness and decency of customs, the stability and harmony of the family, and ultimately, the very foundations of Christian life. May Jesus in the Eucharist be, as in the past and even more so now, a constant source of graces and energies, so that you may not be swept away by the torrent of errors and vices that flood the world. May your associations and your families be living reflections of the House of Nazareth.

[*Latin ed. p. 555*]

Considering the zeal of your apostolate, that the entire great Brazilian family, united in true peace, order, and progress, and modeled after the Holy Family, may prove worthy that upon it may reign and spread all the munificence and affections of the sovereign Queen and Mother, the Most Holy Virgin of Nazareth, solemnly crowned. In Her name, and in the name of the Divine King hidden beneath the Eucharistic veils, as a pledge of the best blessings from Heaven, We impart, with all the affection of Our soul, the Apostolic Blessing to you, to your families, and to your entire great Fatherland.

[*Latin ed. p. 556*]

Acts 566 of the Apostolic See - Official Commentary. ACTA SANCTAE SEDIS, CONGREGATIONUM. SACRED CONSISTORY CONGREGATION OF HALIFAX. DECREE OF SEPARATION AND ERECTION OF THE APOSTOLIC PREFECTURE OF THE BERMUDA ISLANDS. In order that the spiritual needs of the faithful residing in the islands commonly

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known as "Bermuda," and separated by a vast expanse of ocean from the archiepiscopal see of Halifax, to which they belong, might be more fully attended to, the Most Reverend Father Hildebrand Antoniutti, Titular Archbishop of Synnada in Phrygia and Apostolic Delegate in the Canadian Territory, at the express request of the Apostolic See, petitioned that the aforementioned islands be separated from the territory of the archdiocese of Halifax, and that they be erected into an Apostolic Prefecture. Our Holy Father, Pope Pius XII, considering that this would be for the benefit of souls, graciously approved the request, after offering prayers, and, exercising the fullness of his Apostolic power, he separated all the islands commonly known as "Bermuda," located in the Atlantic Ocean, from the territory of the aforementioned archdiocese of Halifax, and erected them into an Apostolic Prefecture, to be fully subject to the Sacred Congregation for the Propagation of the Faith, according to common law. Therefore, the territory of this Apostolic Prefecture, to be called the "Apostolic Prefecture of the Bermuda Islands," shall consist of all the islands commonly called the "Bermuda Islands," which hitherto belonged to the archdiocese of Halifax. Concerning these matters, the same Holy Father ordered that a Consistorial Decree be issued, which shall have the same force as if it had been promulgated by Apostolic Letters sealed with lead. Furthermore, in order to ensure the execution of these matters, the same Holiness has deemed it fitting to appoint the aforementioned Most Reverend Father Hildebrand Antoniutti, granting him the necessary and appropriate faculties, including the power to delegate.

[*Latin ed. p. 557*]

The Sacred Congregational Congregation, for the purpose mentioned, decrees that any man established in ecclesiastical dignity shall, with all contrary things notwithstanding, be bound to send, as soon as possible, an authentic copy of the completed act to this Sacred Congregational Congregation.

Given at Rome, from the offices of the Sacred Congregational Congregation, on the 19th of February, 1953.

[Signature] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Monden, Secretary.

L. S. Joseph Ferretto, Assistant.

DECREE CONCERNING THE ELECTION OF A CHAPTER VICAR

Since the Most Holy Lord, Pope Pius XII, by divine Providence, having graciously approved the prayers offered, and with the counsel of the undersigned Cardinal Secretary of the Sacred Congregational Congregation, has deigned to issue the present Decree, it is decreed that whenever the common episcopal see of Savona, and also of Noli, should become vacant,

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two Cathedral Chapters, convened in the city of Savona, shall have the right to elect a common Chapter Vicar, according to the prescriptions of the Sacred Canons; and the right to convene and preside over the Chapters shall belong to the Prefect of the Chapter of Savona, or, if the Prefecture is vacant or held by another, to the next in order within the same Chapter; all canons shall be summoned, without regard to the different number of those who are in either Chapter.

With all contrary things notwithstanding.

Given at Rome, from the offices of the Sacred Congregational Congregation, on the 25th of February, 1953.

[Signature] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Monden, Secretary.

L. S. Joseph Ferretto, Assistant.

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - Commentarium Officiale III

JARENSIS ET VICARIATUS APOSTOLICI CALAPENSIS

DECRETUM DE MUTATIONE FINIUM

Cum Vicario Apostolico Calapensi non nisi gravi incommodo, itinere maxime impervio et periculisque obnoxio, curae spirituali fidelium in Insulis vulgo Semirara degentium, fas fuerit consulere, Excmo. P. D. Aegidio Vagnozzi, Archiepiscopo titularis Myrensis et in Insulis Philippinis Nuntio Apostolico, ut, quas supra memoravimus, insulae territorio Archidioecesis Jarensis adnecteretur ab Apostolica Sede, enixe postulavit.

Ss.mo Dominus Noster Pius Divina Providentia P. P. XII, praehabitis favorabilibus votis Emi P. D. Petri S. R. E. Cardinalis Fumasoni Biondi, S. Congregationis De Propaganda Fide Praefecti, necnon Excmo. P. P. DD. Iosephi M. Cuenco, Archiepiscopi Jarensis, et Gulielmi Duschak, Episcopi titularis Abiddensis et Vicarii Apostolici Calapensis, ratu hoc animarum saluti profuturum, de consilio infrascripti Cardinalis S. Congregationis Consistorialis Secretarii, suppleto, quatenus opus sit, eorum interesse habentium vel habere praesumentium consensu, praesenti decreto censet Insulas vulgo Semirara, id est, Semirara, Calauya, Sibay, Libaton, Sibilon et Libigao, e territorio Vicariatus Apostolici Calapensis distrahendas ac Archidioecesi Jarensi perpetuo adscribendas.

Proinde clerici e clero saeculari ibi legitime degentes, simul ac praesens decretum ad effectum fuerit deductum, incardinati censentur Archidioecesi Jarensi; omnia documenta et acta respicientia clericos, fideles et bona temporalia ecclesiastica illarum insularum a Curia Vicariatus Apostolici Calapensis ad Curiam Archiepiscopalem Jarensem transmittantur et

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quoad divisionem bonorum servetur praescriptum can. 1500 Codicis I. C.

Ad haec omnia perficienda Sanctitas Sua deputare dignata est memoratum in Insulis Philippinis Nuntium Apostolicum, tribuens ei necessarias et opportunas facultates etiam subdelegandi ad effectum de quo agitur quemlibet virum in ecclesiastica dignitate constitutum, onere ipsi imposito transmittendi ad hanc S. C. Consistorialem authenticum exemplar actus peractae exsecutionis.

[*Latin ed. p. 559*]

The Sacred Consistorial Congregation, having considered the matters concerning which the present Consistorial Decree is issued, declares that this Decree shall have the same force and effect as if it had been issued under the Apostolic seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the twenty-fifth day of March, 1953.

[Signed]

Fr. A. I. Card. PIAZZA, Bishop of Sabina and Monden, Secretary of the Sacred Consistorial Congregation.

L. © S. Iosephus Ferretto, Assistant.

DECREE CONCERNING THE LIMITS OF DIOCESES

Since the Apostolic See has requested that the doubts arising concerning the limits of the dioceses of Auria and Tudense, near the river commonly called Avia, be resolved, Our Most Holy Lord Pope Pius Divine Providence XII, with the prior consent of the Most Eminent Prefect of the Sacred Consistorial Congregation, Cardinal Cicognani, Apostolic Nuncio in Spain, after mature deliberation and with the fullness of Apostolic authority, decrees that the boundaries of both aforementioned dioceses shall be defined by the river commonly called Avia, so that the territory which lies to the left bank of the river belongs to the diocese of Auria, and that which lies to the right bank belongs to the diocese of Tudense.

Furthermore, in order to accomplish these things, His Holiness has deemed it fitting to appoint the aforementioned Apostolic Nuncio in Spain, granting him the necessary and appropriate powers, including the power to delegate to any man holding an ecclesiastical office, to carry out the aforementioned purpose, and imposing upon him the obligation of submitting to the Sacred Consistorial Congregation an authentic copy of the completed act.

Concerning the matters above, the present Consistorial Decree is issued, and shall have the same force and effect as if it had been issued under the Apostolic seal.

Given in Rome, from the offices of the Sacred Consistorial Congregation, on the fourteenth day of April, 1953.

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[Signed]

Fr. A. I. Card. PIAZZA, Bishop of Sabina and Monden, Secretary of the Sacred Consistorial Congregation.

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[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis - Official Commentary V CONSTITUTIONS REGARDING CHURCHES. By Divine Providence, Our Most Holy Lord Pope Pius XII, through successive decrees of the Sacred Congregation of the Consistory, has provided for the following churches with new pastors: on July 7, 1953, he appointed the Reverend Father Alphrid Rubio Díaz, Archpriest of Urban, rector of the major seminary of Bogotá, as the titular bishop of the church of Vallitana, and designated him as Auxiliary to His Excellency Father Bernard Botero Alvarez, Bishop of Santa Marta. on July 11, he appointed His Excellency Father Albert Gregory Meyer, formerly the Bishop of Superior, as the metropolitan bishop of the church of Milwaukee. on July 25, he appointed the Reverend Father Aemilius Abascal Salmerón, canon of the Metropolitan Chapter of the True Cross, as the titular bishop of the church of Abziritana, and designated him as Auxiliary to His Excellency Father Octavian Marquez Toriz, Archbishop of Angelorum. on July 27, he appointed His Excellency Father Alphrid Benjamin Leverman, formerly the titular bishop of Baren in Pisidia, as the cathedral bishop of the church of St. John in Canada. on July 28, he appointed the Reverend Father August Gianfranceschi, Archpriest of Urban, parish priest of the Most Holy Savior in Venice, as the titular bishop of the church of Himeri, and designated him as Auxiliary to the Most Eminent and Reverend Father Angelo Giuseppe, Cardinal Roncalli, Patriarch of Venice. on July 30, he appointed the Reverend Father Raphael Forni, Archpriest of Urban, as the titular archbishop of the church of Aeginensi, and designated him as Apostolic Nuncio to the Republic of Iran. he appointed the Reverend Father Primus Gasbarri, the Intimate Chamberlain to His Holiness, canon theologian of the Cathedral Chapter of Viterbo, and professor at the Pontifical Regional Seminary of "S. Mariae de Quercu," as the titular bishop of the church of Thennesiensi, and designated him as Auxiliary to the Most Eminent and Reverend Father Clement, Cardinal Micara, Bishop of Veliterni. on August 19, he appointed the Reverend Father Alexander Renard, director of Catholic Works in the diocese of Insul, as the cathedral bishop of the church of Versaliensi. on August 20, he appointed His Excellency Father Bryan Joseph Me Entegart, formerly the Bishop of Ogdensburg, as the titular bishop of the church of Araditana. on August 20, he appointed the Reverend Father Francis Hengsbach, from the archdiocese of Paderborn,

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as the titular bishop of the church of Cantanensi, Archpriest of Ur-

[*Latin ed. p. 561*]

The Sacred Consistorial Congregation, 561, and the Secretariat General of the Primary Council of Catholic Congresses in Germany, appointed as Auxiliary to His Excellency, the Most Reverend Father Lawrence Jaeger, Archbishop of Paderborn, on August 25th:

To the Metropolitan Church of Valladolid, His Excellency, the Most Reverend Father Joseph García and Goldáraz, formerly Bishop of Oriola.

To the Cathedral Churches of Nicotera and Tropea, perpetually united, the Reverend Father Augustine Saba, of the diocese of Oleastro, Doctor of the Ambrosian Library, and Professor at the Catholic University of the Sacred Heart and in the Theological Faculty of the Seminary of Milan.

To the titular episcopal See of Amphipolis, the Reverend Father Edward V. Dargin, Pastor of the Church of Saint Gregory the Great, in the town commonly called "Harrison," and General Vicar of the archdiocese of New York, appointed as Auxiliary to His Eminence and Reverend Father Francis, Cardinal Spellman, Archbishop of New York.

To the titular episcopal See of Ioannina, the Reverend Father Walter P. Kallenberg, Chancellor of the Metropolitan Curia of New York, appointed as Auxiliary to His Eminence and Reverend Father Francis, Cardinal Spellman, Archbishop of New York.

To the titular episcopal See of Pitanaea, the Reverend Father Coleman F. Carroll, Pastor of the Church of the Sacred Heart of Jesus in the city of Pittsburgh, appointed as Auxiliary to His Excellency, the Most Reverend Father John Francis Dearden, Bishop of Pittsburgh.

On August 26th:

To the titular episcopal See of Caesarea in Thessaly, the Reverend Father Andrea Pangrazio, Intimate Chamberlain to His Holiness and Episcopal Delegate for the associations of the Catholic Action in the diocese of Padua, appointed as Coadjutor, also given a seat, to His Excellency, the Most Reverend Father Jerome, Bishop of Verona.

On September 1st:

To the titular archiepiscopal See of Gangra, His Excellency, the Most Reverend Father Francis de Filippis, formerly Archbishop of Brindisi and perpetual Administrator of the diocese of Ostuni.

On September 7th:

To the Cathedral Church of Rimini, His Excellency, the Most Reverend Father Aemilius Biancheri, formerly Bishop of Sarsina.

On September 17th:

To the Cathedral Churches of Saint Mark and Bisignano, equally and principally united, the Reverend Father Augustine Ernest Castrillo, Provin-

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cial Minister of the Salernitano-Lucanian Province of the Order of Friars Minor.

36 - ACTA, vol. XXn. 11. - 28-9-1953.

[*Latin ed. p. 562*]

Acts 562 of the Apostolic See - Official Commentary

VI. ARGENTINA AND POLAND.

DECREE: ESTABLISHMENT OF A TRIBUNAL FOR APPEALS.

Considering the present particular circumstances, this Sacred Congregational Congregation, by virtue of the special faculties granted to it by the Most Holy Pope Pius Divine Providence XII, decrees that the Ordinary of Argentina and Poland, for appeals in a second instance, shall once and for all appeal to the Tribunal of the Ordinary of the diocese of Fluminense. All contrary provisions to the contrary notwithstanding.

Given in Rome, from the offices of the Sacred Congregational Congregation, on the 20th of February, 1953.

[Signature]

Fr. A. I. Card. PIAZZA, Bishop of Sabina and Poggio Mirteto, Secretary.

L. S.

Rev. Joseph Ferretto, Assistant.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

CAJAMARCA - ST. FRANCIS XAVIER

DECREE CONCERNING THE TRANSFER OF TERRITORY.

Since the Most Reverend Paul Ramírez Taboada, Bishop of Cajamarca, and the Reverend Father Ignatius Garcia Martin, S.J., Apostolic Prefect of St. Francis Xavier, have jointly requested that that part of the territory of the civil province commonly called Jaén, which has hitherto been subject to the diocese of Cajamarca, be detached from that diocese and added to the diocese and Apostolic Prefecture of St. Francis Xavier, the Sacred Congregation for the Propagation of the Faith, having received the favorable opinion of the Most Reverend John Panico, titular Archbishop of Justinianopolis and Apostolic Nuncio in the Republic of Peru, and with the consent of the Sacred Congregational Congregation, in a meeting held on the 23rd of the month of January of the present year, by virtue of the special faculties

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granted to it,

[*Latin ed. p. 563*]

The Sacred Congregation for the Propagation of the Faith, having considered the transfer of that territory to the Apostolic Prefecture of Saint Francis Xavier, and deeming it most suitable, ratified and confirmed said transfer, and has ordered the drafting of the present Decree concerning the matter. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 23rd day of the month of January, in the year of Our Lord 1953.

[Signature] P. Card. FUMASONI BIONDI, Prefect

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DECREE CONCERNING THE ALTERATION OF BOUNDARIES

In order to more suitably promote the Catholic Faith in Western Africa, petitions have been presented to this Sacred Congregation for the Propagation of the Faith, requesting that the boundaries between the Apostolic Vicariate of Noun and the Apostolic Prefectures of Gao and Sikasso be altered, namely, that the civil district of Mopti, the civil subdivision of Dienne, the civil district of Bandiagara, with the exception of the district of Bai, and the civil subdivision of Douentza, be separated from the Apostolic Vicariate of Noun and be incorporated into the Apostolic Prefecture of Gao, and furthermore, that the civil districts of Bounoumba, Dielizangasso, Dioundiou, Kassorola, Moribila, Menesso, Ouaki, Souroutouna, Toulakoulouba, belonging to the civil district of San, be separated from the same Apostolic Vicariate of Noun and be incorporated into the Apostolic Prefecture of Sikasso.

This Sacred Congregation for the Propagation of the Faith, accepting these petitions, by order of His Holiness, Pope Pius XII, exercising the powers specially granted to it by the same Most Holy Pope, decrees that the territories mentioned above be separated from the Apostolic Vicariate of Noun and be incorporated into the Apostolic Prefectures of Gao and Sikasso.

Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 6th day of the month of March, in the year of Our Lord 1953.

[Signature] P. Card. FUMASONI BIONDI, Prefect

L. © S. C. Corvo, Under-Secretary

[*Latin ed. p. 564*]

564 Acta Apostolicae Sedis - Commentarium Officiale

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SACRA CONGREGATIO RITUUM

DE CAUSIS CANONIZATIONIS

BEATAE MARIAE BERTILLAE BOSCARDIN,

INSTITUTI SORORUM MAGISTRARUM A S. DOROTHEA FILIARUM SACRORUM CORDIUM.

SUPER DUBIO

An signanda sit commissio reassumptionis causae Canonizationis Beatae Mariae Bertillae Boscardin, Virginis, in casu et ad effectum de quo agitur.

Humillimam, mansuetam, docibilem et patientem, atque infirmis perite ac dextere ministrantem Mariam Bertillam Boscardin, Summus feliciter regnans Pontifex superiore anno beatorum caelitum catalogo adscripsit. Ex quo fama sanctitatis novensilis Beatae populique erga eam pietas magis magisque augescit. Et Deus, famulorum suorum iustus remunerator, novis patratis signis, eam amplius exaltare velle videtur.

Quapropter Rmus P. Augustinus a Virgine, Ordinis Excalceatorum Ssmae Trinitatis ac ipsius Causae Postulator legitime constitutus, vota quoque depromens Instituti Sororum Magistrarum a S. Dorothea Filiarum Sacrorum Cordium, cui Ecclesiasticae Hierarchiae populique postulatoriae litterae accedunt, Sanctissimum Dominum Nostrum Pium Papam XII suppliciter est deprecatus, ut Canonizationis Causa resunieretur.

Itaque in Ordinario Sacrorum Rituum coetu die 20 Ianuarii anni huius habito, Emus ac Rmus Dominus Alexander Cardinalis Verde, Causae Ponens seu Relator, dubium proposuit discutiendum: An signanda sit commissio Reassumptionis causae praedictae Beatae, in casu et ad effectum de quo agitur.

Emi ac Revmi DD. Cardinales, sacris tuen dis ritibus praepositi, audita eiusdem Cardinalis relatione, audito quoque R. P. D. Salvatore Natucci, Fidei Generali Promotone, attentis mature rebus expositis, rescribere censuerunt: Affirmative, seu sigiuindam esse commissionem Reassumptionis causae Canonizationis Beatae Mariae Bertillae Boscardin, si Sanctissimo placuerit.

Facta postmodum, die subsignato, Ssnio D. N. Pio Papae XII per

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infrascriptum Cardinalem relatione, Sanctitas Sua, rescriptum eiusdem.

[*Latin ed. p. 565*]

The Sacred Congregation of Rites, having considered the matter, has, with its own proper authority, approved the commission for the resumption of the cause for the canonization of the aforementioned Blessed Maria Bertilla Boscardin. Given in Rome, on the 9th of March, 1953.

[Signature] C. Card. MICARA, Bishop of Velletri, Pro-Prefect.

[Signature] L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

CONCERNING THE CANONIZATION OF BLESSED MARIA DE MATTIAS, FOUNDRESS OF THE INSTITUTE OF THE SISTERS OF THE ADORATION OF THE MOST PRECIOUS BLOOD OF OUR LORD JESUS CHRIST.

A QUESTION: Whether a commission should be appointed for the resumption of the cause, in this case and for the purpose in question.

Venerable Maria De Mattias, foundress of the Institute of the Sisters of the Adoration of the Most Precious Blood of Our Lord Jesus Christ, was solemnly beatified on the 1st of October, in the year of the Great Jubilee of 1950. Furthermore, new graces and repeated favors, as well as signs that seem to resemble miracles, have been obtained by many faithful through the intercession of Blessed Maria De Mattias, and these appear to indicate the divine will to raise this Blessed to the highest honors of the altar.

Therefore, several petitions have been humbly presented to His Holiness Pope Pius XII, so that the cause for the canonization of this Blessed may be resumed before the Sacred Congregation of Rites, among which are the letters of the Most Reverend and Venerable Bishops of Ferentino, Verulano, Aquinense, Sorano, and Ponticorvo, as well as the Bishops Suffragan of the Suburbicarian Diocese of Praenestina, to which are added the prayers of the Reverend General Superior of the Congregation of the Most Precious Blood and the General Superior of the Institute founded by the same Blessed.

Therefore, at the meeting of the Ordinary Congregation of Sacred Rites, held on the 20th of January of this year, the Reverend and Venerable Augustine a Virgine, legitimately appointed Postulator of this cause, of the Order of the Most Holy Trinity, proposed the following question: Whether a commission should be appointed for the resumption of the aforementioned cause of Blessed Maria, in this case and for the purpose in question.

The Most Reverend and Venerable...

[*Latin ed. p. 566*]

Acta 566 of the Apostolic See – Official Commentary. The Cardinals, Fathers, entrusted with safeguarding the sacred rites, having carefully considered all matters, and after hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, deemed it advisable to write: "Affirmative,

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or: the commission for the resumption of this Cause should be signed, if it pleases the Most Holy [Pope]." Signed on the feast of the Lord, Pope Pius XII, after a report was made by the undersigned Cardinal Pro-Prefect of the Sacred Congregation for Sacred Rites, His Holiness, having approved the decree of the same Sacred Congregation, deigned to sign the commission for the resumption of the Cause of Canonization of Blessed Maria De Mattias with his own hand. Given in Rome, on the 9th of March, 1953. [Signed] C. Card. MICARA, Bishop of Velletri, Pro-Prefect. [Signed] S. f A. Carinci, Archbishop of Seleucia, Secretary. REGISTRY OF CANONIZATION OF BLESSED MARIA DESOLATA TORRES ACOSTA, FOUNDRESS OF THE INSTITUTE OF THE SISTERS SERVANTS OF MARY, MINISTERS TO THE SICK. CONCERNING THE QUESTION: Whether the commission for the resumption of the aforementioned Cause of Canonization of the Blessed should be signed, in this case and for the purpose in question. After the venerable Servant of God, Maria Desolata Torres Acosta, was solemnly honored with the honors of the blessed on February 5th, 1950, whereby the sanctity of her life, her virtues, and, through her intercession, the wondrous signs granted by God were publicly praised, it came to pass that veneration and devotion to the aforementioned Blessed increased everywhere and continues to increase daily. Favors and healings, bearing the marks of miracles, are frequently obtained and are attributed to her intercession. Thus, the way to further glorification seems to be opening. For this reason, letters were presented to the Most Holy Pope Pius XII, so that the Cause of Canonization of the same Blessed might be resumed within the Sacred Congregation for Sacred Rites. Therefore, in the meeting of the Ordinary Congregation of the Sacred Congregation for Sacred Rites held on January 20th of this year, with the presence of the Reverend Father Augustine, of the Order of the Most Holy Trinity, and legitimately appointed Postulator of this Cause, the undersigned Cardinal, Prefect and Promoter of the Cause, raised the following question for discussion: Whether the commission should be signed.

[*Latin ed. p. 567*]

The Sacred Congregation of Rites, in its deliberation number 567, concerning the aforementioned cause, has considered the matter and, for the purpose and effect under consideration, has rendered its judgment. The Most Reverend Fathers, entrusted with the preservation of sacred rites, having carefully considered all matters, and having also heard the Reverend Father Salvatore Natucci, General Promoter of the Faith, and others, and reserving all matters that must be reserved according to law, have decided to respond: Affirmative, namely: The commission for the resumption of the cause of canonization of the Blessed Maria Desolata Torres Acosta, Virgin, should be signed, if it pleases the Most Holy [Pope]. On the aforementioned date, the Most Holy Pope Pius XII, through the undersigned Cardi-

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nal, received a report, and, having approved the response of the aforementioned Sacred Congregation, deigned to personally sign the commission for the resumption of the cause of canonization of the aforementioned Blessed Maria Desolata Torres Acosta, Virgin. Given in Rome, on the 9th of March, 1953. © C. Card. MICARA, Bishop of Velletri, Pro-Prefect. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

ROMAN CONGREGATION OF CANONIZATION

CONCERNING THE CANONIZATION OF BLESSED RAPHAELA MARIA OF THE HOLY HEART OF JESUS, VIRGIN, FOUNDRESS OF THE CONGREGATION OF THE HANDMAIDS OF THE MOST HOLY HEART OF JESUS.

ON THE QUESTION: Whether the commission for the resumption of the cause should be signed, in this case and for the purpose under consideration.

The Most Holy and Supreme Pontiff, reigning happily, declared in the year 1949 that the Venerable Handmaid of God, Raphaela Maria of the Holy Heart of Jesus, foundress of the Congregation of the Handmaids of the Most Holy Heart of Jesus, had reached the summit of heroic virtues, and, having made her renowned through miracles, solemnly inscribed her in the list of Blessed Virgins the previous year. And, not yet a year having elapsed since her Beatification, it pleased God to increase the glory of this most humble Handmaid of His, day by day, through new signs obtained through her intercession, so that the way to canonization seems to be opening. Therefore, the Reverend Father Raymund Bidagor, S.J., legitimately constituted Postulator of this cause, having consulted the desires of the Handmaids of the Most Holy Heart, humbly implored the Most Holy Pope Pius XII to resume the cause of canonization of Blessed Raphaela Maria.

[*Latin ed. p. 568*]

568 Acta Apostolicae Sedis - Commentarium Officiale. In Ordinario itaque Sacrorum Rituum Coetu die 17 elapsi mensis ad Vaticanum habito, Emus ac Reverendissimus Dominus Fridericus Cardinalis Tedescumi, Episcopus Tusculanus, Causae huius Ponens seu Relator, posuit dubium disceptandum: An signanda sit commissio reassumptionis Causae praedictae Beatae in casu "et ad effectum de quo agitur, de eaque retulit. Emi autem ac Reverendissimi Patres Cardinales, sacris tuendis ritibus praepositi, attentis expositis necnoc Postulatoriis Litteris Eminentissimorum quorundam Patrum Cardinalium, Archiepiscoporum et Episcoporum plurimorum ac Reverendissimi Praepositi Generalis Societatis Iesu universaeque Familiae Ancillarum Ssmi Cordis Iesu, audito quoque R. P. D. Salvatore Natucci, Fidei Promotore Generali, ceterisque servatis de iure servandis, rescribere censuerunt: Affirmative, nimirum

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Signandam esse commissionem reassumptionis Causae Canonizationis Beatae Raphaëlae Mariae a S. Corde Iesu, si Sanctissimo placuerit. Facta demum, subsignato die, Ssmo D. N. Pio Papae XII per infrascriptum Cardinalem relatione, Sanctitas Sua, rescriptum Emorum Patrum ratum habens, Sua manu commissionem reassumptionis Causae Canonizationis eiusdem Beatae signare dignata est. Datum Romae, die 21 Aprilis 1953. £B C. Card. MICARA, Ep. Velitern., Pro-Praefectus f A. Carinci, Archiep. Seleuc, Secretarius. V ROMANA SEU VITERBI. CANONIZATIONIS BEATAE ROSAE VENERINI, VIRGINIS, FUNDATRICIS MAGISTRARUM PIARUM. SUPER DUBIO An signanda sit commissio reassumptionis Causae in casu et ad effectum de quo agitur. Beatorum Caelitum ordinibus sollemni ritu adscripta fuit superiore anno Venerabilis Dei Famula Rosa Venerini, Magistrarum Piarum fundatrix. Eius autem sanctimoniae famam, in dies crescentem, Deus adhuc comprobare videtur caelestibus signis, eadem intercedente, patratis. Quapropter Episcopi et Archiepiscopi haud pauci, fidelium quoque vota expromentes, ad Sanctitatem Suam férvidas direxerunt preces per Po-

568 Acta Apostolicae Sedis - Official Commentary. On the 17th day of the month, in a meeting of the Ordinary Congregation of the Sacred Rites held at the Vatican, the Most Reverend and Venerable Lord Frederick Cardinal Tedeschi, Bishop of Tusculum, Presenter or Relator of this Cause, raised a question for discussion: Whether a commission should be signed for the resumption of the aforementioned Cause of Beatification, "in the case and for the effect of which it concerns." He presented the matter. The Most Reverend Fathers Cardinals, entrusted with safeguarding the sacred rites, having considered the explanations and the Postulatory Letters of several Eminent Cardinals, Archbishops, and Bishops, and the Most Reverend Prefect General of the Society of Jesus and the entire Family of the Servants of the Sacred Heart of Jesus, having also heard the Reverend Father Salvatore Natucci, General Promoter of the Faith, and with all due legal considerations observed, it was deemed appropriate to respond: Affirmative, that is to say, a commission should be signed for the resumption of the Cause of Canonization of the Blessed Raphael Maria of the Sacred Heart of Jesus, if it pleases the Most Holy [Pope]. Finally, on the aforementioned day, through the following Cardinal's report, His Holiness Pope Pius XII, having approved the response of the Most Reverend Fathers, deigned to sign with his own hand the commission for the resumption of the Cause of Canonization of the same Blessed. Given at Rome, on April 21, 1953. £B C. Card. MICARA, Bishop of Velletri, Pro-Prefect. A. Carinci, Archbishop of Seleucia, Secretary. V ROMAN OR VITERBO. CONCERNING THE CANONIZATION OF THE BLESSED ROSA VENERINI, VIRGIN, FOUNDRESS OF THE PIAR TEACHERS. REGARDING THE QUESTION: Whether a commission should be signed for the resumption of the Cause, in the case and for the effect of which it concerns. The Venerable Servant of God, Rosa

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Venerini, Foundress of the Piar Teachers, was solemnly enrolled among the Blessed in the heavenly ranks last year. However, the fame of her sanctity, which grows daily, seems to be further confirmed by God through celestial signs, through her intercession. Therefore, many Bishops and Archbishops, and also those expressing the desires of the faithful, have fervently directed their prayers to His Holiness.

[*Latin ed. p. 569*]

The Sacred Congregation of Rites, in its document number 569, humbly requests that it be deemed worthy to favorably sign the letter requesting the resumption of the cause for the canonization of the Blessed Rosa Venerini. Therefore, at the urging of the Reverend Father Carlo Miccinelli, duly appointed Postulator of this cause, and with the Eminent and Reverend Lord Alexander Cardinal Verde, the Relator of this same cause, a question was raised for discussion at the ordinary meetings of the Sacred Congregation of Rites, held at the Vatican on the date indicated: Whether the commission for the resumption of the aforementioned cause of the Blessed should be signed, in this case and for the purpose in question. The Eminent and Reverend Fathers, entrusted with the safeguarding of sacred rites, after hearing the report of the Cardinal who raised the question, and also having heard the Reverend Father Salvatore Natucci, General Promoter of the Faith, after all matters had been duly discussed and considered, it was decided to respond: Affirmative, namely, that the commission for the resumption of the cause should be signed, if it pleases the Most Holy [Pope]. On March 17, 1953. Furthermore, the Most Blessed Father received a report from the undersigned Cardinal on the date indicated, and His Holiness, having approved the response of the Eminent Fathers, deigned to sign with his own hand the commission for the resumption of the cause for the canonization of the Blessed Rosa Venerini. Given in Rome, on April 21, in the year of Our Lord 1953. [Signature] C. Card. MICARA, Bishop of Velletri, Pro-Prefect. [Signature] A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 570*]

570 Acta Apostolicae Sedis - Commentarium Officiale ACTA OFFICIORUM SEGRETERIA DI STATO

Sua Sanctitas Pius XII, in Audiencia die 15 Iunii 1953, concessit subcripto Pro-Secretario Status eiusdem Sanctitatis pro Affaribus Ordinariis, ut Pontificia Opera Assistentialis in Italia, cum sede in Roma, institueretur, approbante et promulgante statutum eius, et eandem Pontificiam Operam Assistentialem in personam juridicam erigente.

G. B. MONTINI

Pro-Secretarius Status pro Affaribus Ordinariis

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STATUTUM PONTIFICIAE OPERAE ASSISTENTIALIS IN ITALIA

TITULUS I

Pontificia Opera Assistentialis

Articulus 1.

Pontificia Opera Assistentialis, a Sanctissimo Patre Pio PP. XII instituita per litteras Secretarii Status eius die 15 Iunii 1953, personam juridicam habet. Sedem suam in Roma habet.

Articulus 2.

Alta directio et vigilantia Pontificiae Operae a Sancto Patre ad Commissionem Cardinalitiam traditae sunt.

Articulus 3.

§ 1.

Pontificia Opera actiones assistentiales et sociales in Italia promoveat, conformiter principiis caritatis evangelicae et secundum dispositiones Sanctae Sedis.

[*Latin ed. p. 571*]

Acta, Officiorum 571 § 2 - In particular, it pertains to the Pontifical Works to study charitable and assistance issues that, due to their importance and inter-diocesan or national scope, exceed the limits of individual Dioceses. It considers their religious, moral, social, legal, and economic aspects; it promotes and facilitates their resolution. § 3 - It also pertains to the Pontifical Works to foster the establishment of Diocesan Assistance Works, as described in Title I. § 4 - The Pontifical Works carry out an information function and, with the consent of the Ordinaries, a coordinating function for the Diocesan Assistance Works. Article 4. The organs of the Pontifical Works are: 1. the Council; 2. the Board; 3. the Economic Committee; 4. the College of Auditors; 5. the Regional Delegations. Article 5. The Council is composed of: the President, who is appointed by the Holy Father for a term of three years; a Vice-President; and three members, appointed every three years by the Cardinal Commission with the approval of the Holy Father; five co-opted members, chosen every three years, with the approval of the Cardinal Commission, from among the Regional Delegates of whom Article 15 speaks, specifically: one from Northern Italy, one from Central Italy, one from Southern Italy, one from Sicily, and one from Sardinia; and the Delegate of the Economic Committee, according to Article 10, § 2. The Council appoints its own Secretary. Article 6. The Council: 1. formulates each year the general program of the activities of the Pontifical Works and establishes the initiatives to be taken according to Article 3; 2. studies the problems concerning the activities of the Pontifical Works and deliberates accordingly; 3. examines and approves the reports of the work carried out

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by the Presidency and the Board, as well as the organizational and assistance plans.

[*Latin ed. p. 572*]

572 *Acta Apostolicae Sedis* – A commentary, prepared by the same Presidency and Board, with prior approval, regarding the economic aspects, by the Economic Committee; 4. resolves matters concerning the prospective and final budgets of the Pontifical Work, after submitting them to the approval of the Economic Committee, according to Article 11, paragraph 5; 5. appoints Regional Delegates, according to Article 15, paragraph 2; 6. establishes, upon proposal of the Presidency, the topics of study for the National Congress, as per Article 14; 7. resolves concerning the convocation of national or regional conferences of directors of Diocesan Assistance Works. The Council meets regularly every three months. Article 7, paragraph 1 – The President: 1. represents the Pontifical Work; 2. maintains relations with ecclesiastical and civil authorities; 3. submits to the approval of the Cardinal Commission the general program of activities and the initiatives of the Pontifical Work, as well as the resolutions of the Council, according to Article 6, paragraph 4; 4. oversees the implementation of the resolutions of the Council; 5. convenes and presides over the meetings of the Council, the Board, and the Economic Committee; 6. convenes and prepares the National Congress, according to Article 6, paragraph 6, and Article 14; 7. in cases of urgency, he may, in agreement with the Board, adopt measures, which he must submit for ratification by the Council in the first subsequent meeting; 8. directs, with the approval of the Board, the offices of the Pontifical Work and appoints its personnel; 9. carries out an informative, promotional, and coordinating function for the Regional Delegations and oversees their activities; he convenes the Regional Delegates, in agreement with the Board, whenever he deems it necessary; 10. corresponds with the Diocesan Assistance Works, according to Article 3, paragraphs 3 and 4; 11. when circumstances require it, with the consent of the Council, he convenes and presides over national or regional conferences of directors of Diocesan Assistance Works; the Regional Delegates also participate in these conferences. Paragraph 2 – The documents concerning contracts and obligations, concluded in the name of...

[*Latin ed. p. 573*]

Acta Officiorum 573 of the Pontifical Works must, in order to be valid, fall within the scope of the deliberations of the Council and be signed jointly by the President of the Council and the Delegate of the Economic Committee. § 3 - In case of necessity or impediment, the President is replaced by the Vice-President. Article 8 § 1 - The Board consists of: the President of the Council of the Pontifical Works, the Delegate of the Economic Committee,

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and three members chosen by the Council from among its members, with the approval of the Cardinal Commission. § 2 - The Board appoints its own Secretary. § 3 - The Board meets regularly twice a month. Article 9 It is the function of the Board to assist the President, in particular: 1. in the preparation of plans to be submitted for examination and approval by the Council, 2. in the implementation of the Council's resolutions, 3. in the direction of the Directors and in the selection of personnel, according to Article 7, § 1, no. 8, a. in the preparation of the National Congress, 5. in the preparation and conduct of meetings of Regional Delegates and conferences of directors of Diocesan Works of Assistance, according to Article 7, § 1, no. 9 and 11. Article 10 § 1 - The Economic Committee consists of: the President of the Council of the Pontifical Works, and eight members appointed every three years by the Cardinal Commission with the approval of the Holy Father. § 2 - The Economic Committee chooses, with the approval of the Cardinal Commission, a Vice-President, a Delegate, and a Vice-Delegate from among its members. It appoints its own Secretary. § 3 - The Economic Committee meets regularly once a month.

[*Latin ed. p. 574*]

574 Acta Apostolicae Sedis - Official Commentary, Article 11, Section 1 - The Economic Committee: 1. Administers the assets of the Pontifical Works in order to provide the necessary financial means for its activities; 2. Receives and administers the offerings and assistance that are received by the Pontifical Works; 3. Deliberates on its prospective and final budgets; 4. Examines the plans of organization and assistance of the Pontifical Works, according to Article 6, paragraph 3; 5. Approves the prospective and final budgets of the Pontifical Works, according to Article 6, paragraph 4, Section 2. It is the function of the Delegate of the Economic Committee to execute the deliberations of the Committee itself. Article 12, Section 1. The representation of the Economic Committee belongs jointly to the President and the Delegate. Section 2. In case of impediment, the President is replaced by the Vice-Presidents, and the Delegate by a Vice-Delegate. Section 3. Documents concerning contracts and obligations, concluded in the name of the Economic Committee, must, in order to be valid, be contained within the scope of the deliberations of the Committee itself and must be signed jointly by the President and the Delegate. Article 13, Section 1. The College of Auditors consists of a President and two members, appointed every three years by the Cardinal Commission with the approval of the Holy Father. Section 2. It is the function of the College of Auditors: 1. To verify the accounting records and the administrative management of the Pontifical Works; 2. To examine and express an opinion on the prospective and final budgets. Article 14. At least every three years, the Pontifical Works organizes the National Congress, in order to study the most important and

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urgent problems concerning the charitable and assistance activities.

[*Latin ed. p. 575*]

Acts of the Offices 575. To the Congress participate, by right, in addition to the members of the Council and the Economic Committee, and the Auditors, the Regional Delegates and the directors of the Diocesan Works of Assistance.

Article 15, § 1. In each Ecclesiastical Region, a Regional Delegation of the Pontifical Work is established.

§ 2. The Regional Delegations are governed by Delegates appointed by the Council of the Pontifical Work, with the prior approval of the Ordinaries of the respective Region.

§ 3. The Regional Delegates serve for a term of three years.

Article 16, § 1. With the approval of the interested Ordinaries, the Regional Delegates:

1. Study the problems and charitable-assistance needs of the Region and propose initiatives to the central bodies of the Pontifical Work regarding this matter.

2. Serve as a link, within their respective Regions, with the Diocesan Works of Assistance for the implementation of inter-diocesan or national charitable-assistance plans of the Pontifical Work, in accordance with Article 3, § 3, and Article 7, § 1, no. 11.

§ 2. The Regional Delegates have no administrative or financial responsibilities.

TITLE II: Diocesan Works of Assistance

Article 17, § 1. In each Diocese, a Diocesan Work of Assistance is established, if possible, which depends directly on the Ordinary and carries out its activities under his responsibility. It is linked to the Pontifical Work of Assistance, according to Article 3, § 4 of this Statute.

§ 2. The Diocesan Work of Assistance, in accordance with the provisions of the Ordinary:

1. Carries out charitable-assistance activities for the benefit of and within...

[*Latin ed. p. 576*]

576 Acta Apostolicae Sedis - Commentarium Officiale della Diocesi, sequens, in quantum possibile, criteria Pontificiae Operis Assistentiae, 2. studia, promove, attuat et coordinat varias initiativas characteris caritatis-assistentialis, quae, iuxta iudicium Ordinarii ipsius, ex particularibus necessitatibus et condicionibus Dioecesis requiruntur, 3. collaborat cum Pontificia Opera Assistentiae in attuandis initiativis interdioecesanis et nationalibus. Articulus 18. Opera Dioecesana Assistentialis regitur a Concilio, quod consistit ex Praeside et alicuius minimorum duorum

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membris, a Ordinario nominatis. Hic unum ex illis, si non praeferre velit ipsum hoc officium ad se, delegat ad tenendum, in qualitate Delegati sui, relationes cum Pontificia Opera, secundum Articulum 3, § 4, Articulum 7, § 1, n. 11, et Articulum 16, § 1, nn. 1 et 2. Articulus 19. Constituen Opera Dioecesanam Assistentialem, Ordinarius studebit conformari, in quantum possibile, normis stabilitis in praesenti Statuto pro Pontificia Opera, quae pertinent ad competentias Concilii et Praesidis eius, ad validitatem contractuum et obligationum, ad administrationem bonorum, ad redigendum et approvandum bilancia praeceptiva et conclusiva, et ad revisionem rationum.

[*Latin ed. p. 577*]

Year XXXV, 8 October 1953 (Series II, No. XX) - No. 12

ACTA APOSOLICAE SEDIS

OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

ENCYCLICAL LETTER TO VENERABLE BROTHERS, PATRIARCHS, BISHOPS, AND OTHER LOCAL ORDINARIES, WHO HAVE COMMUNION AND PEACE WITH THE APOSTOLIC SEE:

CONCERNING THE YEAR DEDICATED TO THE BLESSED VIRGIN MARY, WHICH IS TO BE CELEBRATED AT THE BEGINNING OF THE NEXT CENTURY, AND THE DEFINITIVE DOGMA OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY.

PIUS PP. XII

VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

The brilliant crown of glory, with which the Virgin Mother was adorned by God, seems to shine even more brightly in our eyes, as we recall the day, one hundred years ago, when our predecessor of blessed memory, Pope Pius IX, supported by the most distinguished ranks of Cardinals and Sacred Prelates, without any doubt of his apostolic authority, declared, proclaimed, and solemnly established "the doctrine that the Most Blessed Virgin Mary was, from the very first moment of her conception, preserved from all stain of original sin by a singular grace and privilege of the Almighty God, in anticipation of the merits of Jesus Christ, the Savior of

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the human race, to have been revealed by God, and therefore to be firmly and constantly believed by all the faithful."

The oracle of the Pontiff.

1 x Bull *Dogm. Ineffabilis Deus*, dated 6 December 1854.

37 - ACTS, Vol. XX, No. 12. - 8 - 10 - 1953.

[*Latin ed. p. 578*]

578 Acta Apostolicae Sedis - Commentarium Officiale. That which it had long and vehemently striven for, it received with joy; and the piety of the faithful towards the Divine Virgin was aroused, from which, as is fitting, the morals of Christians flourish most abundantly; and also, with a certain new fervor, the studies by which the dignity and sanctity of the Mother of God are placed in their most splendid light, flourished. And it seemed that the most Blessed Virgin Mary herself wished in a most extraordinary way to confirm the judgment which the Vicar of her Divine Son on earth had already pronounced, with the approval of the entire Church. For scarcely four years had passed when, in the presence of an innocent and simple girl near a town in France, at the foot of the Pyrenees Mountains, the Divine Virgin appeared, with a youthful and benevolent countenance, clothed in a white garment and a white pallium, and girded with a flowing blue sash, in the cave of Massabielle; and to that girl, who eagerly inquired her name, to whom she had deigned to appear, she replied with uplifted eyes and a gentle smile: "I am the Immaculate Conception." As was fitting, the faithful rightly understood this, who, almost countless in number, from all nations, flocked piously to the cave in Lapurda, aroused their faith, kindled their piety, and sought to conform their lives to the Christian precepts; and there, not rarely, such miracles were wrought as would amaze all, and would confirm that the Catholic religion is one, given by God and approved. This, in a particular way, the Roman Pontiffs understood, who bestowed heavenly gifts and the benefits of their benevolence upon that wonderful temple, which, after a short space of time, piety of the clergy and the people had erected. In these very Apostolic Letters, by which our Predecessor decreed that this cornerstone of Christian doctrine should be firmly and faithfully retained by all the faithful, he did nothing other than...

[*Latin ed. p. 579*]

Acta Pii PP. XII 579, He diligently received the voice of the Saints and of the whole Church, from the very beginning of antiquity, and consecrated it with his authority, as if anticipating the course of subsequent centuries. First, the foundation of this doctrine is found in the Holy Scriptures, in which the Creator of all things, God, after the miserable fall of Adam, addresses the tempter and corrupter, the serpent, with these words, which many of the Saints, Fathers, and Doctors of the Church, and many approved interpreters, refer to the Most Holy Virgin: "I will put enmity

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between you and the woman, and between your seed and her seed..." However, if the Blessed Virgin Mary, as she was, by hereditary guilt of sin, stained in her conception, had escaped the experience of divine grace, even for the briefest of times, then, at least, there would have been, between her and the serpent, not that eternal enmity, of which mention is made from the very beginning in the "tradition" up to the solemn definition of the Immaculate Conception of the Virgin, but rather a certain subjection. Furthermore, when the same Most Holy Virgin is greeted as "full of grace" (γέμει χαριτων), and "blessed among women," from these words, as Catholic "tradition" has always understood, it is manifestly indicated that the Most Holy Virgin was shown to be the seat of all divine graces, adorned with all the gifts of the Holy Spirit, indeed, a treasure and an abyss inexhaustible of those very gifts, so that she was never subject to the curse. The Fathers of the early Church, without opposition, clearly transmitted this doctrine, who affirmed that the Blessed Virgin was another among thorns, a land entirely untouched, immaculate, always blessed, free from all contagion of sin, an incorruptible wood, a fountain ever flowing, the only and sole daughter of life, not of death.

2 Gen. III, 15.

3 Luke I, 28.

4 Ibid. 42.

5 Bulla Ineffabilis Deus.

[*Latin ed. p. 580*]

Acts 580 of the Apostolic See – Official Commentary: Not the seed of anger, but of grace, immaculate and wholly immaculate, holy and utterly foreign to any stain of sin, more beautiful in its beauty, more holy in its holiness, truly holy, which, with God alone excepted, surpassed all others, even the Cherubim and Seraphim, and the entire host of Angels, in beauty, form, and holiness. Having diligently, as is fitting, considered the praises of the Blessed Virgin Mary, who could dare to doubt that she, who is purer than the Angels and who was pure at all times, was exempt from every kind of stain of sin, even for the smallest moment? Therefore, St. Ephraem rightly addresses her Divine Son with these words: "Truly, you and your Mother alone are completely beautiful in every respect. For there is no blemish in you, O Lord, nor in your Mother." From these words, it is clearly evident that only among all the saints, both men and women, can it be said, when the matter of any stain of sin is discussed, that there can be absolutely no question of it; and that this most singular privilege, never granted to anyone else, was obtained by her because she had been raised to the dignity of Mother of God. This most exalted office, which was solemnly declared and sanctioned at the Council of Ephesus against the heresy of Nestorius, and which seems to be greater than any other, demands the fullest divine grace and an immunity of the soul from any stain, since it requires the

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highest dignity and holiness after Christ. Indeed, from this very sublime office of the Mother of God, as if from a most clear and pure source, all the privileges and graces seem to flow, which adorned her soul and her life in a most excellent manner. As St. Thomas Aquinas rightly declares: "The Blessed Virgin, because she is the Mother of God, possesses a certain infinite dignity from the infinite good, which is God." And the renowned author clarifies this with these words: *Bulla Ineffabilis Deus, throughout. Cf. Ibid. Carmina Nisibena, ed. Bickell, 123. Cf. Pius XI, Encyclical Lux veritatis, A. A. S., vol. XXIII, p. 493 sq. Cf. Summa Th., I, q. 25, a. 6, ad 4.*

[*Latin ed. p. 581*]

The acts of Pope Pius XII, page 581, state: "The Blessed Virgin... is the Mother of God; therefore, she is most pure and most holy, so that no greater purity can be understood under God." Furthermore, if we consider the matter with a sincere heart, and especially if we consider the most ardent and sweetest love with which God, without doubt, has loved and continues to love the Mother of His only Son, how can we possibly imagine that she could have been, even for a very short time, subject to sin, and deprived of divine grace? Certainly, God, in view of the merits of the Redeemer, could have bestowed this most excellent privilege upon her; therefore, we cannot even think that this was not done. It would not be fitting for the Mother of the Redeemer to be such that she would, as far as possible, be worthy of Him; but she would not have been worthy if, even only at the very moment of her conception, she had been infected with hereditary blemish and subjected to the most terrible domination of Satan.

It cannot be asserted that, for this reason, the Redemption of Christ is diminished, as if it did not pertain to the entire race of Adam; and therefore, something is taken away from the very work and dignity of the Divine Redeemer. Indeed, if we examine the matter thoroughly and carefully, we easily see that Christ, the Lord, truly redeemed His most holy Mother in a perfect way, because, in view of His own merits, she was preserved by God from any hereditary stain of sin. Therefore, the infinite dignity of Jesus Christ and the universal work of His Redemption are not weakened or lessened by this doctrine, but are rather greatly increased. Therefore, many non-Catholics and innovators unjustly reproach and disapprove of our devotion to the most holy Virgin, as if we were taking something away from the worship due to the one God and to Jesus Christ; whereas, on the contrary, whatever honor and veneration we give to our heavenly Mother, it undoubtedly redounds to the glory of Her Divine Son.

[*Latin ed. p. 582*]

582 Acta Apostolicae Sedis - Commentarium Officiale: All graces and all gifts, whether sublime, as they spring from the first source, or those

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which are "the glory of the sons of their fathers." Therefore, from the most ancient age of the Church, this doctrine has become increasingly clear each day, and has flourished more and more, both among the sacred pastors and in the mind and heart of the Christian people. The writings of the Saints attest to this, as we have said*; the celebrated Councils and the acts of the Roman Pontiffs attest to it; finally, the most ancient liturgies attest to it, in which this feast is recorded in the sacred books, as if it were a tradition of the ancients. And furthermore, even among all the communities of Eastern Christians, which have long since separated from the unity of the Catholic Church, there have not been lacking, nor are there lacking, those who, even though animated by prejudices and adverse opinions, have embraced this doctrine and celebrate these solemnities of the Immaculate Virgin each year; but this, without a doubt, would not have happened if they had not received it from ancient times, before, that is, they were separated from the one fold. It pleases Us, therefore, as the full century approaches since the Most Holy Pope Pius IX, of blessed memory, solemnly established this singular privilege of the Virgin Mother of God, to bring together and conclude, as it were, the entire matter with the sentiments of that same Pontiff, namely, to affirm that this doctrine is "confirmed by Divine Writings according to the judgment of the Fathers, handed down by so many most serious testimonies of theirs, expressed and celebrated by so many illustrious monuments of venerable antiquity, and proposed and confirmed by the most serious and weighty judgment of the Church," so that it may be for the sacred pastors and for all the faithful "nothing sweeter, nothing more precious, than to venerate, invoke, and preach everywhere the Virgin Mother of God, conceived without original sin, with the most fervent affection." And it seems to Us a most precious gem, with which, a hundred years ago, the sacred diadem of the Blessed Virgin Mary was adorned.

Prov. XVII, 6.

Bulla Ineffabilis.

Ibidem.

Deus.

[*Latin ed. p. 583*]

In the Acts of Pope Pius XII, page 583, it is recorded that a brighter light shines forth today, when, by the divine providence of God, it has happened that, as the Great Jubilee approached its end, in the year 1900 – a memory that is most pleasing to Us – We defined the most holy Mother of God to have been taken body and soul into Heaven; and thus We satisfied the desires of the Christian people, which had indeed been expressed in a special way when the conception of the Virgin, undefiled, was solemnly proclaimed. For then, as We ourselves wrote in Our munificent Apostolic Letters, "the hearts of the faithful were moved by a certain fervent hope,

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that the Supreme Teacher of the Church would also, for the first time, define the dogma of the bodily Assumption of the Virgin Mary into Heaven." Therefore, all the faithful seem to be able, with greater efficacy, to turn their minds and hearts to the mystery of the Immaculate Conception itself. For, because of the closest connection by which these two dogmas are joined together, when the bodily Assumption of the Virgin Mary into Heaven is solemnly proclaimed and placed in its proper light – which is, as it were, the crown and complement of the earlier Marian privilege – it has, by that very fact, caused the most wondrous harmony of the divine plan to emerge more fully and clearly, by which God willed the most Blessed Virgin Mary to be free from any original taint. Therefore, because of these two most illustrious privileges, with which the Mother of God was endowed, both the beginning and the end of her earthly pilgrimage have shone with the brightest light; her innocence of mind, free from all stain, responded in a most wonderful and fitting way to the "glorification" of her virginal body; and she, as she was united with her only-begotten Son in the struggle against the most wicked serpent of the underworld, shared with Him the glorious triumph over sin and its most grievous consequences. 1S 15 A. A. S., vol. XXXV, p. 744.

[*Latin ed. p. 584*]

Acta 5.84 Apostolicae Sedis - Commentarium Officiale II. Verumtamen, haec saecularis celebratio non solum catholicam fidem et pietatem erga Deiparam Virginem in animis omnium fovere debet, sed mores Christianorum etiam ad imaginem eiusdem Virginis conformare, quantum fieri potest. Sicut omnes matres suavissime afficiuntur cum aspectu filiorum suorum, cum in eorum vultu propriam faciem, per aliquam speciem similitudinis, reflectam vident, ita dulcissima Mater nostra, Maria, nihil plus desiderat, nihil plus delectat, quam cum videt eos, quos sub Cruce, pro ipsa, filios suscepit, ornamenta animi sui, cogitationibus, verbis et actibus, exprimere. Verum enim, si pietas non sit verbum vanum, non species religionis ficta, non affectus fragilis et caducus, sed sincera, vera et efficax, ea, sine dubio, nos omnes, secundum conditionem suam, ad virtutem consequendam adhortari debet. Praesertim necesse est ut nos omnes ad innocentiam et integritatem morum incitet, quae a quavis, etiamsi levissima, macula peccati, abhorreat, cum mysterium illius Sanctissimae Virginis commemoremus, cuius conceptio ipsa intaminata fuit et quavis originali labe immunis. Et videtur nobis, Beatissima Virgo Maria, quae per totum cursum vitae suae – cum in gaudiis, quibus suavissime affecta erat, tum in angustiis et doloribus horribilibus, quibus Regina Martyrum erat – numquam a praeceptis et exemplis Filii Divini sui minimum discessit, videtur nobis, dicimus, ea verba nobis singulis et omnibus repetere, quibus, Canae nuptias celebrans, convivii ministris Iesum Christum quasi digito indicans, dixit: « Quidcumque dixerit

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vobis, facite ». Hanc eandem exhortationem, ampliore sane intellectu adhibendam, nobis omnibus hodie reiterare videtur.

[*Latin ed. p. 585*]

In the year 586, the acts of Pope Pius reveal that the root of all evils, which so harshly and vehemently afflict men, torment peoples, and distress nations, arises primarily from the fact that many have "forsaken the fountain of living waters, and have hewn out to themselves cisterns, cisterns that cannot hold water," having forsaken Him who is "the way, the truth, and the life." Therefore, if error has occurred, the path must be retraced; if the minds have been darkened by the shadows of error, they must be illuminated as soon as possible by the light of truth; if death, which is true death, has seized the souls, then life must be grasped eagerly and actively; we speak of that heavenly life, which knows no end, which proceeds from Jesus Christ, and if we faithfully and confidently follow Him in this mortal exile, we will undoubtedly enjoy eternal blessedness with Him in the eternal mansions. This is what the Blessed Virgin Mary teaches us, our most beloved Mother, who certainly loves us with a true and maternal love more than all earthly mothers. But these exhortations and invitations, by which all are urged to return to Christ and to conform diligently and effectively to His precepts, are greatly needed today, as you well know, Venerable Brothers, because many are trying to uproot the Christian faith from the hearts of men, either through cunning and hidden snares, or even through the open and persistent propagation of those errors which they themselves boastfully proclaim, as if they were the glory of this age. But when the most holy religion is rejected, and the power of God, who sanctions both right and wrong, is overthrown, it is almost impossible not to see that laws are of little value, and that public authority is of little worth; and furthermore, with the hope and expectation of eternal good things removed by these deceptive doctrines, it is natural for men to greedily and immoderately pursue earthly things, to intensely desire what belongs to others, and sometimes even to seize them by force, whenever the opportunity or some means presents itself. From this, hatred, envy, discord, and strife arise among citizens; from this, Jeremiah 11:13. John 14:6.

[*Latin ed. p. 586*]

586 Acta Apostolicae Sedis - Commentarium Officiale: Privately and publicly, life is disturbed; hence, the very foundations of states are gradually undermined, which cannot easily be contained and strengthened by the authority of public laws and their administrators; and finally, everywhere, morals are corrupted by wicked spectacles, books, newspapers, and indeed, by crimes! We do not deny that those who govern public affairs can do much in this matter; but, undoubtedly, a remedy of a higher source must be sought; namely, human strength alone is not sufficient, but

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divine assistance is needed, which may illuminate minds with heavenly light, and which may touch hearts, renewing them with divine grace, and making them aspire to better things. Only then can we hope that Christians everywhere will flourish in morals; that the true principles on which states are founded will be strengthened; that mutual, just, and sincere esteem will prevail among the classes of citizens, together with justice and charity; that hatreds will finally diminish, the seeds of which produce new miseries, and which often incite inflamed minds to the shedding of human blood; and finally, that the contentions and disturbances among the lower and higher orders will be calmed, and that the just rights of both sides will be fairly balanced, and that, with mutual consent and due reverence, they may be reconciled and conform to the common good. All these things, undoubtedly, only the precepts of Christianity can thoroughly and firmly accomplish, if only they are truly and effectively put into practice. Considering this, as is fitting, We, through these Encyclical Letters, invite you, Venerable Brothers, in your role, to encourage the clergy and the people entrusted to you to celebrate the Marian Year, which We have decreed to be observed throughout the world from the coming month of December to the same month of the following year, at the beginning of the century, since the most blessed Virgin Mary shone with a new splendor to the Christian people, as We have said, when Our predecessor, the immortal and unforgettable Pope Pius IX, was...

[*Latin ed. p. 587*]

The Acts of Pope Pius XII, page 687, decreed and established that all original sin is entirely absolved. And we confidently expect that this Marian celebration may produce those most desirable and salutary fruits, which we all earnestly desire. Furthermore, in order to accomplish this more easily and happily, we desire that in each diocese, suitable sermons and appropriate discourses be held for this purpose, so that this fundamental principle of Christian doctrine may become more clearly apparent to minds; thus, so that the faith of the people may increase, and their piety towards the most Holy Virgin may burn ever more brightly; and so that all may strive to follow the example of our heavenly Mother with eagerness and willingness. And since in all cities, towns, and villages, wherever the Christian religion flourishes, there is either a small chapel, or at least an altar, in which the sacred image of the Blessed Virgin Mary is venerated by the Christian people, We hope, Venerable Brothers, that the greatest number of the faithful may flock there, and that they may offer prayers, not only privately, but publicly, with one voice and one mind, to our most sweet Mother. Where, however – as happens in almost all dioceses – there exists a sacred temple in which the most Holy Virgin is venerated with the greatest piety, let pious crowds of pilgrims gather there for days each year, and let them openly display the beautiful signs of common faith and common love for the most Holy

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Virgin. We do not doubt that this will occur in a special way at the Grotto of Lourdes, where the Blessed Virgin Mary, conceived without any stain of sin, is venerated with such fervent piety. Let this venerable city, which from the most ancient times of the Christian name has venerated its heavenly Mother and Patron with special devotion, be an example to all. For, as everyone knows, there are many sacred buildings here, in which the same Roman piety is displayed; but the greatest, without a doubt, is the Basilica of Saint Liberius, in which the pious mosaic work of our predecessor, Pope Sixtus III, still shines, a testament to divine motherhood.

[*Latin ed. p. 588*]

Acts: 588. From the Official Commentary of the Apostolic See: The image of the Virgin Mary is a most excellent monument; and there, "Salus Populi Romani" [Salvation of the Roman People] benignly smiles. Therefore, citizens should especially flock there to pray; and before that most holy image, let all offer pious prayers, especially imploring that the City, which is the head of the Catholic world, may also be a teacher to all in faith, piety, and holiness. "For," as We, your Predecessor, the Most Holy Leo the Great, spoke to you, Romans: "Although the entire Church, which is throughout the world, ought to flourish in all virtues, you, above all other peoples, ought to excel in the merits of piety, since you are founded upon that very apostolic rock, and Our Lord Jesus Christ, along with all, redeemed you, and the Blessed Apostle Peter, above all, instructed you." Indeed, many things ought to be requested from the protection of the Blessed Virgin, from her patronage, and from the power of her intercession, in the present circumstances. Let them pray first of all, as We have said, that their own conduct may, with the help of divine grace, conform more and more each day to the precepts of Christianity, since faith without works is dead, and since no one can—as it ought to be—accomplish anything for the common good, unless first he himself shines forth in virtue as an example to others. Let those who pray also and again supplicate that a generous and confident youth may grow, pure and whole, lest it allow its flourishing bloom to be infected by the corrupt influence of this age and to wither with vices; that its unrestrained studies and impetuous desires may be governed by a balanced moderation, and that, abhorring all snares, it may not be turned to harmful and perverse things, but may strive towards all that is beautiful, all that is holy, all that is lovable, and all that is excellent. Let them unanimously implore that mature and advanced age may demonstrate Christian probity and fortitude to all; that domestic life may flourish with unwavering faith, that children may grow, properly and holily educated, and that concord and mutual assistance may prevail.

[*Latin ed. p. 589*]

Acta Pii PP. XII 589. "Finally, let us pray that the elderly may rejoice in

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the fruits of their well-lived lives, so that, when their mortal course draws to a close, they may have nothing to fear, may be tormented by no pangs of conscience, may have no cause for shame, but rather may firmly believe that they are about to receive the reward of their long labor. Let us also pray, supplicating the Divine Mother, for the hungry to receive bread; for the oppressed, justice; for the persecuted and exiled, their homeland; for those who lack a home, a hospitable roof; for those who, unjustly, have been cast into prison or into places of public custody, their due freedom; for those who, even after so many years since the last war, are still held captive, secretly sighing and groaning, a most desired return to their native homes; for those who are blind, either in body or in spirit, the joy of great light; and for all those who are divided from one another by hatred, envy, and discord, that they may reconcile fraternal charity among themselves, and that they may achieve that harmony of souls and diligent serenity which is founded on truth, justice, and mutual affection. And in a particular way, Venerable Brothers, let us earnestly hope that, through the prayers which will be offered to God during the upcoming celebration of the year of Mary, it may be granted that—under the auspices of the Divine Redeemer's Mother and our most beloved Mother—the Catholic Church may, everywhere among the nations, finally enjoy the freedom that is due to her, a freedom which, as history most clearly demonstrates, has always been for the good of the people, never to their detriment; always for the reconciliation of citizens, nations, and peoples, never for the purpose of dividing souls. All know that wherever the Church of God exists, she is beset by difficulties; that she is harassed by lies, calumnies, and attacks; that in some regions, the pastors are either miserably scattered, or unjustly imprisoned, or so hindered that they cannot freely—as they ought—perform their own duties; and finally, that all cannot use the schools and institutions of learning there for their own benefit, nor can they publicly..."

[*Latin ed. p. 590*]

The Acts of the Apostolic See, volume 590, mentions that official publications and commentaries can teach, defend, and propagate Christian doctrine, and can properly form youth in accordance with it. Therefore, having offered these exhortations on this matter not once, but on various occasions, we reiterate them again and again through these Encyclical Letters, confident that through the Marian Year, throughout the entire world, supplications will be offered to the most powerful and most loving Mother, the Virgin Mary, so that through her present and efficacious intercession, those sacred rights which pertain to the Church, and which civil society itself demands for the sake of human dignity and liberty, may be openly and truly recognized by all, to the greatest benefit of all and for the increase of common concord. This voice of ours, moved by ardent charity, we desire to reach especially those who, compelled to silence, and entan-

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gled in every kind of deceit and snares, perceive with sorrow the Christian community afflicted, disturbed, and deprived of all human help. These also, most beloved brothers and sons of ours, most closely united with us and with all the faithful, may intercede with the Father of mercies and God of all consolation, the most powerful Virgin Mary, our Mother, and may implore her for heavenly help and solace. And, persevering with a steadfast and unconquered spirit in the ancestral faith, may they take as their own, in this grave crisis, this saying of the Mellifluous Doctor, as a sign of Christian fortitude: "We shall stand firm and fight, even unto death, if it should be necessary, for our mother [the Church], with the weapons that are permitted to us; not with shields and swords, but with prayers and supplications to God." Furthermore, we also invite those who, because of the old schism, are separated from us, and whom we embrace with a paternal spirit, to join in these united prayers and supplications, since we know very well that they also venerate the most holy Mother of Jesus Christ, and her immaculate purity.

[*Latin ed. p. 591*]

Acts of Pope Pius XII, 591, eloquently expresses this. The Blessed Virgin Mary beholds all those who glory in being Christians, and she implores them, bound at least by the bonds of charity, to turn their eyes, their hearts, and their prayers to her, that they may obtain that light which illuminates minds with heavenly light, and that they may implore that unity, by which, at long last, one flock and one Shepherd may be made. But let these supplications be joined with works of pious penance; for prayer strives "to sustain the soul, to instruct it in fortitude, to raise it to divine things; and penance strives to subdue ourselves, especially the body, which is the greatest, most grievous, and most ancient source of injury, an enemy to reason and to the law of the Gospel." These virtues, it is clear, are most fittingly joined together, they help each other, and they conspire together to draw man, born for heaven, away from earthly things, and to raise him almost to that heavenly communion with God." Since true, sincere, and lasting peace has not yet shone upon hearts, nor upon peoples, let all those who pray piously strive to attain and establish it fully and happily, so that, as the Most Blessed Virgin presented the Prince of Peace, she may join men together in a friendly bond under her patronage and protection; for only then can they enjoy that serene prosperity which is granted to us in the course of this mortal life, when, indeed, they are not divided by mutual animosities, nor miserably torn apart by discord, nor driven to opposing sides by threatening and terrifying schemes, but, with hands joined in fraternal spirit, they offer each other the kiss of peace, "which is tranquility and freedom," and which, guided by justice, inflamed by charity, unites all orders of citizens, nations, and peoples into one harmonious family, as is fitting. These are the most fervent desires of Ours, by which, as we hope, it will come to pass.

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23 Cf. John 10:16.

24 LEO XIII, Encyclical *Octobri Mense*, September 22, 1891; *Acts of Leo XIII*, XI, p. 312.

25 Cf. Cicero, *Philippics* II, 44; Isaiah 9:6.

[*Latin ed. p. 592*]

592 Acta Apostolicae Sedis - Commentarium Officiale. We trust that, not only will the desires of Our sons be readily fulfilled, but also that, for all those to whom the pursuit of Christian humaneness and the advancement of civil society are dear, the Divine Redeemer, under the auspices and with the intercession of His most benign Mother, may bring this to fruition most abundantly and happily. May she be the conciliator of heavenly gifts, and may the Apostolic Blessing, which is the witness of Our paternal will, be imparted to you individually and universally, Venerable Brothers, and also to your clergy and people, earnestly in the Lord. Given in Rome, at St. Peter's, on the eighth day of the month of September, in the year 1903, in the fifteenth year of Our pontificate. PIUS PP. XII. APOSTOLIC LETTER. SAINT SYMPHORIAN, MARTYR, THE PRINCIPAL TOWN NAMED AFTER HIM AND SITUATED NEAR THE CITY OF TURON, IS DECLARED HEAVENLY PATRON. PIUS P. P. XII. For the perpetual memory of this matter. — As We have learned, the town named after Saint Symphorian and situated near the city of Caesarodunum, or Turon, possesses a certain special character as a center of religion. For in two houses, the youth are initiated into the hope of the Church and of the archdiocese of Turon in that place, and several religious families, established there, are engaged in works of piety. Moreover, on the feast day of Saint Symphorian, the Martyr, namely, on the twenty-second day of the month of August, in the year 1904, the people of Turon, both clergy and faithful, desired that this valiant athlete of Christ, and true witness of the true religion with his own blood, be declared the heavenly patron of the town we have mentioned. We, indeed, have willingly decided to hear the prayers on this matter presented to Us by the Venerable Brother Louis Gallard, Archbishop of Turon. Therefore, from the Sacred Congregation of Rites.

[*Latin ed. p. 593*]

Acta Pii PP. XII, 593. Post deliberationem accuratam et maturam, cum plena conscientia et plenitudine potestatis Apostolicae, et cum desiderio ferventi, per has Litteras, in perpetuum, Sanctum Symphorianum, Martyrem, principalem Patroni ecclesiae, in regione ab eo appellata et prope urbem Turonensem sitam, elegimus et proclamamus, cum omnibus honoribus et privilegiis liturgicis, quae debite competunt principalibus Patroniis locorum. Contra quicquid contrairet, nihil obstet. Haec edicimus, statuimus, decernentes, praesentes Litteras semper firmis, validis et efficaces esse; et plenos et integros effectus habere et obtinere; et illis ad quos spec-

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tant, seu spectare poterunt, nunc et in posterum plenissime valere; ita ut recte iudicatum et definitum habeatur; et irritum ex nunc et inane fieri, si quidquam contra haec, a quocumque, auctoritate aliqua, scienter sive ignoranter, temptatum fuerit. Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die IX mensis Aprilis, anno MCMXXXIII, Pontificatus Nostri quinto decimo.

De speciali mandato, Sanctissimo Domino Cardinali, a negotiis publicis Ecclesiae, GILDO PRUGNOLA, ad Brevia Apostolica.

II BASILICAE MINORIS TITULO AC DIGNITATE AFFICIITUR TEMPLUM DIVINI SERVATORIS IN URBE ((DINAN)) INTRA BRIOCENSIS DIOECESIS FINES.

PIUS PP. XII

Ad perpetuam rei memoriam.

— Prospicit Oceanum Atlanticum, in Gallia, urbs cui nomen « Dinan », quae, intra Briocensis et Trecorensis dioeceseos fines, ob vetustum castrum quod ei imminet, et vetustam ecclesiam paroecialem qua decoratur, haud mediocri laude fertur. Quae ecclesia veteris aedificii duodecimi saeculi insignes partes ostendit, « byzantio », ut aiunt, structurae genere confectas, quibus hodierna ingens moles, saeculis XVI et XVII, « classico » stilo exaedificata, est superposita. Tandem, die XX mensis Maii anno MDCXLIV, eadem ecclesia, novis operibus aucta et pulchrior effecta, a Divino Servatore fuit nuncupata, sed nomine Sanctissimae Trinitatis dedicata. Prout Nobis innotuit, memoratum Templum, intus et exterius maiestatem aliquam praeferens, pluribus et eorum ornatiissimis est decoratum altaris per.

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis – The official records, along with many other valuable items, were generously donated by princes and citizens. Many, for reasons of religion or study, come to the very Temple, and there they venerate the image of the Blessed Virgin Mary, called "of the Virtues," which the devotees of antiquity admire, and the faithful approach with great reverence. After carefully considering all these things, the Venerable Prater Armandus Coupel, Bishop of Briouze and of Trecor, desiring to honor this sacred edifice for its antiquity and grandeur, and to reward the piety of the clergy and the faithful, almost three centuries after the Church was consecrated to God, approached Us with fervent prayers, asking that We might deign to raise the aforementioned Church to the dignity of a Minor Basilica. We, wishing to accede to such requests, considered the prayers of the Ordinary to be most worthy of acceptance. Therefore, after consultation with the Sacred Congregation of Rites, and with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these present letters and in perpetuity, We elevate the Church

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of the Divine Savior, located in the city of "Dinan" within the territory of the Diocese of Briouze, to the dignity of a Minor Basilica, with all the honors and privileges appropriate to that title, notwithstanding any contrary provisions. These things We decree, establish, and ordain, declaring that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them, now and in the future, and that it shall be considered and defined to be rightly so; and that anything to the contrary, attempted by anyone with any authority, knowingly or unknowingly, shall be null and void from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-seventh day of the month of April, in the year 1953, in the fifteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Apostolic Briefs, for the public affairs of the Church.

[*Latin ed. p. 595*]

Acts of Pope Pius XI, 595. LETTER TO THE MOST REVEREND FATHER ALPHONSUS ILDEFONSO, TITULAR BISHOP OF THE HOLY MARTYRS SILVESTER AND MARTIN AT THE MOUNTAINS, SECRETARY OF THE HOLY CONGREGATION, CARDINAL SCHUSTER, ARCHBISHOP OF MILAN, WHOM WE APPOINT AS OUR LEGATE TO THE EUCHARISTIC CONGRESS TO BE HELD IN THE AUGUST CITY OF TURIN, FROM THE ITALIAN NATION.

PIUS PP. XII

Beloved Son, greetings and the Apostolic Blessing.

Having completed the fifth centenary since that wondrous event concerning the Eucharist occurred in the city of Piedmont, from which the August city of Turin acquired the name "City of the Most Holy Sacrament," the decision has been made to solemnly celebrate an Eucharistic Congress there, drawing from the entire Italian nation.

In the meantime, in order that such a plan may be brought to fruition with the best possible outcome, the people of Turin, as we know, are diligently striving with fervent zeal and with magnificent preparations.

Furthermore, the topic to be discussed in the Congress itself, namely "The Eucharist in Modern Society," seems most opportune. For, in our recent Constitution, whose beginning is "Christ is the Lord," promulgated on the Feast of the Epiphany, we have tempered the norms concerning the fast before the Eucharist, in order to remove grave difficulties arising from the particular conditions of these times, which could "draw men away from the divine mysteries." These norms will be suitably explained at the Congress itself, especially with regard to the civil and domestic way of life, which

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has undergone considerable changes.

Indeed, no one is ignorant of the fact that from the institution of the Eucharist, a certain new force has permeated all aspects of civil and family life: new bonds between men; new public and private rights; new duties; new courses in disciplines, arts, and institutions; and, above all, the turning of minds and affections towards the truth of religion and the sanctity of morals; and therefore, a truly heavenly and divine life shared with one's fellow man. To this belong those things which are declared in the sacred Scriptures: the word of life, the book of life, the tree of life, the crown of life, and especially the bread of life.

Therefore, we, who have nothing more dear to us than the people of Italy, flowing into the "City of the Most Holy Sacrament," that they may "have life, and have it in abundance" (John 10:10), have decided to be present at the Congress in some way and to preside over it.

Therefore, Beloved Son, who, as a member of the most august College of Cardinals, presides over the illustrious Ambrosian Church, we appoint you as our...

[*Latin ed. p. 596*]

596 Acta Apostolicae Sedis - Official Commentary. From Our side, We choose and appoint you, so that, bearing Our person, you may preside over the Eucharistic Congress of the Italian nation, to be held shortly in Augusta Taurinorum, in Our name and with Our authority. There is no doubt that, inflamed as you are with piety towards the august Sacrament, and adorned as you are with the splendor of sacred ceremonies, you will faithfully and successfully carry out this honorable task. While We earnestly pray to God that all things may prosper for you and your companions in this undertaking, as a sign of heavenly protection, and as a pledge of Our most profound charity, We impart to you, Our beloved Son, and to all those who will participate in the Eucharistic celebration, Our Apostolic Blessing. Given in Rome, at Saint Peter's, on the fifteenth day of the month of August, in the year 1908, in the fifteenth year of Our Pontificate. PIUS PP. XII. ADDRESSES. I. To those who attended the "First International Symposium on Medical Genetics," held in Rome. "Gentlemen, you are most welcome, who have wished to take advantage of the First International Symposium on Medical Genetics to visit Us. We respond to your kind attention by expressing Our joy at being able to spend a few moments with you. In recent years, a number of Congresses of the natural sciences have been held here. The characteristic of your science, which distinguishes it from other branches of biology and medicine, is its youth. But despite its youth, it is distinguished by rapid development and the long-range goals, one might almost say audacious, that it has set for itself. These goals arouse keen interest among institutions that are concerned with man as a moral personality, with his formation, and with the education that must shape in

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him a mature character, firm in its convictions, aware of its responsibilities, and capable of thinking and acting in matters that are decisive for both this world and for eternity. In response to the desire..." * September 7th, 1953.

[*Latin ed. p. 597*]

The document *Acta Pii PP. XII*, page 597, which was sent to Us, We have therefore not deemed it permissible to refrain from saying a few words to you concerning your work and your efforts. Indeed, among the many branches of biology, the most dynamic research may be that of genetics, that is, the science of the hereditary transmission of specific characteristics, which occurs from one generation to the next according to fixed rules. In Our exposition, We would first like to mention a few points which We borrow from the literature on the subject; these are therefore within your area of competence, and We leave it to you to assess their accuracy. To these data, We would like to attach some fundamental considerations, which may serve as a standard for the metaphysical and moral evaluation of a particular theoretical principle of modern genetics, and even more so, for their application in the reality of life.

I. Your science has revealed the initial cell of a new life engendered by means of fertilization. This cell, you say, is formed by the fusion of the nuclei of two sex cells belonging to partners of different sexes. You inform Us that the new living being is constructed from this initial cell through normal and continuous cell divisions, under the direction of the genes contained in the nuclei, and which carry the inheritance of the ancestors. But your science provides a more complete and profound understanding of this initial cell in its origin, its structure, its dynamism, its purpose, and its intimate richness. It sees in it both a point of arrival and a point of departure. It is the point of arrival of a long previous evolution and of the transmission of the hereditary patrimony from both branches of the family through the long series of past generations, from the beginning of the species in question to the new individual. It is the point of departure of the series of descendants, to whom the hereditary patrimony can and must be transmitted in order to continuously continue the series of generations. The works of genetics here cast a gaze upon the depth and extent of the structure and laws of life: the mysteries of atomic physics are evoked with intensity in this regard. These works report on the results acquired to date: facts that are already well established, but also the numerous problems and questions that still await a solution, both from the theoretical point of view and in terms of their practical application.

[*Latin ed. p. 598*]

598 Acta Apostolicae Sedis - Commentarium Officiale. La génétique non seulement révèle les faits, mais aussi la nature et les lois de l'hérédité. Elle affirme que la transmission du patrimoine héréditaire se fait selon des lois

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strictes, dont certaines sont bien connues, tandis que d'autres nécessitent un examen plus approfondi. Les lois mendéliennes, établies initialement par l'Augustin Grégoire Mendel, qui a rendu de grands services à la science et à qui un institut scientifique a été dédié dans la ville de Rome, sont des schémas de la transmission et de la répartition aux descendants des éléments porteurs de l'hérédité, c'est-à-dire des gènes. C'est un groupe de gènes qui se trouve dans le noyau des cellules sexuelles, et qui constitue le support matériel des caractères. La génétique affirme que l'héritage comprend l'ensemble des gènes de tous les chromosomes des cellules sexuelles; elle indique les multiples combinaisons que produit la rencontre des gènes transmis; elle parle d'homozygotes et d'hétérozygotes; elle attire l'attention sur le fait que, chez les hétérozygotes, c'est-à-dire lors de la rencontre de gènes porteurs de variétés des mêmes caractères, il arrive que certains gènes, appelés "récessifs", soient supplantés par les autres, les "dominants". Cependant, ils se conservent intégralement dans l'héritage et sont transmis avec lui, de sorte que, aux générations suivantes, en l'absence de gènes dominants, ils peuvent réapparaître dans toute leur ancienne fraîcheur. Vos ouvrages soulignent une caractéristique de la transmission héréditaire : les gènes se montrent quasi inattaquables et d'une immutabilité rigide. On aurait prouvé des milliers de fois que, par exemple, des aptitudes acquises ou des mutilations ne les modifient pas et ne passent pas à la postérité. La littérature du sujet désigne cette opinion sous le nom de "génétique classique". Néanmoins, récemment, les généticiens russes l'auraient contestée et auraient nié la stabilité des facteurs héréditaires. Cependant, tous reconnaissent sans contestation la capacité d'adaptation et de réaction des facteurs héréditaires vis-à-vis des circonstances extérieures, en particulier des différents climats. Ainsi, une seule et même plante, avec le même patrimoine, pourrait prendre, selon les climats, une apparence tellement différente que le profane la considérerait comme une plante d'une autre espèce. La génétique dit ici : le patrimoine ne contient fondamentalement aucune forme extérieure, mais seulement la capacité de réagir aux différents climats par telle ou telle forme extérieure; le patrimoine ne contiendrait donc qu'une norme de réaction. De telles modifications, explique la génétique, ne sont pas rares dans le processus de l'hérédité; il n'y a cependant aucun changement dans les éléments constitutifs du patrimoine. Les êtres vivants reçoivent leurs...

[*Latin ed. p. 599*]

Acta Pii Pp. XII 599: Individual characteristics, the "phenotype," are determined by heredity and the surrounding environment. Heredity, it is asserted, is somewhat malleable, as it can be shaped by the environment. Each living being, in its final state, is the result of the collaboration between heredity and the environment. Neither the environment nor heredity are

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everything. However, according to genetics, there are also changes within heredity itself, which are called "mutations." These occur in a fundamentally different way than modifications. Genes, these enormously complex molecules, can undergo structural changes through the intervention of various natural agents. Thus, for example, under the influence of cosmic rays. The modified gene molecule causes different characteristics to appear in growing organisms. The characteristics of a living being, and there are thousands of them, can almost all mutate. Mutations can also be artificially triggered, for example, through certain irradiations of reproductive cells, although the outcome of such interventions cannot be predicted in advance. Through mutations, both nature and man can produce "elites." The being adapted and equipped for life asserts itself over others who are less well-equipped. Often, these latter will degenerate, perish, and disappear. Therefore, the facts and theories of modifications and mutations show that the inviolability of heredity, which was mentioned earlier, undergoes a certain alteration. What biology, and genetics in particular, say about germ cells, the factors of heredity, modifications, mutations, and selection extends beyond individuals and various species, and touches upon the question of the origin and evolution of life in general, and of all living beings. The question is posed: Is this totality constituted by the fact that all living beings originate from a single being and its inexhaustible germ through descent and evolution, according to the manner and under the influences that have been indicated? The question of these grand totalities explains why the works of some geneticists associate the theory of heredity with those of evolution and descent. One overlaps the others. In recent works on genetics, it is read that nothing better explains the connection of all living beings than the image of a common genealogical tree. But at the same time, it is noted that this is only an image, a hypothesis, and not a demonstrated fact. It is even added that if most researchers present the doctrine of descent as a "fact," this constitutes a judgment.

[*Latin ed. p. 600*]

600 Acta Apostolicae Sedis - Commentarium Officiale ment hâtif. Il serait tout à fait possible de formuler d'autres hypothèses. On dit en outre que des savants réputés le font sans pour autant contester que la vie ait évolué et que certaines découvertes puissent être interprétées comme des préformations du corps humain. Mais, continue-t-on, ces chercheurs ont souligné de la manière la plus nette qu'à leur avis on ne sait absolument pas encore ce que signifient réellement et exactement les expressions « évolution », « descendance », « passage » ; que, par ailleurs on ne connaît aucun processus naturel par lequel un être en produit un autre de nature différente; que le procédé par lequel une espèce en engendre une autre reste parfaitement impénétrable, malgré les nombreux stades intermédiaires; qu'on n'a pas encore réussi expérimentalement à faire sortir une espèce d'une autre es-

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pèce ; et finalement que nous ne saurions absolument pas à quel endroit de l'évolution l'hominidé a passé tout-à-coup le seuil de l'humanité. On signale encore deux découvertes singulières au sujet desquelles la controverse jusqu'à présent ne se serait pas encore calmée: il ne s'agirait pas ici du degré avancé d'évolution du matériel découvert mais de la datation de la couche géologique. La conclusion dernière qu'on en tire est celle-ci : selon que l'avenir montrera l'exactitude de l'une ou de l'autre interprétation, l'image usuelle de l'évolution de l'humanité y trouvera une confirmation ou bien il faudra s'en donner une image toute nouvelle. On croit devoir dire que les recherches sur l'origine de l'homme sont encore à leurs débuts; la représentation que l'on s'en fait actuellement ne pourrait pas être considérée comme définitive. Voilà ce que l'on dit des relations entre la théorie de l'hérédité et celle de l'évolution. La littérature de la génétique montre que celle-ci n'a pas seulement un intérêt théorique, c'est-à-dire l'enrichissement de nos connaissances sur la nature et son activité, mais qu'elle possède en même temps une haute valeur pratique : d'abord, dans le domaine des êtres privés de raison, elle permet une utilisation meilleure au profit de l'homme du règne végétal et animal. Mais pour l'homme aussi, les lois de l'hérédité sont lourdes de signification. La cellule initiale du nouvel homme est déjà, au premier moment et au stade initial de son existence, d'une architecture étonnante et d'une spécificité des structures incroyablement riche. Elle est pleine de dynamisme téléologique gouverné par les gènes, et ces gènes sont le fondement de tant de bonheur ou de malheur, de ressources vitales ou de langueur, de force ou de démission. Cette considération explique que les recherches sur l'hérédité rencontrent toujours plus d'intérêt et de points d'application. On essaie de garder ce qui est bon et valable, de...

[*Latin ed. p. 601*]

Acts of Pope Pius XII, 601, to affirm, to promote, and to perfect [them]. It is necessary to prevent the deterioration of hereditary factors; as much as possible, one must remedy deficiencies already manifested, and one must take care that hereditary factors of lesser value are not further degraded by fusion with those of a homozygous partner. On the other hand, one must ensure that positive, valuable characteristics unite with a similar hereditary inheritance. These are the tasks that genetics and eugenics propose. From this, their extraordinary specialization has arisen, extending even to the genetics of blood groups, the study of twins, and the genetics of twins. This is what We wished to borrow from your branch, without wishing to express Our opinion. The assessment of purely specific questions is left to the competence of your science. Our exposition aimed to establish a common basis, upon which We could develop the fundamental considerations that We would now like to add.

II. The fundamental requirements of scientific knowledge are truth and veracity. Truth must be understood as the agreement of the judgment of

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man with the reality of being and the action of things themselves, in opposition to the representations and ideas that the mind introduces. There has been, and still is today, a conception according to which the message that objective reality gives of itself penetrates the mind as through a lens, and, in the process, is qualitatively and quantitatively modified. In this case, one speaks of dynamic thought, which impresses its form upon the object, in opposition to static thought, which simply reflects it, unless, by principle, one claims that the former is the only possible type of human knowledge. Truth would then, in the end, be the agreement of personal thought with the public or scientific opinion of the moment. The thought of all times, based on sound reason, and Christian thought in particular, are aware of the need to maintain the essential principle: truth is the agreement of judgment with the being of things, as determined in themselves—without, for this reason, denying what is partially justifiable in the conception of truth cited above, which is, in its entirety, erroneous. We also touched upon this question in Our Encyclical "Humani generis" of August 12, 1950, and insisted then on a point that We believe We must repeat here: the necessity of preserving intact...

[*Latin ed. p. 602*]

602 Acta Apostolicae Sedis - An Official Commentary on the great ontological laws, because, without them, it becomes impossible to understand reality: We especially refer to the principles of contradiction, sufficient reason, causality, and finality. Your writings allow us to believe that you agree with Our conception of truth. You seek to attain truth in your research, and to base your conclusions and build your systems upon it. You therefore admit that there are objective facts, and that science has the possibility and the intention of understanding these facts, and not of elaborating purely subjective fantasies. The distinction between certain facts and their interpretation or systematization is as fundamental for the researcher as the definition of truth itself. The fact is always true, because there can be no ontological error. However, this is not always the case in its scientific elaboration. Here, there is a danger of formulating premature conclusions and of committing errors of judgment. All of this demands respect for the facts and for the totality of facts, prudence in the formulation of scientific propositions, sobriety of scientific judgment, and the modesty so highly valued in scholars, inspired by the awareness of the limits of human knowledge; it fosters an open mind and the docility of the true scientist, who is far from clinging to his own ideas when they prove to be insufficiently founded, and ultimately, it leads to an impartial examination and judgment of the opinions of others. When one possesses this disposition of mind, respect for truth is naturally joined by veracity, that is, the agreement between personal convictions and the scientific positions expressed in speech and writing. The demands of truth and veracity also call for an observation

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regarding scientific knowledge: it is rare that a single science deals with a particular object. Often, there are several, each treating it from a different aspect. If their investigations are correct, contradiction between their results is impossible, for this would imply a contradiction in ontological reality. But reality cannot contradict itself. If, nevertheless, contradictions arise, they can only result from a faulty observation, or from the erroneous interpretation of an accurate observation, or even from the fact that the researcher, exceeding the limits of his specialty, has ventured into a field he does not know. We believe that this indication also clearly applies to all sciences.

[*Latin ed. p. 603*]

Acta Pii PP. XII 603. Si, ergo, doctrina hereditatis, fundata in cognitione structurae nuclei cellularis – et recenter etiam structurae cytoplasmati – et legibus immanentibus transmissionis hereditariae, est apta ad explicandum cur homo quidam praebet characteres certos, tamen illa adhuc non est in statu ad explicandum totam vitam huius hominis. Illa indiget completione ab aliis scientiis, cum quaestio stat de existentia et origine principii spiritualis vitae, animae humanae, quae essentialiter est independens a materia. Conclusiones geneticae de cellula initiali et de evolutione corporis humani per divisionem cellularis normalis sub directione genorum, quae affirmant de modificationibus, mutationibus, collaboratione hereditatis et ambientis, non sufficiunt ad explicandum unitatem naturae humanae, eius cognitionem intellectualem et eius libram determinationem. Genetica ipsa nihil potest dicere de eo quod anima spiritualis, in unitate naturae humanae, se coniungat cum substrato organico quod gaudet autonomia relativa. Psychologia et metaphysica vel ontologia hic intervenire debent, non ad opponendam geneticam, sed in concordia cum ea, accipiens, sed etiam substantiter completans data eius. Contra, philosophia etiam non potest negligere geneticam, cum, in analysi activitatum psychicarum, intendit manere in contactu cum realitate. Non potest desiderari ut totum psychismum, inquantum est conditionatus a corpore, deduatur ex "anima rationali" sicut "forma corporis," et affirmari quod "materia prima" amorpha omnes determinationes suas accipiat ab anima spirituali immediate a Deo creata, et nihil ab genis contentis in nucleo cellulari. Multiplicitas et diversitas fontium cognitionis adhuc adhibent attentionem ad factum momenti decidendi, distinctionem inter scientiam acquisitam per studium personale et illam quae debetur labore aliorum, ergo testimonio eius. Cum certum est quod hoc testimonium est dignum fidei, hoc constitueit fontem normalem cognitionis, cui nec vita practica nec scientia praeterire possunt. Praeter necessitatem urgentem ut saepissime recurratur ad testimonium aliorum, animi habitus supra indicatus in vero viro erudito eum ad constans ducit quod, in suo campo, peritus specialist semper cum veritate obiectiva intimitate magis habet quam quisquam profanus. Non possumus nos impedire

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ad applicandum ad testimonium Dei, quod diximus de testimonio humano. Revelatio, et ergo testimonium formale et explicitum Creatoris, etiam tangit –

[*Latin ed. p. 604*]

Acta 604 of the Apostolic See - Official Commentary: Concerning certain domains of the natural sciences and certain theses of your specialty, such as the theory of descent. Now, the Creator satisfies the requirement of truth and veracity to the highest degree. Therefore, judge for yourselves whether it is in accordance with scientific objectivity to reject this testimony, when its reality and content offer all guarantees. Regarding the theory of descent, the essential question here is that of the origin of the physical organism of man (not of his spiritual soul). If your sciences diligently concern themselves with this problem, theology, which has as its object Revelation, has also given it very close attention. We ourselves, already in 1941 in an address to Our Academy of Sciences, and in 1950 in the Encyclical mentioned above, invited further research in the hope of perhaps recording assured results one day, for, up to now, nothing definitive has been obtained. We have urged that these questions be treated with the prudence and maturity of judgment that their great importance demands. From works of your specialty, we have taken a quotation in which, after considering all current discoveries and the opinion of specialists regarding them, an appeal is made for the same restraint, and a definitive judgment is reserved.

If you reflect on what We have said about research and scientific knowledge, it should be understood that neither on the side of reason, nor on the side of thought oriented in a Christian direction, are there barriers to research, to knowledge, to the affirmation of truth. There are barriers, but they do not serve to imprison truth. They aim to prevent unproven hypotheses from being taken as established facts, to prevent the forgetting of the necessity of supplementing one source of knowledge with another, and to prevent the erroneous interpretation of the scale of values and the degree of certainty of a source of knowledge. It is to avoid these causes of error that there are barriers; but there are none for the truth. Genetics does not only possess theoretical importance; it is also eminently practical. It aims to contribute to the well-being of individuals and of the community, to the common good. It seeks to accomplish this task primarily in two areas: that of genetic physiology and that of genetic pathology. It is an experienced fact that natural dispositions, whether good or defective, strongly influence the education of man and his future conduct. Undoubtedly, the body with its aptitudes and its organs...

1 2 30 Nov. - Acta Ap. Sedis, vol. XXXIII, 1941, p. 506. Acta Ap. Sedis, vol.

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XLII, 1950, p. 575 s.

[*Latin ed. p. 605*]

Acta Pii Pp. XII 605 est merely the instrument, while the soul is the artist who plays that instrument; undoubtedly, the skill of the artist can compensate for many defects of the instrument; but one plays better and more easily on a perfect instrument; and when its quality falls below a certain limit, it becomes absolutely impossible to use it – without considering the fact that, apart from all comparison, the body and the soul, matter and spirit, constitute in man a substantial unity. But, nevertheless, remaining within this comparison, genetics teaches us to better understand the instrument in its structure and variations, and to put it in a condition to play better. By observing the lineage of a man, one can, within certain limits, establish the diagnosis of the dispositions he has received in his inheritance, and the prognosis of the inherited characteristics that will manifest themselves for good, and, which is even more important, of those that betray a hereditary defect. Although the direct influence on the hereditary inheritance may be limited, practical genetics is not at all reduced to the role of a passive observer. Everyday life already shows the extremely harmful effects of certain behaviors of parents in the natural transmission of life. Such practices, along with the intoxications and infections they cause, should be prohibited as much as possible, and genetics seeks and indicates the means to achieve this goal. Its conclusions are particularly concerned with the combinations of inheritances from various lineages: it identifies those that should be favored, those that can be tolerated, and those that should be discouraged from the point of view of genetics and eugenics. The fundamental tendency of genetics and eugenics is to influence the transmission of hereditary factors to promote what is good and eliminate what is harmful; this fundamental tendency is beyond reproach from a moral point of view. But certain methods for achieving this goal, and certain protective measures, are morally questionable, just as, furthermore, an inappropriate esteem for the aims of genetics and eugenics is. Allow us to cite the statements of one of the most important geneticists of our time: in a letter that he has just sent us, he regrets that, despite its enormous progress, genetics "from a technical and analytical point of view, has become entangled in numerous doctrinal errors, such as racism, mutationism applied to phylogenesis to explain evolutionism in Darwinian terms, the control of births of all the disabled or presumed to be so by preventive means or abortive practices, the obligation of a prenuptial certificate, etc." In fact, there are certain genetic and eugenic measures.

[*Latin ed. p. 606*]

606 Acta Apostolicae Sedis ●- Commentarium Officiale: et le bon sens moral, et la morale chrétienne surtout, doivent rejeter en principe comme

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en pratique. Au nombre des mesures qui lèsent la moralité, on compte le « racisme » déjà cité, la stérilisation eugénique. Notre prédécesseur Pie XI et Nous-même avons été amenés à déclarer contraire à la loi naturelle non seulement la stérilisation eugénique, mais toute stérilisation directe d'un innocent, définitive ou temporaire, de l'homme ou de la femme. Notre opposition à la stérilisation était et reste ferme, car, malgré la fin du ((racisme », on n'a cessé de désirer et de chercher à supprimer par la stérilisation une descendance chargée de maladies héréditaires. Un autre chemin conduit au même but : L'interdiction du mariage ou son impossibilité physique par l'internement de ceux dont l'hérédité est tarée sont également à rejeter. L'objectif poursuivi est bon en soi, mais le moyen de l'obtenir lèse le droit personnel à contracter et à user du mariage. Quand le porteur d'une tare héréditaire n'est pas apte à se conduire humainement, ni par conséquent à contracter mariage, ou lorsque plus tard il est devenu incapable de revendiquer par un acte libre le droit acquis par un mariage valide, on peut l'empêcher d'une manière licite de procréer une nouvelle vie. Hors de ces cas, l'interdiction du mariage et des rapports matrimoniaux pour des motifs biologiques, génétiques et eugéniques est une injustice, quel que soit celui qui porte cette interdiction, uu particulier ou les pouvoirs publics. Certainement, on a raison, et dans la plupart des cas le devoir, de faire remarquer à ceux qui sont certainement porteurs d'une hérédité très chargée, quel fardeau ils sont sur le point de s'imposer à eux-mêmes, au conjoint et à leur descendance ; ce fardeau deviendra peut-être intolérable. Mais déconseiller n'est pas interdire. Il peut y avoir d'autres motifs, surtout moraux et d'ordre personnel, qui l'emportent tellement qu'ils autorisent à contracter et à user du mariage même dans les circonstances indiquées. Pour justifier la stérilisation eugénique directe ou l'alternative de l'internement, on prétend que le droit au mariage et aux actes qu'il implique n'est pas atteint par la stérilisation, même prénuptiale, totale et certainement définitive. Cet essai de justification est condamné à l'échec. Si, pour un esprit sensé, le fait en question est douteux, l'inaptitude au mariage est elle aussi douteuse et c'est le moment d'appliquer le principe que le droit de se marier persiste aussi longtemps que le contraire n'est pas prouvé avec certitude. Aussi dans ce cas, le mariage doit être permis ; mais la question de sa validité objective reste ouverte. Si par contre il ne subsiste aucun doute sur le fait susdit de la stérili-

606 Acta Apostolicae Sedis - Official Commentary: And both sound moral judgment, and Christian morality in particular, must reject, both in principle and in practice. Among the measures that violate morality are the aforementioned "racism," and eugenic sterilization. Our predecessor, Pope Pius XI, and We ourselves, have been led to declare that not only eugenic sterilization, but any direct sterilization of an innocent person, whether permanent or temporary, of either man or woman, is contrary to natural law. Our opposition to sterilization was and remains firm, because,

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despite the end of "racism," there has been no cessation of the desire and effort to eliminate through sterilization offspring burdened with hereditary diseases. Another path leads to the same goal: The prohibition of marriage, or its physical impossibility through the confinement of those whose heredity is flawed, are also to be rejected. The objective pursued is good in itself, but the means of achieving it violates the personal right to contract and enjoy marriage. When a person carrying a hereditary defect is not fit to conduct themselves properly, and therefore not fit to contract marriage, or when later they become incapable of freely asserting the right acquired through a valid marriage, they may be lawfully prevented from procreating new life. Outside of these cases, the prohibition of marriage and marital relations for biological, genetic, and eugenic reasons is an injustice, regardless of whether it is imposed by a private individual or by public authorities. Certainly, it is right, and in most cases a duty, to point out to those who are certainly carriers of a very heavy hereditary burden the burden they are about to impose upon themselves, their spouse, and their descendants; this burden may become intolerable. But to advise against something is not to prohibit it. There may be other motives, especially moral and personal ones, that are so strong that they allow for the contracting and enjoyment of marriage even in the aforementioned circumstances. To justify eugenic sterilization, or the alternative of confinement, it is claimed that the right to marriage and the acts it implies is not violated by sterilization, even prenuptial, total, and certainly permanent sterilization. This attempt at justification is doomed to failure. If, for a sensible mind, the matter in question is doubtful, then the inability to marry is also doubtful, and it is the time to apply the principle that the right to marry persists as long as the contrary is not proven with certainty. Therefore, in this case also, marriage must be permitted; but the question of its objective validity remains open. If, on the other hand, there is no doubt about the aforementioned fact of sterilization -

[*Latin ed. p. 607*]

Acts of Pope Pius XII, 607. It is premature to assert that the right to marriage is not, despite everything, called into question, and in any case, this assertion gives rise to the most serious doubts. It remains to speak of other aberrant attempts to avoid hereditary defects, which the cited text calls "preventive means and abortive practices." These are not even to be considered for eugenic purposes, because they are inherently to be rejected. Here, gentlemen, is what We had to say to you. The practical goals pursued by genetics are noble, worthy of recognition and encouragement. May it always be mindful, however, in considering the means intended to achieve these goals, of the fundamental difference between the plant and animal world, on the one hand, and man, on the other. There, the means of improving species and races are at its complete disposal. Here, on the other hand,

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in the world of man, it always faces personal beings, with inalienable rights, individuals who, for their part, are bound by inflexible moral norms when they exercise their capacity to generate new life. Thus, the Creator Himself has established moral barriers in this realm, which no human power may remove. May your science find in public morality and social order a firm support when it comes to the marital life of healthy and normal individuals, and to the marital life in general, so that it may develop easily and freely according to the laws that the Creator Himself has written in the heart of man and which He has confirmed through His Revelation. Perhaps you will find here the most valuable aid for your efforts, to which We wish and for which We invoke the most abundant blessings of God. To the Priests from the Italian Bishops, delegated by the Action Catholica for the young, who were present in Rome for the study of the proper religious upbringing of young people. * We have awaited this meeting, beloved sons, Diocesan Assistants of the Italian Youth of the Action Catholica, with great desire, ever since we learned that you would be coming to Rome. Indeed, it was important to us to express our satisfaction for what you have accomplished in * Held on September 9, 1953.

[*Latin ed. p. 608*]

608 Acta Apostolicae Sedis - Commentarium Officiale, ad beneficio de omnibus in Italia, pro Nostris carissimis Aspirantibus et Juniorebus Actionis Catholicae, et vollemus hanc occasionem ut vobis etiam verba affectionis et exhortationis paternalis diceremus. Ut experientias vestras communicaretis, ut eas systematizare possitis, ut assidue studiis principiorum et methodorum educationis christianae deditis sitis, hanc hebdomadem pedagogiae religiosa constituitis, quae opera Nostra iterum benedicta sunt, cum omni affectu animi Nostri, sperantes quod ex ea natus sit impetus et methodus ad "Catechesin", quae non se limitet ad memoriam, quae saepe inefficax est, sed quae procedat ulterius, implicans magistros et discipulos, et omnia quae sunt et habent per naturam et per gratiam. Gratiam vobis, carissimi filii! Ut Spiritus Sanctus super omnem unum de vobis descendat, flamma viva quae mentes illuminat et corda calefacit! Ut laboraretis et oraretis cum Maria, Matre Iesu, ut ex conventu vestro, quasi ex alio Cenaculo, exsistant apostoli operosi et sancti, quos mundus exspectat. Cum opera vestra completa sunt, ad iuvenes redibitis, et tum volumus ut fiam interpres spei Nostrae, anxietatis Nostrae et desideriorum Nostrorum.

1. In his temporibus tam turbulentis et tam decisivis pro salute individuum, pro ordine in nationibus et pro pace inter populos, Ecclesia omnes viros boni voluntatis vocat et continuat vocare, ut se considerent mobilatos ad pugnam contra mundum tam inhumanum, tam anticristianum. Nos ipsi reiteramus quod, cum structurae veteres ceciderunt, opus est ad initium operis reconstructionis mundi in multis aspectibus diversi et melioris. Nunc, ad Catholicos iuvenes, respicimus ut unam ex pulchris viribus, in

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quibus fida fiducia posui. Plus quam 200.000 Juniorebus et 300.000 Aspirantibus, cernimus, sunt cito, praetiosa militia magnae, spei exercitus: splendida primavera iuventutis paene florentis vel quae ad vitam aperiri parant. Videtur nobis quasi hic congregatas esse omnes animas harum carissimorum filiorum, pupillas oculorum Nostrorum. Vos enim, modo mysterio sed vere, in corde vestro sacerdotale portas, et in hoc momento quasi praesentatis illos ad Nos, ut benedictionem Dei super eos invocaretis. Dicite illis Papam eos amant amore tenissimo et in singulos eos sperant. Dicite quod opus est iuvenibus heroibus, paratis ad omnia pro amore Christi et Ecclesiae eius. Certi sumus quod sufficiet unum "signum" Nostrum, unam "vocem" Nostram, ut altare habeat suum ex-

[*Latin ed. p. 609*]

Acta Pii PP. XII 609: Cito, pacifico, sed audax; paratus ad defendendum, ad conquerendum, ad aedificandum positivum. 2. Sed hoc suavissimum amorem pro iuvenibus, et spem quae in eos posuimus, aliquando nos implevit anxietate propter pericula quae eos ubique inveniuntur, quae – ut omnes vident – obiecta sunt tam multis insidiis, tam multis impetiis, in hoc mundo, qui eos obruat clamore suo, qui eos fatigat perpetua inquietudine, qui eos confundit relativismo suo de veritate et errore, de bono et malo, qui eos fascinat polychromia sua, qui eos deprimit vulgaritate sua, qui eos vinclat luxuria sua. Nulla est anima pensosa de salute mundi, quae non vivat in apprehensione pro iuvenibus, cum non est difficile percipere quod in via sua latitant fur et malefactori, parati ad eos aggrediens, ad eos depraedans, ad eos ferens, et deinde evanescens, relinque eos vix viventes in via. In hac strage spirituali, perpetrata diebus diebus, horis horis, nulla exceptio fieri pro aliqua categoria, nulla est expensio, nec est exclusio mediorum et impetorum ab industria maligna et complexa peccati. Dominus scit tristitiam Nostram coram hoc spectaculo mortis: cum diebus proximis in Missa Sanctum Evangelium legemus et ploratum inconsolabile viduam Naim contemplabamur, voluimus implorare Iesum ut rediret in mundum ut lacrimas Ecclesiae absciperet. In viis nostris est quasi macabrum corteum animarum mortuarum vel morientium! Et peius est quod non paucas ex illis, etsi Iesus ad illas accederet ut miraculum resurrectionis operaret, avertissent oculos et mortem vitam praeferrent. Quoniam tempora urgunt et multiformis hostis quotidie subdoli et invadens fit, cito incipere debemus actionem amplam salutis et restitutionis, ad quam omnes vires catholicae cooperari desideramus, cum zelo intelligenti et tenaci. 3. Magna ergo est res ad faciendum: expellere hostem, qui iam penetravit in gremium Associationum vestarum, ei iter interrumpere ubi conatur intrare, et tandem exire in agrum pro salute omnium iuvenum. Pro hac re, solemnem exhortationem facimus omnibus Nostris carissimis filiis Aspirantibus et Iunioribus. Certi sumus quod, si quinque centum millia puerorum hic praesentes essent, non habuimus tempus ad invitationem totam formulare, quia iam

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resonaret sicut tonitru assentimentum promptum et jucundum. Sed, ut exitus magnae rei non compromittatur ambiguitate.

[*Latin ed. p. 610*]

610 Acta Apostolicae Sedis - Commentarium Officiale: Concerning Dangerous Hesitations. We desire that the young members of the Catholic Action possess, above all, a clear understanding. That is to say, precise ideas and profound convictions are necessary, for they inspire enthusiasm, strength of resistance, and generosity, while little or nothing is accomplished with young people who are distracted, lazy, and superficial. Woe to those who, as we mentioned at the beginning, are content with memorized formulas without understanding their meaning! Therefore, we return to emphasizing the urgent need for a precise and complete "Catechesis," which, while not neglecting the aid of memory and feeling, should focus on reason and explain, for example, that a sincere and conscious act of faith is the most rational and reasonable human act. Give the young people as complete a vision as possible of Catholic doctrine. Help them to see in Jesus the fulfillment of the deep need within them for completeness, harmony, and light in their ideas. But no study, nor even the most serious application, can render anyone infallible, and especially not the young, who, due to their inexperience, are more susceptible to error than adults. Therefore, it is necessary that a young Catholic possess not only a mind rich in clear ideas, but also a docile will. This does not mean, as some might believe, that the young person must become weak, lazy, and incapable of making their own decisions, and therefore practically useless to the Church, which, on the contrary, desires them to be full of inventive spirit, always lively and industrious. But, on the other hand, they must have a will so strong that they embrace, and make their own, the will of those who they recognize as their superiors. Now, who can and must watch over and support the young Catholics? Obviously, the Assistant Priest, who, if he knows how to steer the ship with firmness and tact, will scarcely see his Association drift, especially since the lay leaders themselves are eager and happy to be properly enlightened and guided. It is especially necessary to recommend that nothing be printed in the parish, diocese, or nationally without the Assistant first examining it. If the young people have clear ideas, profound convictions, and a strong and docile will, you will be able to point out to them all the more effectively the great goals that await them in life. Some of them, one day, may become Priests like yourselves, Ministers of God, mediators between God and men. Speak to them with persuasion and warmth about the greatness of the priesthood. Tell them that, perhaps never before, has the harvest been so abundant. But the laborers are few, and consequently, in the impossibility

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of being everywhere, their presence is ardently invoked.

[*Latin ed. p. 611*]

Acts of Pope Pius XII, 611. Other young people – the vast majority – are called by God to be our co-workers in the procreation of new lives. Make known to them the beauty of Christian love; and, to prepare them for the formation of an honest and happy family, let them taste the beatitudes of unsullied purity. Finally, there is a goal to which all young people must aspire, whatever their specific vocation. The present time is truly the time of the Gospel, after systems and doctrines that sought to do without God have failed, or are about to fail. Therefore, we need young people of unwavering faith, ready to renounce mediocrity, to emerge from any error in which they may have fallen; young people who desire divine life, and who desire it abundantly; young people who, whether studying or working, speaking, praying, and suffering, have in their hearts – like a flame that burns within them – a passionate love for Jesus, a love for souls.

A RADIO MESSAGE GIVEN TO THE FAITHFUL, ON THE OCCASION OF THE FOURTEENTH NATIONAL EUCHARISTIC CONGRESS, HELD IN TURIN FROM ALL OVER ITALY, AUGUST.

Filled in Our heart with the same holy joy that floods your breasts, beloved children of Turin and Piedmont, and of you all who have come from every region of Italy for the Fourteenth National Eucharistic Congress, we have gladly welcomed your desire to hear, through Our words, the spiritual presence of the Vicar of Jesus, to whom, while living and hidden under the veil of the Eucharist, you have wished to pay public and solemn homage. Therefore, prostrate in spirit before the shining Ostensorium, towards which the gazes and hearts of this immense multitude converge, we repeat the same sentiments that were just now resounding through the streets and squares of the noble Turin: *Tantum ergo Sacramentum veneremur cerimí.* And we are certain that Our suppliant voice, joined by your resounding chorus, will be carried by your royal river to the fertile plains, to the sea, and echoed everywhere by the majestic range of the Alps, adorned with the sparkling gems of its hundred glaciers, over your city and all of Italy, as a solemn affirmation of the Eucharistic faith of your fathers, of whom Turin was a singular advocate.

*September 13, 1953.

[*Latin ed. p. 612*]

612 Acta Apostolicae Sedis - Commentarium Officiale. Essa est "urbs Sanctissimi Sacramento," quae miraculum celebrem vidit, cuius documenta prope contemporanea memoria conservant; illa custodit sicut thesaurum pretiosum "Sanctam Sindonem," quae ad nostram commotionem et consolationem imago corporis defuncti et divini vultus fracti Iesu

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ostendit; in illa florescunt, fructus genuini devotionis Eucharisticae, opera insignia caritatis et apostolatus, propter quae Turinus merito laudatur in Ecclesia Dei. Dignissima ergo ut inter suas muros hodiernum triumphum Eucharistiae acciperet, erat et est urbs vestra generosa, sanctificata paene ab ipsa origine doctrina et zelo magni Episcopi vestri, Sancti Massimi; semper alacris per saecula ad egregias res, ad conservandas libertates civiles, et parata ad progressus technicos audacissimos, effectos gratia industriae operisorum suorum, qui tamen sciunt aequilibrare in iusto modo ardor pro technica ad valores superiores animi, inter quos religio praeest. Traditioni Christianae, educatrici incomparabili populorum, tenacementer respectatae ab avitis vestris, praeter breves interruptiones ex difficultatibus historicis, debetur in magna parte quasi constantia floriditatis urbis vestrae et Piamontis, sed multo directius character amabilis et fortis hominum suorum, qui populantes sunt planities fertiles, valles incantabiles, colles virides. Nempe non datur verus progressus, perfectus in omni aspectu, nec est possibilis civilizatio animorum, si religio expellatur, si Ecclesia tacenda fiat, vel, quocumque modo, si thesauri religiosi praeteriti dissipentur. Hodiernus triumphus Eucharisticus Piamontis religiosi est ita demonstratio felix necessarii nexi inter religionem et civitatem; sed etiam est votum publicum quod Turinus intendit manere inter gemmae splendidissimae catena urbium catholicorum, quibus Italia ornatur. Quibus, ob mentem obnubilatam praejudiciis perniciosis, adhuc interrogaret: cur Turinus moderna, et cum ea Italia progressa, adhuc servat triumphos ad religionem decretandos? vel interrogaret cum stupore peregrini: quid volunt hae multitudines, quae orant in plateis ante altaria vetera? Vos responderetis promptissime: Turinus moderna et Italia progressa non repudiant traditiones religiosas suas, quia sciunt ex illis oriri alta civitas eorum; et nos omnes sumus hic coram altari sacro, ut affirmemus sitim caelorum nostram, per divinam gratiam sentitam ardentius quam qui veritatem non amant; nos convenimus hic ut dicamus Deo nostro quod eum amamus, et fratribus nostris quod mutuamente amamus; nos sumus hic ex omni classe et professione, ut ante maiestatem divinam pollicemur operari cum...

[*Latin ed. p. 613*]

The Acts of the Holy See, Pope Pius XII, 613, constantly strive for the implementation of all justice and true progress, but above all, for the sanctification of our souls and the souls of others. In these memorable Eucharistic days, you have more directly undertaken the commitment of your own sanctification, aware that the divine Host, within which truly lives and operates the Giver of all grace, is the primary source of all holiness and goodness. Oh, if men, who constantly lament the afflictions from which the world suffers, the distrust that renders remedies sterile, the darkness that obscures minds, the weariness that weakens the will, and the greed

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that unleashes passions, knew the inexhaustible mine of spiritual resources that the Eucharist offers to every soul; how different and happier would be the history of mankind on earth, and how quickly would the hour of the fulfillment of its noble ideals arrive! Let it be that in this solemn hour, We, Vicar and Word of the hidden but present Jesus, once again testify to you of the fruitful and prodigious action that the divine Eucharist exerts in the secret of souls and in the community of the faithful. Everything that is true, holy, eternal, and divine that the Church has accomplished in its two-thousand-year life, has had its origin, development, and sustenance in the Eucharistic mystery. History is ready to attest and prove that in every age and in every place, where the Eucharistic cult flourished, there were accomplished the marvelous Christian achievements, of which Christianity rightly boasts: from the heroic resistance of the first communities, lasting for three centuries, drawing indomitable energy from the sacred tables of the "breaking of bread," to the prodigious expansion of Christian ideas and institutions, from the prompt recovery of vigor after temporary and local declines, to the flourishing of Saints and Saints, of charitable, scholastic, and scientific institutions, and to the wonderful missionary conquests. No supernatural and holy, good and great action was accomplished on earth by believers in Christ, that did not draw inspiration and strength from the Eucharist, that is, from Christ made food for souls. And to come to more recent times, indeed, to your own memories, is it not true that the flourishing of illustrious Saints and excellent works in your Turin, which boasts the names of St. John Bosco, St. Joseph Cottolengo, and St. Joseph Cafasso, coincided with the renewed vigor of the Eucharistic cult, which had previously been stifled by the frigid breath of Jansenistic currents? Be certain, beloved children, that the reserve par excellence of the energies necessary for the renewal of Christian life and piety, for defense and action in the field of God, for all and for each, is the Eucharist. For...

[*Latin ed. p. 614*]

614 Acta Apostolicae Sedis - The official commentary states that, both in the past and in the present, there is no progress in holiness within the Church that does not draw its guarantee of blessed success from the mystery of the Eucharist. Similarly, in the realm of social life, the highest ideals of peace and justice, of equality and true freedom, which are ardently cherished by modern men, but are far from assured even after immense efforts and painful experiences, would have far more numerous and effective allies if there were more people of integrity, living the Sacrament of God-with-us. For how could it be imagined that those who are frequent partakers of the same heavenly banquet, nourished by the flesh of the one divine Savior, gathered as members of His mystical Body in solidarity of life, irrigated by the same precious Blood of His, to whom the same faith is doctrine, the same destiny is hope, enveloped by the same flame of merciful

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love of the same God made man and who died for each and for all; how could it be imagined – we ask – that these men, partakers, members, and brothers, would conceive of relationships of mutual hatred, even to the point of turning against each other in the destructive frenzy of wars? That the fortunate one in material goods would close his heart and his purse to the poor, an image of the common Host of all souls, and would not render to him what is due to him, and that the poor, in turn, renouncing the eternal riches of which he has in his heart the pledge, would seek to assert his right to justice through hatred, irreligion, and crime, rather than through reasonable and more effective remedies? That there would be individuals and peoples who squander their possessions without measure, near others, by human nature similar to them, who instead languish in misery and hunger, deserving of the blame that the Apostle Paul already inflicted on the degenerate members of a community of his time, in virtue of the reasonable and possible equality that the Lord's Supper demands? That, finally, there would be those who, abusing power, oppress individuals, groups, and entire nations, to whom the Redeemer definitively broke the ancient chains, both of the spirit and of the body, associating them with His own dignity, as adopted sons of God? No; such contradictions would not be possible if the citizens of a nation, and – God willing – all men, knew the reality of the Eucharistic mystery and were inspired by it in their sentiments and their lives. In this way, the present triumph, which you today have dedicated to the mystery of holiness and peace, becomes a fervent vow and is equivalent to a solemn promise, not only in the realm of your spirit, but also in that of the Church and the entire world. Do not be surprised by the breadth [of this]. 1 Cf. 1 Corinthians 11:18 and following.

[*Latin ed. p. 615*]

Acts of Pope Pius XII, 615, within His sphere of influence, nor let it disturb you, for Christ is the only and sufficient Redeemer of the world: He is the Firstborn of the creatures, He is the Alpha and Omega of creation; from Him all supernatural grace and all human virtue derives, and in Him and through Him, the destiny of the entire human race is fulfilled. With these sentiments, prostrate before the Mystery of love, which shines forth at this very moment under the humble species of bread before the eyes of faith of all Catholic Italy, We offer "to the King of ages, immortal and invisible," the homage of the entire Christian family. And while we ask for His mercy that on this blessed land the fountain of grace, namely the Eucharist, may remain abundantly open, and that in hearts, as in the entire social body, justice and peace may reign in fervent works, We impart, with all our heart, to all those present at this most pious celebration, in person and in spirit, and first of all to Our most worthy Cardinal Legate, to the most zealous Cardinal Archbishop of Turin, to the other venerable Cardinals, Archbishops, and Bishops, as well as to the Authorities of the State who

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have participated in this memorable Congress, Our Apostolic Blessing.

[*Latin ed. p. 616*]

616 Acta Apostolicae Sedis - Official Commentary ACTA 88. SACRED CONGREGATION CONSISTORIAL CONGREGATION OF COLIMA - TACAMBARA DECREE CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

In order that the spiritual care of certain parishes within the Diocese of Tacambara, which are located far from the episcopal see, might be better provided for, the Most Reverend Father Joseph Abraham Martínez, Bishop of Tacambara, earnestly requested the Apostolic See to annex them to the neighboring territory of the Diocese of Colima. The Sacred Consistorial Congregation, exercising the special faculties granted to it by the Most Holy Pope Pius XII, Divine Providence, after considering the favorable opinions of the Most Reverend Fathers William Piani, titular Archbishop of Mcosia and Apostolic Delegate in the Republic of Mexico, and Ignatius de Alba and Hernández, Bishop of Colima, and looking to the eternal salvation of souls, deigned to grant the request. Therefore, with the consent of those who have or are presumed to have an interest, the parishes commonly known as "Aquila, Coahuayana, and Villa Victoria," which are separated from the territory of the Diocese of Tacambara, are permanently assigned to the Diocese of Colima, as they are currently situated within the boundaries. Furthermore, it is ordered that all acts and documents pertaining to the aforementioned parishes, and concerning their clergy, faithful, and temporal goods, be transmitted from the Curia of Tacambara to that of Colima, and it is granted that the two pastors who are exercising pastoral care there may remain assigned to the Diocese of Tacambara. Regarding the division of goods, pious foundations, and other matters of this nature, the common law shall be observed. To accomplish all of these things, the aforementioned Sacred Congregation has deigned to appoint the Apostolic Delegate in the Republic of Mexico, granting him the necessary and appropriate faculties, including the power of delegation.

[*Latin ed. p. 617*]

The Sacred Consistorial Congregation decrees that any man established in ecclesiastical dignity shall remit to it the authentic copy of any act completed, as is fitting. Concerning these matters, the present Consistorial Decree shall have the same validity as if Apostolic Letters sealed with the papal seal had been issued. Given in Rome, from the halls of the Sacred Consistorial Congregation, on the 2nd day of May, in the year 1953. [Signed] Fr. A. I., Cardinal Piazza, Bishop of Sabina and Monden, Secretary. L. S. Iosephus Ferretto, Assistant. DECREE CONCERNING THE ERECTION OF A CONCATHEDRAL CHURCH The city commonly known as "Grand Falls," located in the diocese of Port Grace, has, due to favorable circumstances,

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experienced growth in recent years, and now flourishes with its number of inhabitants, industry, and commerce. Therefore, in order to better and more safely promote the good of all the souls of the diocese, a request was made to the Apostolic See that the church located in that city, dedicated to God in honor of the Blessed Virgin Mary under the title commonly known as "Notre Dame," be raised to the dignity and rank of a concatedral church of Port Grace, granting the Bishop of Port Grace the faculty to reside, at his discretion, in the city of "Grand Falls." Furthermore, this Sacred Consistorial Congregation, by virtue of the special faculties granted to it by the Most Holy Pope Pius XII, after carefully considering all circumstances and having received the favorable opinion of the Most Reverend Hildebrand Antoniutti, titular Archbishop of Synnada in Phrygia, and also the Apostolic Delegate in the Canadian Prefecture, and considering that this will be beneficial for the good of souls, has decided to approve it. Therefore, this Sacred Consistorial Congregation, by the present Consistorial Decree, which shall have the same validity as if Apostolic Letters sealed with the papal seal had been issued, elevates the aforementioned church, located in the city of "Grand Falls" and dedicated to God in honor of the Blessed Virgin Mary under the title commonly known as "Notre Dame," to the dignity and rank of a concatedral church of Port Grace.

[*Latin ed. p. 618*]

Acta 618 Apostolicae Sedis - Commentarium Officiale:

It is decreed that [a certain matter] be carried out, so that in the same Church, now designated as a cathedral, the episcopal chair may be erected, and the Bishop of Port Grace, for the time being, may, as he deems most fitting, also perform pontifical functions on solemn days. Furthermore, the same Sacred Congregation Consistorial [department] grants to the same Bishop of Port Grace, for the time being, the faculty of residing in the city of "Grand Palis," even during the times and days established by Canon 338, § 3 of the Code of Canon Law. For the execution of all these matters, the aforementioned Reverend Father Hildebrand Antoniutti is appointed by the Sacred Congregation Consistorial, to whom are granted the necessary and appropriate faculties, including the power to delegate, for the purpose in question, any man holding an ecclesiastical office, with the obligation to send to this Sacred Congregation, as soon as possible, an authentic copy of the completed execution. All contrary decrees, even those of special significance, are hereby set aside.

Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 25th day of May, in the year 1953.

[Signature] EgFr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenola, Secretary.

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DECLARATION:

Whereas, recently, certain individuals, with violent and sacrilegious hands, have dared to inflict harm upon His Eminence, Cardinal Wyszynski of the Holy Roman Church, Archbishop of Gnesen and Warsaw, and to obstruct the exercise of his ecclesiastical jurisdiction, the Sacred Congregation Consistorial declares that all those who have committed the aforementioned offenses incur, according to canons 2334, no. 2, and 2343, § 2 of the Code of Canon Law, a special excommunication reserved to the Apostolic See, and are, by their own right, infamous.

Given in Rome, on the 30th day of the month of September, in the year 1953.

[Signature] EgFr. A. I. Card. PIAZZA, Bishop of Sabina and Mantenola, Secretary.

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[*Latin ed. p. 619*]

Sacra Congregatio de Propaganda Fide 619

SACRA CONGREGATIO DE PROPAGANDA FIDE

Concerning Southern Burma (of Rangoon)

DECREE

The Apostolic Vicariate of Southern Burma, henceforth to be called the Apostolic Vicariate "of Rangoon."

Since it has been a practice, especially in recent times, for the names of ecclesiastical jurisdictions to be derived not from the region, but from the city in which the Ordinary of that place has established his residence, it is proposed that the Apostolic Vicariate "of Southern Burma" be henceforth called the Apostolic Vicariate "of Rangoon," from the principal city of the Republic of Burma, where the Ordinary resides.

The Most Eminent and Most Reverend Fathers of the Sacred Congregation for the Propagation of the Faith, having considered the proposed change of name in a general meeting held on the 4th of May of the current year, judged that the proposed change of name should be approved.

The opinion of the Most Eminent Fathers, having been reported to His Holiness, Our Most Holy Pope Pius XII, by the grace of Divine Providence, in an audience on the 7th of the same month of May, by the Most Excellent Secretary of this Sacred Congregation, His Holiness deigned to approve and ratify it with benevolence, and ordered the present Decree to be drawn up.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 7th of May in the year of Our Lord 1953.

[Signature]

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Card. FUMASONI BIONDI, Prefect
L. C.S. Ph. Bernardini, Secretary II

PROVISIONS FOR CHURCHES

His Holiness, Our Most Holy Pope Pius XII, by the grace of Divine Providence, has deigned to provide for the following churches, as indicated below, by the Decrees of the Sacred Council for the Propagation of the Christian Faith:

On June 29, 1953, the Exc. P. D. Jacobus Mangers, formerly the titular Bishop of Seljens, was appointed Prefect of the Cathedral Church of Oslo.

[*Latin ed. p. 620*]

620 Acta Apostolicae Sedis - Commentarium Officiale — Ad Reverendissimum Dominum Felicem Sealais, Presbyterum Congregationis Immaculati Cordis Mariae, qui est Titularis Episcopus Ecclesiae Casiotanae, Apostolicum Vicarium Leopoldopolitanum constitutus. — Ad Reverendissimum Dominum Ioannem Rodgers, Presbyterum Societatis Mariae, qui est Titularis Episcopus Ecclesiae Sbidensi, Apostolicum Vicarium Insularum Tonga constitutus. — Ad Reverendissimum Dominum Carolum Anasagasti, Presbyterum Ordinis Fratrum Minorum, qui est Titularis Episcopus Ecclesiae Caltadriensi, Apostolicum Vicarium de Beni in Bolivia constitutus. — Ad Reverendissimum Dominum Augustinum Baroni, Presbyterum Filiorum Sacri Cordis Iesu, qui est Titularis Episcopus Ecclesiae Baleciensi, Apostolicum Vicarium de Khartum constitutus. die 20 Iulii — Ad Reverendissimum Dominum Iacobum Robertum Knox, Presbyterum cleri saeculari Abbatiae "nullius" Novae Nursiae, qui est Titularis Archiepiscopus Ecclesiae Melitenaeae, Delegatum Apostolicum Africae Orientalis et Occidentalis Britannicae constitutus. die 8 Augusti — Ad Reverendissimum Dominum Terentium McGuire, qui est Titularis Archiepiscopus Ecclesiae Leontopolitanae in Augustamnica, et qui antea fuit Archiepiscopus Canberrensis et Gulburnensis. die 7 Augusti — Ad Reverendissimum Dominum Dominicum Ekandem, Presbyterum cleri saeculari Calabarensi, qui est Titularis Episcopus Ecclesiae Hierapolitanae in Isauria, Auxiliarem Reverendissimo Domino Iacobo Moynang, Episcopo Calabarensi, deputatus. — Ad Reverendissimum Dominum Rayappen Ambrose, qui est Titularis Archiepiscopus Ecclesiae Selymbrianae, et qui antea fuit Episcopus titularius Sidonensis, Coadiutorem Reverendissimo Domino Augusto Simeonis Colas, Archiepiscopo Pondicheriensis, cum iure successionis constitutus. — Ad Reverendissimum Dominum Gulielmum Brennan, Presbyterum cleri saeculari dioecesis Wilcanniensis, qui est Rector Cathedrali Ecclesiae Toowoombaensi. III NOMINATIONES Sacra Congregatio de Propaganda Fide, per decreta infra data, ad suum beneplacitum renunciavit: die 29 Iunii 1953 — Ad Reverendissimum

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Dominum Franciscum Font Garcia, Presbyterum Instituti Hispanici S. Francisci Xaverii pro Missionibus Exteris, Praefectum Apostolicum de WanJcie.

[*Latin ed. p. 621*]

The Sacred Congregation of Rites, on the 621st day, which is July 2nd: Appointed Father Stephen Stella, of the Order of Discalced Carmelites, as Apostolic Prefect of Kuwait. On July 8th: Appointed Father Gregory Espiga y Infante, of the Order of the Discalced Augustinians, as Apostolic Prefect of Palawan, in the Philippine Islands.

THE SACRED CONGREGATION OF RITES, IN ROME, CONCERNING THE CANONIZATION OF THE BLESSED VINCENT PALLOTTI, CONFESSOR, FOUNDER OF THE SOCIETY OF CATHOLIC APOSTOLATE.

ON THE QUESTION: Whether a commission should be appointed to resume the cause, in the case and for the purpose mentioned.

It pleased the Roman and Catholic Bishop, on January 22nd of the recently elapsed year, to bestow the honors of Beatification upon the Venerable Vincent Pallotti, a Roman priest, founder of the Society of Catholic Apostolate, on the centennial anniversary of his death. From then on, the fame of the holiness of the Blessed one has been seen to increase more and more, and the piety and trust of the faithful in him have also grown, and many have experienced his powerful intercession. Many benefits, both spiritual and temporal, are reported to have been obtained from God through the intercession of Blessed Vincent Pallotti, and some of these are said to bear the marks of miracles. Therefore, consideration has already been given to conferring upon him the highest honors.

Through the aforementioned petitionary letters, the Most Eminent and Reverend Cardinals, Archbishops of Vienna, New York, Cologne, and of Santiago in Chile, the Most Eminent and Reverend Vicar General of the City, and at least forty other Catholic Archbishops and Bishops of the world, have implored the Most Holy Pope Pius XII to deign to grant the resumption of the aforementioned cause of canonization of the Blessed one.

Therefore, at the urging of the Most Reverend Father Joseph Ranocchini, of the Society of Catholic Apostolate, and Postulator of this cause, the following from the Sacred Congregation of Rites:

[*Latin ed. p. 622*]

Acts of the Apostolic See 622. The Official Commentary of the Cardinal Prefect, the Relator for the same Cause, signed at the meetings of the Congregation of Sacred Rites held in the Vatican on the date indicated, proposed the following question for discussion: Whether a commission should be appointed to resume the Cause in the case and for the purpose under consideration. Furthermore, the Most Reverend and Venerable Car-

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dinals, entrusted with the safeguarding of sacred rites, after the presentation by the Cardinal Prefect, and after hearing the Reverend Father Dr. Salvatore Natucci, General Promoter of the Faith, having duly discussed and considered all matters, decided to respond: Affirmative, namely, that a commission should be appointed to resume the Cause, if it pleases the Most Holy [Pope]. March 17, 1953. Finally, through the undersigned Cardinal, a report was presented to the Most Blessed Father on the date indicated, and His Holiness, approving the response of the Most Reverend Fathers, deigned to sign with his own hand the commission to resume the Cause of Canonization of the Blessed Vincent Ballotti, Confessor and founder of the Society of the Catholic Apostolate. Given in Rome, April 21, 1953.

[Signature] C. Card. MICARA, Bishop of Velletri, Prefect.

L.©S. A. Carinci, Archbishop of Seleucia, Secretary.

CONCERNING THE CANONIZATION OF BLESSED MARIA VICTORIA THERESA COUDERC, VIRGIN, FOUNDRESS OF THE SOCIETY OF OUR LADY OF THE MOST HOLY SACRAMENT AT THE ALTAR OF THE UPPER ROOM.

ON THE QUESTION: Whether a commission should be appointed to resume the Cause in the case and for the purpose under consideration.

Maria Victoria Theresa Couderc, the second foundress of the Society of Our Lady of the Most Holy Sacrament at the Altar of the Upper Room, was born in the year 1805 in the village of "Le Mas," within the boundaries of the diocese of Viviers, in France. From her earliest years until her death, she never deviated from the path of perfection. A faithful and effective helper of the most pious priest, Stephen Terme, she brought the Institute founded by him to perfection and wisely directed it for ten years. Afterward, being removed from the direction, she remained hidden in humility with Christ in God for more than seventy years. She who descended was worthy to ascend. For, after her blessed death, –

[*Latin ed. p. 623*]

The Sacred Congregation of Rites, in number 623, clearly demonstrated the safety of her heroic actions, with the people proclaiming her "Saint." This fame, which grew daily, was seen to be confirmed by God through heavenly signs, as she herself requested. Therefore, with due observance of the laws that must be observed, Pope Pius XI, in the year 1935, decreed that the Venerable Mary Victoria Theresa Couderc had lived the virtues of a saint. And then, after two miracles were approved, Pope Pius XII, happily reigning, solemnly conferred upon her the honors of the Blessed in the Patriarchal Basilica of Saint Peter on November 4, 1951. From that day forward, the piety of the faithful towards this new Blessed has increased so much that, having been invoked by many in their needs, it has happily happened that many miraculous healings, through her intercession, have been

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attributed to God. Therefore, several Holy Prelates, among whom were three Most Eminent Cardinals and the Bishop of Vivario himself, earnestly requested our Most Holy Pope Pius XII to deign to add the Blessed Mary Victoria Theresa Couderc to the ranks of the Saints. Therefore, at the urging of the Reverend Father Roger Michael Jeune, General Procurator of the Society of Priests of Saint Sulpice and legitimately appointed Postulator of this Cause, the Cardinal Prefect of the Sacred Congregation of Rites and the Promoter of the Cause, in the ordinary meeting of the same Sacred Congregation held on the 14th of this month, raised the following question for discussion: Whether a commission should be appointed to resume the Cause, in the case and for the purpose in question. Furthermore, after listening to the report of the Cardinal Promoter, and after hearing the Reverend Father Salvatore Natucci, General Promoter of the Faith, the Most Eminent Cardinals, entrusted with the safeguarding of sacred rites, judged it advisable to respond: Affirmative, that is to say, that a commission should be appointed to resume the Cause, if it pleases the Most Holy [Pope]. Finally, the Most Blessed Father, through the Cardinal mentioned below, on the date indicated, received a faithful report, and His Holiness, approving the judgment of the Most Eminent Fathers, deigned to sign with his own hand the commission to resume the Cause of Canonization of the Blessed Mary Victoria Theresa Couderc, Virgin. Given at Rome, on July 26, 1953.

[Signature] C. Card. MICARA, Bishop of Velletri, Prefect.

[Signature] A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 624*]

Acta 624 of the Apostolic DIARY of the HOLY SEE – Official Record of the ROMAN CURIA, SECRETARY OF STATE. By Breve Apostolic, the Most Holy Father Pius XII, may He be blessed, deigned to appoint:

May 14, 1949. The Most Reverend and Illustrious Cardinal Tedeschini Federico, Protector of the Dominican Sisters of 8. Mauro de Fosses (Paris).

March 28, 1953. The Most Reverend and Illustrious Cardinal Valeri Valerio, Protector of the Sisters of Saint Joseph of Chambéry (Rome).

June 25. The Most Reverend and Illustrious Cardinal Wyszynski Stefan, Protector of the Franciscan Sisters of the Afflicted (Warsaw).

July 20. His Excellency, the Most Reverend Monsignor Knox James Robert, Titular Archbishop of Melitene, Apostolic Delegate in British East and West Africa.

July 27. The Most Reverend and Illustrious Cardinal Siri Giuseppe, Protector of the Sisters of Saint John the Baptist and Saint Catherine of Siena, known as the "Virgin Medees" (Rome).

The Most Reverend and Illustrious Cardinal Valeri Valerio, Protector of the Little Sisters of the Assumption (Paris).

July 30. His Excellency, the Most Reverend Monsignor Oddi Silvio, Tit-

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ular Archbishop of Mesembria, Apostolic Delegate to Jerusalem and Palestine, Jordan, and Cyprus.

His Excellency, the Most Reverend Monsignor Forni Raffaele, Titular Archbishop of Egina, Apostolic Nuncio to Iran.

August 18. The Most Reverend and Illustrious Cardinal Borgongini Duca Francesco, Protector of the Retreat of the Sacred Heart of Angers (Angers).

September 28. His Excellency, the Most Reverend Monsignor Carboni Romolo, Titular Archbishop of Sidon, Apostolic Delegate to Australia, New Zealand, and Oceania.

[*Latin ed. p. 625*]

Acta Apostolicae Sedis, Vol. XXXXY, 27 October 1958 (Series II, No. XX) - No. 13

ACTA APPOSTOLICAE SEDIS: OFFICIAL COMMENTARY

SOLEMN AGREEMENTS BETWEEN THE HOLY SEE AND SPAIN

CONCORDAT

BETWEEN THE HOLY SEE AND SPAIN

In the name of the Most Holy Trinity:

The Apostolic See and the Spanish State, animated by the desire to ensure fruitful collaboration for the greater good of the religious and civil life of the Spanish nation, have determined to conclude a Concordat, which, summarizing and completing previous Agreements, shall constitute the norm that must regulate the reciprocal relations of the aforementioned High Contracting Parties, in conformity with the Law of God and the Catholic tradition of the Spanish nation.

To this end, His Holiness Pope Pius XII has been pleased to appoint as His Plenipotentiary:

His Excellency Reverendissimus...

[*Latin ed. p. 626*]

626 Acta Apostolicae Sedis – Dom. Domenico Tardini, Prosecretarius Status pro Afferibus Ecclesiasticis Extraordinariis, et Excellentissimus Dominus Caput Civitatis Hispanicae, Dominus FRANCISCO FRANCO BAHAMONDE, Nominavit Suos Plenipotentiarios: Excellentissimum Dominum Alberto Martin Artajo, Ministrum Negotiorum Externorum, et Excellentissimum Dominum Fernando Maria Castiella y Maiz, Legatum Hispaniae apud Sanctam Sedem, Qui, Mutatis Potestatibus Plenis et Iis Recte et Debite Reprehendis, Conventerunt in Articulis Sequentibus:

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4 Commentarium Officiale.

Dom. Domenico Tardini, Prosecretarius Status pro Afferibus Ecclesiasticis Extraordinariis, et Excellentissimus Dominus Caput Civitatis Hispanicae, Dominus FRANCISCO FRANCO BAHAMONDE, Voluntate Sua, Nominavit Plenipotentiarios Suos: Excellentissimum Dominum Alberto Martin Artajo, Ministrum Negotiorum Externorum, et Excellentissimum Dominum Fernando Maria Castiella y Maiz, Legatum Hispaniae apud Sanctam Sedem, Qui, Postquam Potestates Plenas Eorum Recipitatae Sunt et Authenticitas Eorum Cognita Est, Conventerunt de Sequenti:

Articulus I.

Articulus I.

Religio Catholica, Apostolica, Romana, Manet Religio Unica Nationis Hispanicae et Fruetur Iuribus et Prerogativis Quae Illi Pertinent, Secundum Legem Divinam et Ius Canonicum.

Religión Católica, Apostólica, Romana, sigue siendo la única de la Nación española y gozará de los derechos y de las prerrogativas que le corresponden en conformidad con la Ley Divina y el Derecho Canónico.

Articulus II.

Articulus II.

1. Civitas Hispanica Reconoscit Ecclesiæ Catholicae Characterem Societatis Perfectæ et Garantit Illi Liberum et Plenum Exercitium Potestatis Suae Spirituali et Iurisdictionis, Itemque Liberum et Publicum Exercitium Cultus.

1. El Estado español reconoce a la Iglesia Católica el carácter de sociedad perfecta y le garantiza el libre y pleno ejercicio de su poder espiritual y de su jurisdicción, así como el libre y público ejercicio del culto.

2. Praesertim, Sancta Sedes Libere Potes Emannare et Publicare in Hispania Quavis Dispositionem Relativam ad Regimen Ecclesiae.

2. En particular, la Santa Sede podrá libremente promulgar y publicar en España cualquier disposición relativa al gobierno de la Igle-

[*Latin ed. p. 627*]

Between the Holy See and Spain, communication shall be maintained without impediment with the Prelates, clergy, and faithful of the country, just as they shall be able to communicate with the Holy See. Solemn Agreements 627. The same faculties shall be enjoyed by the Ordinaries and other ecclesiastical authorities with regard to their clergy and their faithful.

Article III

Article III

1. The Spanish State recognizes the international legal personality of the Holy See and the State of the City of Vatican.

2. In order to maintain, in the traditional manner, the friendly relations

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between the Holy See and the Spanish State, a Spanish Ambassador shall continue to be permanently accredited to the Holy See, and an Apostolic Nuncio shall continue to be permanently accredited in Madrid. This latter shall be the Dean of the Diplomatic Corps, according to the terms of customary law.

Article IV

Article IV

1. The Spanish State recognizes the legal personality and the full capacity to acquire, possess, and administer all kinds of property of all religious institutions and associations existing in Spain at the time of the entry into force of this Concordat, constituted according to Canon Law; in particular, to the Dioceses with their affiliated institutions, to the Parishes, to the Religious Orders and Congregations, to the Societies of common life, and to the Secular Institutes of Christian perfection, canonically recognized.

[*Latin ed. p. 628*]

628 The Acts of the Apostolic See, whether of pontifical or diocesan law, are known to their respective provinces and houses. 2. Entities of the same nature shall enjoy the same recognition, which are subsequently erected or approved in Spain by the competent ecclesiastical authorities, provided that the decree of erection or approval is officially communicated in writing to the competent authorities of the State. 3. The ordinary and extraordinary administration of the assets belonging to any ecclesiastical entity or religious association, and the related supervision and inspection, belong to the competent authorities of the Church.

Commentarium: Officially recognized, whether of pontifical or diocesan law, to their respective provinces and houses. 2. Entities of the same nature shall enjoy the same recognition, which are subsequently erected or approved in Spain by the competent ecclesiastical authorities, provided that the decree of erection or approval is communicated officially in writing to the competent authorities of the State. 3. The ordinary and extraordinary administration of assets belonging to ecclesiastical entities or religious associations, and the supervision and inspection of such asset management, shall correspond to the competent authorities of the Church.

Article V: The State recognizes as holidays all the days established by the Church in the Code of Canon Law or with particular provisions relating to local holidays, and shall, in its legislation, provide the necessary facilities so that the faithful may, on such days, fulfill their religious duties. The civil authorities, both national and local, shall ensure that the holiday rest is duly observed.

Article VI: In accordance with the concessions of the Supreme Pontiffs,

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Saint Pius V and Gre-

[*Latin ed. p. 629*]

Between the Holy See and Spain, Gregory XIII, the Spanish priests shall daily offer prayers for Spain and for the Head of State, according to the traditional formula and the prescriptions of the Holy Liturgy. Article VII. Gregory XIII, the Spanish priests shall daily offer prayers for Spain and for the Head of State, according to the traditional formula and the prescriptions of the Holy Liturgy. Article VII. With regard to the appointment of Archbishops and resident Bishops, and of Coadjutors with the right of succession, the norms of the Agreement concluded between the Holy See and the Spanish Government on June 7, 1941, shall continue to be in force. For the appointment of Archbishops and resident Bishops, and of Coadjutors with the right of succession, the norms of the Agreement concluded between the Holy See and the Spanish Government on June 7, 1941, shall continue to be in force. Article VIII. Article VIII. The Priory Nullius of the Military Orders shall continue to exist in Ciudad Real. The norms referred to in the preceding article shall apply to the appointment of the Bishop Prior. The Priory Nullius of the Military Orders shall continue to exist in Ciudad Real. The norms referred to in the preceding article shall apply to the appointment of the Bishop Prior. Article IX. Article IX. 1. In order to avoid, as far as possible, that the Dioceses include territories belonging to different civil provinces, the contracting parties shall, by mutual agreement, proceed to a revision of the diocesan boundaries. Likewise, the Holy See, in agreement with the Spanish Government, shall take the appropriate measures to eliminate the "enclaves." No part of the Spanish territory or territory subject to the sovereignty of Spain shall depend on a Bishop whose see is located in...

[*Latin ed. p. 630*]

630 The Acts of the Apostolic See concern those sees whose territory lies within the jurisdiction of another State, and no Spanish diocese shall include areas subject to foreign sovereignty, except for the Principality of Andorra, which shall continue to belong to the Diocese of Urgel. 2. For the erection of a new diocese or ecclesiastical province, and for other changes in diocesan boundaries that may be deemed necessary, the Holy See shall previously agree with the Spanish Government, unless it concerns minor territorial adjustments requested for the good of souls. - Official Commentary: Sees located in territory subject to the sovereignty of another State, and no Spanish diocese shall include areas subject to foreign sovereignty, with the exception of the Principality of Andorra, which shall continue to belong to the Diocese of Urgel. 3. The Spanish State undertakes to provide for the economic needs of the dioceses that may be erected in the future, by appropriately increasing the endowment established in Article XIX. Furthermore,

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the State, either directly or through interested local corporations, shall contribute with an extraordinary subsidy to the initial organizational expenses of the new dioceses; in particular, it shall subsidize the construction of new cathedrals and buildings intended for the residence of the Prelate, the offices of the Curia, and diocesan seminaries. 2. For the erection of a new diocese or ecclesiastical province, and for other changes in diocesan boundaries that may be deemed necessary, the Holy See shall previously agree with the Spanish Government, unless it concerns minor territorial adjustments requested for the good of souls. 3. The Spanish State undertakes to provide for the economic needs of the dioceses that may be erected in the future, by appropriately increasing the endowment established in Article XIX. Furthermore, the State, either directly or through interested local corporations, shall contribute with an extraordinary subsidy to the initial organizational expenses of the new dioceses; in particular, it shall subsidize the construction of new cathedrals and buildings intended for the residence of the Prelate, the offices of the Curia, and diocesan seminaries. Article X: For the provision of non-consistorial benefices, the provisions of the Agreement concluded on July 16, 1946, shall continue to be applied. In the provision of non-consistorial benefices, the provisions of the Agreement concluded on July 16, 1946, shall continue to be applied.

[*Latin ed. p. 631*]

Between the Holy See and Spain, Solemn Conventions, 631, Article XI.

Article XI.

1. The ecclesiastical authority shall freely erect new parishes and modify the boundaries of those already existing. When such measures entail an increase in the economic contribution of the State, the ecclesiastical authority, with regard to said contribution, shall take care to come to an agreement with the competent authority of the State.

2. When the ecclesiastical authority deems it opportune to group together, either provisionally or definitively, several parishes, either by entrusting them to a single parish priest assisted by one or more vicars, or by uniting several priests in a single presbytery, the State shall maintain unaltered the endowments assigned to said parishes. The endowments of vacant parishes cannot be different from those of parishes that are staffed.

Article XII.

The Holy See and the Spanish Government shall, as soon as possible, regulate, in a separate agreement, matters pertaining to the regime of chaplaincies and pious foundations in Spain.

Article XIII.

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1. In consideration of the bonds of piety and devotion that have united...

[*Latin ed. p. 632*]

632 *Acta Apostolicae Sedis* reports that the Holy See, in union with the Spanish nation and the Patriarchal Basilica of Saint Mary Major, confirms the traditional honorary privileges and other provisions in favor of Spain, as contained in the Bull *Hispaniarum fidelitas* of August 5, 1953. 2. The Holy See grants that the Spanish language be considered one of the languages admitted for the examination of causes of beatification and canonization within the Sacred Congregation of Rites.

Article XIV: Clerics and religious are not to be obligated to assume public offices or duties which, according to the norms of Canon Law, are incompatible with their state. To hold public offices or civil positions, it will be necessary for them to obtain the *Nihil Obstat* from their own Ordinary, as well as from the Ordinary of the place where they are to carry out their activities. If the *Nihil Obstat* is revoked, they shall not be able to continue to exercise those offices.

Article XV: Clerics and religious, whether professed or novices, are exempt from military service, in accordance with canons 121 and 614 of the Code of Canon Law. Regarding this matter, what has been agreed upon between the High Parties continues to be in force.

[*Latin ed. p. 633*]

Between the Holy See and Spain, Solemn Agreements, Article XVI, concerning the agreement of August 5, 1950, regarding military jurisdiction.

Article XVI

1. Prelates of whom paragraph 2 of canon 120 of the Code of Canon Law speaks shall not be brought before a secular tribunal without first obtaining the necessary permission from the Holy See.

2. The Holy See consents that contentious cases concerning temporal goods or rights in which clerics or religious are defendants may be heard before the tribunals of the State, provided that the Ordinary of the place where the proceedings are held is notified thereof, and that the corresponding sentences or decisions shall also be communicated to him in due course.

3. The State recognizes and respects the exclusive jurisdiction of the tribunals of the Church in those offenses which exclusively violate a Church law, according to canon 2198 of the Code of Canon Law. No appeal shall be admitted to the civil authorities against the sentences of these tribunals.

4. The Holy See consents that criminal cases against clerics or religious for other offenses, as provided for by the penal laws of the State, may be heard by the tribunals of the State. However, before proceeding, the judicial

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authority must request,

[*Latin ed. p. 634*]

63. *Acta Apostolicae Sedis* shall take into consideration the precautionary measures of the case, and with due discretion, the consent of the Ordinary of the place where the process is being conducted. In the event that he, for grave reasons, deems it necessary to refuse such consent, he shall communicate this in writing to the competent authority. The process shall be surrounded by the necessary precautions to avoid any publicity. The results of the investigation and the final judgment of the case, both in the first instance and on appeal, shall be promptly notified to the aforementioned Ordinary.

5. In the case of arrest or detention, clerics and religious shall be treated with the respect due to their state and their hierarchical rank. They shall serve their sentence of deprivation of liberty in an ecclesiastical or religious institution that, in the judgment of the Ordinary of the place and the judicial authority of the State, offers suitable guarantees; or, at the very least, in premises separate from those intended for laypersons, unless the competent ecclesiastical authority has reduced the condemned person to the lay state. The benefits of conditional release and other benefits established in the laws of the State shall apply to them.

6. In the event that a judicial seizure of assets is decreed, the necessary shall be left to the cleric, without prejudice to the precautionary measures of the case, and with due discretion, the consent of the Ordinary of the place where the process is being conducted. In the event that he, for grave reasons, deems it necessary to refuse such consent, he shall communicate this in writing to the competent authority. The process shall be surrounded by the necessary precautions to avoid any publicity. The results of the investigation and the final judgment of the case, both in the first instance and on appeal, shall be promptly notified to the aforementioned Ordinary.

[*Latin ed. p. 635*]

Between the Holy See and Spain, solemn agreements were made in 635, concerning its honorable sustenance and the dignity of its status, always, of course, with the understanding that its creditors must be satisfied as soon as possible.

7. Clergy and religious may be summoned as witnesses before the tribunals of the State; however, if the matter concerns criminal proceedings for offenses that carry severe penalties, permission must be requested from the Ordinary in the place where the proceedings are being conducted. In no case, however, may they be required by magistrates or other authorities to provide information about persons or matters of which they have become aware through the Sacred Ministry.

Article XVII. The wearing of clerical or religious attire by laypersons, or

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by those clergy or religious to whom it has been definitively prohibited by the competent ecclesiastical authority, after official communication to the Government, is forbidden, and will be punished with the same sanctions and penalties that are applied to those who improperly wear military uniforms.

Article XVIII. The Church may freely request from the faithful the contributions provided for by Canon Law, organize collections, and receive sums and movable and immovable property for the fulfillment of its own purposes.

[*Latin ed. p. 636*]

636 Acta Apostolicae Sedis, Article XIX - Official Commentary. Article XIX.

1. The Church and the State shall, in common agreement, study the creation of an adequate ecclesiastical patrimony which shall ensure a fitting provision for the worship and the clergy.

2. In the meantime, the State, as compensation for past confiscations of ecclesiastical property, and as a contribution to the work of the Church in favor of the Nation, shall assign to it annually an adequate provision. This shall include, in particular, the allocations due to the Archbishops and diocesan Bishops, their Coadjutors, Auxiliary Bishops, Vicars General, the Chapters of Cathedrals and Collegiate Churches, the parish clergy, as well as allocations in favor of seminaries and ecclesiastical universities, and for the performance of divine worship. With regard to the provisions for non-consistorial benefices and contributions for seminaries and ecclesiastical universities, the regulations established in the respective agreements of July 16th and December 8th, 1946, shall continue to be in force.

It is understood that if, in the future, a significant alteration in the general economic situation should occur, the aforementioned provisions shall be appropriately adjusted to the new circumstances, in such a way that the maintenance of divine worship and the fitting support of the clergy shall always be assured.

3. The State, faithful to the national tradition, shall annually grant subsidies...

[*Latin ed. p. 637*]

Between the Holy See and Spain, Solemn Agreements: 637 subsidies for the construction and preservation of parish and rectory churches, and seminaries; for the promotion of Orders, Congregations, or ecclesiastical Institutes dedicated to missionary activities, and for the maintenance of monasteries of significant historical value existing in Spain, as well as to assist in the support of the Spanish College of Saint Joseph and the Spanish Church and Residence of Montserrat, in Rome.

Article XX

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Article XX

1. The following shall be exempt from any tax or contribution of a state or local nature:

a) Churches and chapels intended for worship, as well as buildings and premises attached to them intended for their service or as the seat of Catholic associations;

b) The residence of Bishops, canons, and priests with pastoral care, provided that the property is owned by the Church;

c) Premises intended for offices of the diocesan curia and for parish offices;

d) Ecclesiastical Universities.

4. The State shall provide its collaboration to the Church in the creation and financing of welfare institutions in favor of elderly, sick, or disabled clergy, and shall assign an adequate pension to residential prelates who, for reasons of age or health, retire from their office.

[*Latin ed. p. 638*]

638 Acta Apostolicae Sedis - Commentarium Officiale e i Seminari destinati alla formazione del Clero; cas y los Seminarios destinados a la formación del clero ; e) le case degli Ordini, Congregazioni ed Istituti religiosi e secolari canonicamente stabiliti in Spagna ; /) i collegi o altri istituti di insegnamento, dipendenti dalla Gerarchia ecclesiastica, che rivestano il carattere di benefico-docenti. Sono compresi nell'esenzione gli orti, giardini e dipendenze degli immobili sopra elencati, purché non siano destinati ad industria o ad altro uso di carattere lucrativo. é) las casas de las Ordenes, Congregaciones e Institutos religiosos y seculares canónicamente establecidos en España; /) los colegios u otros centros de enseñanza, dependientes de la Jerarquía eclesiástica, que tengan la condición de benefico-docentes. Están comprendidos en la exención los huertos, jardines y dependencias de los inmuebles arriba enumerados, siempre que no estén destinados a industria o a cualquier otro uso de carácter lucrativo. 2. Gozarán igualmente de total exención tributaria los objetos destinados al culto católico, así como la publicación de las instrucciones, ordenanzas, cartas pastorales, boletines diocesanos y cualquier otro documento de las Autoridades eclesiásticas competentes referente al gobierno espiritual de los fieles, y también su fijación en los sitios de costumbre. 3. Están igualmente exentas de todo impuesto o contribución, las dotaciones del culto y clero a que se refiere el artículo XIX, y el ejercicio del ministerio sacerdotal. 4. Todos los demás bienes de entidades o personas eclesiásticas, así como los ingresos de éstas que no provengan del ejercicio de actividades religiosas propias de su apostolado quedarán sujetos a tributación conforme a las leyes generales del Estado, en paridad de condición con las demás instituciones o personas. 2. Godranno ugualmente di totale esenzione tributaria gli oggetti

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destinati al culto cattolico, come pure la pubblicazione e l'affissione nei luoghi d'uso, delle istruzioni, ordinanze, lettere pastorali, bollettini diocesani e di qualsiasi altro atto o documento delle competenti Autorità ecclesiastiche riguardante il governo spirituale dei fedeli. 3. Sono ugualmente esenti da ogni imposta o contributo le dotazioni del culto e del clero di cui all'art. XIX e l'esercizio del ministero sacerdotale. 4. Tutti gli altri beni degli enti o delle persone ecclesiastiche e così anche i loro introiti, che non provengano dall'esercizio di attività religiose proprie del loro apostolato, saranno soggetti a tributo secondo le leggi generali dello Stato, a parità di condizioni con le altre istituzioni e persone.

638. The official commentary of the Acta Apostolicae Sedis, concerning seminaries destined for the formation of the clergy; and: e) the houses of Orders, Congregations, and religious and secular Institutes canonically established in Spain; /) colleges or other educational institutions, dependent on the ecclesiastical hierarchy, which possess the character of benefices and teaching institutions. Included in the exemption are the gardens, orchards, and outbuildings of the aforementioned properties, provided they are not intended for industry or any other use of a lucrative nature. é) The houses of the Orders, Congregations, and religious and secular Institutes canonically established in Spain; /) Colleges or other educational centers, dependent on the ecclesiastical hierarchy, which have the status of benefices and teaching institutions. Included in the exemption are the gardens and outbuildings of the aforementioned properties, provided they are not intended for industry or any other use of a lucrative nature. 2. Objects destined for the Catholic liturgy shall likewise enjoy complete tax exemption, as well as the publication and posting in customary places of instructions, ordinances, pastoral letters, diocesan bulletins, and any other document of the competent ecclesiastical authorities concerning the spiritual governance of the faithful. 3. Likewise exempt from all taxes or contributions are the endowments of the liturgy and clergy referred to in Article XIX, and the exercise of the sacerdotal ministry. 4. All other assets of ecclesiastical entities or persons, as well as the revenues of these that do not derive from the exercise of religious activities proper to their apostolate, shall be subject to taxation in accordance with the general laws of the State, on equal terms with other institutions or persons. 2. Objects destined for the Catholic liturgy shall likewise enjoy complete tax exemption, as well as the publication and posting in customary places of instructions, ordinances, pastoral letters, diocesan bulletins, and any other document of the competent ecclesiastical authorities concerning the spiritual governance of the faithful. 3. Likewise exempt from all taxes or contributions are the endowments of the liturgy and clergy referred to in Article XIX, and the exercise of the sacerdotal ministry. 4. All other assets of ecclesiastical entities or persons, and likewise their revenues, which do not derive from the exercise of religious activities proper to their apostolate, shall be subject to taxation

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in accordance with the general laws of the State, on equal terms with other institutions and persons.

[*Latin ed. p. 639*]

Between the Holy See and Spain, Solemn Conventions, 639, 5. Donations, bequests, or inheritances destined for the construction of buildings for the Catholic cult, or for religious houses, or, in general, for purposes of worship and religion, shall be equated, for all tax purposes, with those destined for charitable or charitable-educational activities.

Article XXI

Article XXI

1. In each Diocese, a Commission shall be formed, which, under the presidency of the Ordinary, shall oversee the preservation, repair, and any modifications of temples, chapels, and ecclesiastical buildings declared national monuments, historical sites, or works of art, as well as of antiquities and works of art belonging to the Church or entrusted to it in usufruct or in deposit, which have been declared to be of significant merit or of national historical importance.

2. Such Commissions shall be appointed by the Ministry of National Education and shall be composed, in one half, of members chosen by the Bishop and approved by the Government, and, in the other half, of members designated by the Government, with the approval of the Bishop.

3. These Commissions shall also have jurisdiction with regard to excavations of interest to sacred archaeology, and shall, with the Ordinary, ensure that the reconstruction and repair of the aforementioned ecclesiastical buildings are in accordance with the technical and artistic norms of general legislation, and with the presc-

[*Latin ed. p. 640*]

640 *Acta Apostolicae Sedis* concerning matters of the liturgy and the requirements of sacred art. They shall also ensure that the conditions established by both civil and canonical laws regarding the alienation and exportation of objects of historical importance or of significant artistic value, which are the property of the Church or entrusted to it in usufruct or in deposit, are observed.

4. The Holy See consents that, in the case of the sale of such objects by public auction, in accordance with the norms of Canon Law, preference in the purchase, under equal conditions, be given to the State.

5. Ecclesiastical authorities shall facilitate the study of documents kept in public ecclesiastical archives under their exclusive jurisdiction. For its part, the State shall provide the appropriate technical and financial assistance for the installation, cataloging, and preservation of said archives.

Article XXII

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1. The inviolability of churches, chapels, cemeteries, and other sacred places is guaranteed, according to what is prescribed by Canon 1160 of the Code of Canon Law.

2. The inviolability of palaces and episcopal curias, of seminaries, of parish and rectoral houses and offices, and of canonically established religious houses is likewise guaranteed.

[*Latin ed. p. 641*]

Between the Holy See and Spain:

3. Except in cases of urgent necessity, the public authorities shall not enter into the aforementioned buildings, for the exercise of their functions, without the consent of the competent ecclesiastical authority.

4. If, due to grave public necessity, particularly in time of war, it should be necessary to temporarily occupy one of the aforementioned buildings, this must be done after prior agreement with the competent Ordinary. If reasons of absolute urgency do not permit this, the authority proceeding with the occupation shall immediately inform the same Ordinary.

5. The aforementioned buildings shall not be demolished except with the agreement of the competent Ordinary, unless in cases of absolute urgency, such as due to war, fire, or flood.

6. In the case of expropriation for public utility, the competent ecclesiastical authority shall always be consulted beforehand, even with regard to the amount of the compensation. No act of expropriation shall be carried out without the goods to be expropriated, when the case arises, having been deprived of their sacred character.

7. The diocesan Ordinaries and the religious Superiors, according to their respective competence, are obligated to ensure that the laws commonly in force regarding public safety and public health are observed in the aforementioned buildings.

[*Latin ed. p. 642*]

642 Acta Apostolicae Sedis - Commentarium Officiale Article XXIII. The Spanish State recognizes the full civil effects of marriages celebrated according to the norms of Canon Law. Article XXIV. 1. The Spanish State recognizes the exclusive competence of ecclesiastical Tribunals and Dicasteries in cases concerning the nullity of canonical marriage, the separation of spouses, the dispensation of a ratified but not consummated marriage, and the procedure relating to the Pauline Privilege. 2. Once a petition for separation or nullity has been filed and admitted before the ecclesiastical Tribunal, it is incumbent upon the civil Tribunal, at the request of the interested party, to issue the rules and precautionary measures that regulate the civil effects related to the pending proceedings. 3. The sentences and resolutions in question, when they have become final and enforceable, shall be communicated by the ecclesiastical Tribunal to the competent civil Tribunal, which

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shall issue the decrees necessary for their execution with regard to civil effects, and shall order – when it concerns nullity, dispensation "super rato," or the application of the Pauline Privilege – that they be noted in the Civil Registry, on the margin of the marriage record. 4. In general, all sentences, administrative decisions, and decrees issued by ecclesiastical authorities in any matter.

[*Latin ed. p. 643*]

Between the Holy See and Spain, Solemn Agreements, within the scope of their competence, shall also have effect in the civil order when they have been communicated to the competent authorities of the State, which, moreover, shall provide the necessary support for their execution.

Article XXV

Article XXV

1. The Holy See confirms the privilege granted to Spain, that certain causes be heard and decided before the Tribunal of the Rota of the Apostolic Nunciature, in accordance with the Pontifical "Motu Proprio" of April 7, 1947, by which said Tribunal was re-established.

2. Two Auditors of Spanish nationality shall always be part of the Tribunal of the Sacred Roman Rota, who shall occupy the traditional seats of Aragon and Castile.

Article XXVI

Article XXVI

In all educational institutions of any order and grade, whether state or non-state, instruction shall be in accordance with the principles of the Dogma and Morality of the Catholic Church. The Ordinaries shall freely exercise their mission of vigilance over said institutions with regard to the purity of the Faith, good morals, and religious education.

The Ordinaries may require that certain books, publications, and materials not be permitted or that they be withdrawn.

[*Latin ed. p. 644*]

"44 Acta Apostolicae Sedis - An Official Commentary on teachings in contradiction to Catholic Dogma and Morality. Teaching materials contrary to Catholic Dogma and Morality. Article XXVII. Article XXVII.

1. The Spanish State guarantees the teaching of the Catholic Religion as an ordinary and compulsory subject in all educational institutions of any order and grade, whether state or non-state. The children of non-Catholics shall be dispensed from this instruction upon the request of the parents or those acting in their place.

2. In the primary schools of the State, the teaching of the Catholic Religion shall be given by the teachers themselves, unless the Ordinary objects to any of them for reasons referred to in canon 1381, paragraph 3, of the

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Code of Canon Law. Furthermore, it shall also be given periodically by the parish priest or his delegate through catechetical lessons.

3. In the state secondary education centers, the teaching of the Catholic Religion shall be given by priest professors or religious, and, subsidiarily, by lay professors appointed by the competent civil authority upon the proposal of the diocesan Ordinary. When it comes to military schools or centers, the proposal shall be made by the Military General Vicar.

4. The civil authority and the ecclesiastical authorities, in common agreement, shall organize, for the entire national territory, special examinations to ensure..."

[*Latin ed. p. 645*]

Solemn Agreements, totaling 645, between the Holy See and Spain, affirm the pedagogical suitability of those to whom the teaching of Religion will be entrusted in the Universities and in the State Secondary Schools. Candidates for teaching positions in these latter institutions, who do not possess higher academic degrees in Sacred Sciences (Doctorate or Licentiate, or the equivalent within their Order, if they are religious), shall also be subjected to special examinations to ascertain their scientific competence. The examining boards for both examinations shall be composed of five members, three of whom shall be ecclesiastics, and one of these shall preside.

5. The teaching of Religion in the Universities and in similar institutions shall be given by ecclesiastics in possession of the academic degree of Doctorate, obtained from an ecclesiastical University, or the equivalent within their Order, if they are religious. After the pedagogical aptitude tests have been passed, their appointment shall be made at the proposal of the diocesan Ordinary.

6. Professors of Religion, appointed in accordance with what is stipulated in numbers 3, 4, and 5 of this article, shall enjoy the same rights as other professors and shall be part of the teaching body of the institution in question. They shall be removed when required by the diocesan Ordinary for one of the reasons contained in the aforementioned canon 1381, paragraph 3, of the Code of Canon Law.

[*Latin ed. p. 646*]

646 Acta Apostolicae Sedis - Commentarium Officiale. The diocesan Ordinary shall be previously consulted when the removal of a professor of Religion is considered necessary by the competent school authority for reasons of a pedagogical or disciplinary nature.

7. Professors of Religion in non-state schools shall be provided with a special certificate of suitability issued by the Ordinary himself. The revocation of such a certificate shall, without further ado, deprive the holder of the capacity to impart religious instruction.

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8. The programs of Religion for both state and non-state schools shall be established in agreement with the competent ecclesiastical authority. For the teaching of Religion, only textbooks approved by the ecclesiastical authority shall be adopted.

Article XXVIII.

1. State Universities, in agreement with the competent ecclesiastical authority, may organize systematic courses, especially in Scholastic Philosophy, Sacred Theology, and Canon Law, with programs and textbooks approved by the same ecclesiastical authority.

1. State Universities, in agreement with the competent ecclesiastical authority, may organize systematic courses, especially in Scholastic Philosophy, Sacred Theology, and Canon Law, with programs and textbooks approved by the same ecclesiastical authority. Professors, whether priests, religious, or laymen, who possess higher academic degrees granted by a...

[*Latin ed. p. 647*]

Between the Holy See and Spain, Solemn Agreements stipulate that religious, within their own Order, shall possess a university degree, or equivalent qualifications obtained, and shall be provided with the "Nihil Obstat" from the diocesan Ordinary.

2. Ecclesiastical authorities shall permit that, in some of the universities under their jurisdiction, lay students may enroll in the Higher Faculties of Sacred Theology, Philosophy, Canon Law, Church History, etc., attend their courses – except those that, by their nature, are reserved exclusively for clerical students – and obtain the respective academic degrees.

Article XXIX

Article XXIX

The State shall ensure that, in its institutions and services for the formation of public opinion, particularly in the programs of radio and television, due space be given to the exposition and defense of religious truths, through the means of priests and religious designated in agreement with the respective Ordinary.

Article XXX

Article XXX

1. Ecclesiastical universities, seminaries, and other Catholic institutions for the formation and education of clerics and religious shall continue to depend exclusively on ecclesiastical authority and shall enjoy the recognition and guarantee of the State.

[*Latin ed. p. 648*]

648. The *Acta Apostolicae Sedis* shall continue to be in force the norms agreed upon in the Agreement of December 8, 1946, concerning Seminaries and Universities of ecclesiastical studies. The State shall endeavor to pro-

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vide economic assistance, to the extent possible, to the training institutions of Orders and religious Congregations, especially those of a missionary nature.

2. Higher academic degrees in ecclesiastical sciences, conferred upon both clerics and laymen by Faculties approved by the Holy See, shall be recognized, in all respects, by the Spanish State.

3. Such higher degrees in ecclesiastical sciences shall be considered sufficient qualifications for teaching, as tenured professors, of the subjects of the Humanities section in secondary education institutions under the authority of the ecclesiastical authority.

Commentarium Officiale

The norms of the Agreement of December 8, 1946, concerning Seminaries and Universities of ecclesiastical studies, shall remain in force in all respects. The State shall endeavor to provide economic assistance, to the extent possible, to the training institutions of Orders and religious Congregations, especially those of a missionary nature.

2. Higher degrees in ecclesiastical sciences, conferred upon clerics or laymen by Faculties approved by the Holy See, shall be recognized, in all respects, by the Spanish State.

3. Such higher degrees in ecclesiastical sciences shall be considered sufficient qualifications for teaching, as tenured professors, of the disciplines of the Humanities section in secondary education centers under the authority of the ecclesiastical authority.

Article XXXI

Article XXXI

1. The Church shall freely exercise the right which pertains to it, according to canon 1375 of the Code of Canon Law, to organize and direct public schools of any order and grade, even for laypersons. With regard to the civil provisions relating to the recognition, for civil purposes, of the studies carried out therein, the State shall proceed in agreement with the competent ecclesiastical authority.

2. The Church may found Col-

[*Latin ed. p. 649*]

Between the Holy See and Spain, Solemn Conventions regarding Major Seminaries and Residences, affiliated with the respective university districts, which shall enjoy the benefits provided by law for similar institutions.

Article XXXII

Article XXXII

1. Religious assistance to the Armed Forces shall continue to be regulated by the aforementioned Agreement of August 5, 1950.

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2. Diocesan Ordinaries, aware of the necessity of ensuring adequate spiritual assistance to all those serving under arms, shall consider it part of their pastoral duty to provide the Military Vicariate with a sufficient number of zealous and well-prepared priests to properly fulfill their important and delicate mission.

Article XXXIII

Article XXXIII

The State, in agreement with the competent ecclesiastical authority, shall provide what is necessary to ensure that in hospitals, sanatoriums, penitentiaries, orphanages, and similar institutions, the appropriate religious assistance is provided to those who are accommodated, and that the religious formation of the personnel attached to these institutions is taken care of.

Likewise, the State shall endeavor to ensure that these norms are observed in analogous institutions of a private nature.

[*Latin ed. p. 650*]

650 Acta Apostolicae Sedis - Commentarium Officiale Article XXXIV Article XXXIV The Associations of the Spanish Catholic Action shall freely carry out their apostolate, under the immediate authority of the ecclesiastical Hierarchy, and shall, with regard to activities of another kind, remain within the scope of the general legislation of the State. The Associations of the Spanish Catholic Action shall be able to freely develop their apostolate, under the immediate authority of the ecclesiastical Hierarchy, and shall, with regard to activities of another kind, remain within the scope of the general legislation of the State. Article XXXV Article XXXV 1. The Holy See and the Spanish Government shall, by mutual agreement, resolve any difficulties or doubts that may arise concerning the interpretation or application of any provision of this Concordat, guided by the principles that inform it. 2. Matters relating to persons and ecclesiastical things, which have not been dealt with in the preceding articles, shall be regulated according to the currently valid Canon Law. 1. The Holy See and the Spanish Government shall proceed by mutual agreement to resolve any doubts or difficulties that may arise in the interpretation or application of any clause of this Concordat, being inspired for this purpose by the principles that inform it. 2. Matters relating to persons and ecclesiastical things of which no mention has been made in the preceding articles shall be regulated according to the currently valid Canon Law. Article XXXVI Article XXXVI 1. This Concordat, whose texts in the Italian and Spanish languages are equally authoritative, shall come into force upon the exchange of the instruments of ratification, which must take place within a period of two months from the date of signature. 1. This Concordat, whose texts in the Spanish and Italian languages are equally authoritative, shall come into force from the moment of the exchange of the instruments of ratification, which must

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take place within the period of two months following the signature. 2. With the coming into force of this Concordat, all provisions contained in Laws, Decrees, Orders, and

[*Latin ed. p. 651*]

Between the Holy See and Spain, Solemn Agreements, 651 articles, which, in any manner, are in opposition to that which is established therein. The Spanish State shall issue, within the space of one year, the internal legal provisions that are necessary for the execution of this Concordat. Regulations that, in any form, are contrary to that which is established therein. The Spanish State shall promulgate, within the term of one year, the internal legal provisions that are necessary for the execution of this Concordat. In faith of which, the Plenipotentiaries sign this Concordat. In faith of this, the Plenipotentiaries sign this Concordat. Made in duplicate. Made in duplicate. Vatican City, 27 August 1953. Vatican City, August 1953. L. © S. L. © S. DOMENICO TARDINI 27 de ALBERTO MARTÍN ARTAJO L. © S. FERNANDO MARÍA CASTIELLA Y MAÍZ FINAL PROTOCOL. At the moment of proceeding to the signing of the Concordat concluded today between the Holy See and Spain, the undersigned Plenipotentiaries, duly authorized, have made the following unanimous declarations, which shall form an integral part of the said Concordat: Regarding Article I. In the national territory, that which is established in the ar-

[*Latin ed. p. 652*]

652 Acta Apostolicae Sedis - Commentarium Officiale, stabilito in articulo 6 del "Fuero de los Españoles". Quod attinet ad tolerantiam cultuum non catholicorum in terris sub potestate Hispaniae in Africa, status quo observatus usque nunc perseverabit.

Articulo 6 del "Fuero de los Españoles". Quod attinet ad tolerantiam cultuum non catholicorum in terris sub potestate Hispaniae in Africa, status quo observatus usque nunc perseverabit.

Circa Articulum II: Authorities ecclesiasticae auxilio a parte civitatis fruentur in opere suo, et, in hoc, quod statutum est in Articulo 3 Concordati anni 1851, in vigore manebit.

Las Autoridades eclesiásticas gozarán del apoyo del Estado en el desenvolvimiento de su actividad, y, al respecto, seguirá rigiendo lo establecido en el artículo 3 del Concordato de 1851.

Circa Articulum XXIII: Ad recognitionem effectuum civilium matrimoniorum canonicorum a parte civitatis, satis erit quod actus matrimonii in Registris civilibus propriis transcribatur. Haec transcriptio, sicut ad praesentem, perhibetur. Sed, sequentia conveniuntur:

A) Para el reconocimiento, por parte del Estado, de los efectos civiles del matrimonio canónico, será suficiente que el acta del matrimonio sea transcrita en el Registro civil correspondiente. Esta transcripción se seguirá

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llevando a cabo como en el momento presente. No obstante, quedan convenidos los siguientes extremos:

1. In nullo casu praesentia functionarii civitatis in celebratione matrimonii canonici reputabitur conditio necessaria ut ad hoc effectus civiles recognoscantur.

[*Latin ed. p. 653*]

Between the Holy See and Spain, Solemn Agreements, 653, 2. The transcription of a canonical marriage, which has not been recorded in the civil registries immediately after its celebration, may always be carried out at the request of either party or anyone who has a legitimate interest therein. 2. The inscription of a canonical marriage that has not been recorded in the registry immediately after its celebration may always be carried out at the request of either party or anyone who has a legitimate interest in it. To this end, it will be sufficient to present to the competent civil office a certified copy of the marriage certificate, issued by the parish priest in whose parish the marriage was celebrated. The competent parish priest will be notified of the transcription by the official of the civil registry. To this end, it will be sufficient to present to the civil registry offices a certified copy of the marriage certificate issued by the parish priest in whose parish the marriage was celebrated. This inscription will be communicated to the competent parish priest by the official of the civil registry. 3. The death of one or both spouses will not be an obstacle to carrying out such an inscription. 3. The death of one or both spouses will not be an obstacle to carrying out such an inscription. 4. The civil effects of a marriage duly transcribed are always considered to date from the date on which the canonical celebration of the marriage took place. However, if the transcription is requested after five days from the celebration, it will not prejudice the rights legitimately acquired by third parties. 4. It is understood that the civil effects of a marriage duly transcribed will take effect from the date of the canonical celebration of said marriage. However, when the inscription of the marriage is requested after the five days from its celebration, said inscription will not prejudice the rights legitimately acquired by third parties. B) The civil regulations concerning the marriage of children, both minors and adults, will be harmonized with what is stipulated in Canon 1034 and Canon 1035 of the Code of Canon Law. B) The civil regulations concerning the marriage of children, both minors and adults, will be harmonized with what is stipulated in Canon 1034 and Canon 1035 of the Code of Canon Law.

[*Latin ed. p. 654*]

654 Acta Apostolicae Sedis - Commentarium Officiale C) In the matter of the recognition of mixed marriages between Catholics and non-Catholics, the State will harmonize its legislation with Canon Law. O) In the matter of

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the recognition of mixed marriages between Catholics and non-Catholics, the State will bring its own legislation into harmony with Canon Law. D) In the legal regulation of marriage for the unbaptized, no impediments shall be established that are contrary to Natural Law. D) In the legal regulation of marriage for the unbaptized, no impediments shall be established that are contrary to Natural Law. Concerning Article XXV The concession referred to in paragraph 2 of this article is understood to be conditional upon the commitment of the Spanish Government to provide for the support of the two Auditors of the Sacred Roman Rota. En relación con el artículo XXV La concesión a que se refiere el apartado número 2 del presente artículo se entiende condicionada al compromiso por parte del Gobierno español de proveer al sostenimiento de los dos Auditores de la Sagrada Rota Romana. Concerning Article XXXII En relación con el artículo XXXII Article VII of the Agreement of August 5, 1950, concerning military jurisdiction and religious assistance to the Armed Forces, is modified as follows: El artículo VII del Acuerdo de 5 de Agosto de 1950 sobre la jurisdicción castrense y asistencia religiosa de las Fuerzas Armadas queda modificado en la siguiente forma: "The jurisdiction of the Military General Vicar and of the Chaplains is personal; it extends to all military personnel of the Army, Navy, and Air Force in active service (that is, under arms), to their wives and children, when they live in their company, to the students of the Academies and of the..."

[*Latin ed. p. 655*]

Between the Holy See and Spain, solemn agreements exist concerning 655 military schools and all the faithful of both sexes, whether lay or religious, who serve permanently, in any capacity, in the army, provided that they habitually reside in the barracks or in places reserved for soldiers. The same jurisdiction extends also to the members of the Civil Guard and the Armed Police, as well as to their families, in the same terms as expressed in the preceding paragraph.

Vatican City, August 27, 1953.

Vatican City, August 1953.

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DOMENICO TARDI

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ALBERTO MARTÍN ARTAJO

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FERNANDO MARÍA CASTIELLA Y MAÍZ

[*Latin ed. p. 656*]

656 Acta Apostolicae Sedis - Commentarium PROCESSO VERBALE

Officially, a Concordat was concluded and signed on August 27th of the current year between the Holy See and Spain by their respective Plenipotentiaries; today, October 27, 1953, His Excellency, the Most Reverend Monsignor Domenico Tardini, Pro-Secretary of State for Extraordinary Ecclesiastical Affairs, and His Excellency, Professor Don Fernando M. Castiella y Maiz, Extraordinary and Plenipotentiary Ambassador of Spain to the Holy See, convened in the Vatican Apostolic Palace, having read the respective instruments of ratification, found them to be fully in conformity in all their articles. Consequently, they both proceeded to the exchange of said ratifications, and in faith of this Act, they have signed the present record in duplicate, affixing their seals thereto.

From the Vatican Apostolic Palace, October 27, 1953.

L. £G S. DOMENICO TARDINI

L. £ss S. FERNANDO M. CASTIELLA Y MAÍZ

[*Latin ed. p. 657*]

Acta Apostolicae Sedis, Commentary Official, Volume XXXV (Series II, Year XX), No. 15, November 1953.

ACTS OF THE HOLY SEE.

ACTS OF POPE PIUS XII.

PRESENTATION OF THE RED GALERO TO THE CARDINALS.

On Thursday, the twenty-ninth day of the month of October, in the year 1953, the Supreme Pontiff, according to the accustomed rite, presented the Pontifical Red Galero to the Most Reverend Cardinals: Caietano Cicognani, Angelo Giuseppe Roncalli, Pietro Ciriaci, Beniamino de Arriba y Castro, and Fernando Quiroga y Palacios, who had been created in a secret Consistory on the twelfth day of the month of January of the preceding year.

Immediately afterwards, the Blessed Father presented rings to the same Most Reverend Fathers, and assigned the following titular churches:

Caietano Cicognani, Title of St. Cecilia.

Angelo Giuseppe Roncalli, Title of St. Prisca.

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Pietro Ciriaci, Title of St. Praxedis.

Beniamino de Arriba y Castro, Title of St. Italus.

Fernando Quiroga y Palacios, Title of St. Augustine.

42 - ACTS, Volume XX, No. 14. – 15-11-1953.

[*Latin ed. p. 658*]

658 Acta Apostolicae Sedis - Official Commentary on the LETTER to the Reverend Father Peter Abellán, S.J., Magnificent Rector of the Pontifical Gregorian University Studies in the City: Marking the Completion of the Fourth Century since its Foundation.

PIUS PP. XII

Beloved son, greetings and the Apostolic Blessing.

The Pontifical Gregorian University, with wise deliberation, desired to commemorate the completion of the fourth century since its foundation through a solemn celebration, with the frequent gathering of students and distinguished scholars from all nations, so that due thanks might be rendered first to God for so many and such benefits conferred upon it throughout these centuries, and so that the union of spirits between former and present students, and with other Academies and Universities, especially those dedicated to forming priests, might be strengthened in every way.

Indeed, recognizing the events of past times, we ought above all to be grateful to God, who, in the middle of the sixteenth century, through Saint Ignatius, willed that the seed of benefits be sown in such a way that, with the passage of centuries, it might grow like a tall tree, adorned with men of profound learning, glorifying the Catholic Church, producing outstanding monuments of all doctrine, and spreading the light of truth to ministers and students throughout the world that is growing dark.

The Gregorian University, which is "a Pontifical General Study of ecclesiastical disciplines, immediately subject to the authority of the Supreme Pontiff, who governs it through the Sacred Congregation for Seminaries and Universities, while the administration and management have been entrusted to the Society of Jesus" (Statutes, art. 1, § 1), was founded for this most noble purpose: "to be in the City a kind of Seminary for all nations, continuously providing the Church with a select body of doctors, who, drawing from the most sincere sources the true doctrine of Jesus Christ, together with reverence, love, and fidelity to the Chair of Blessed Peter, might spread and disseminate it throughout the world" (Statutes, art. 1, § 2).

This unity of studies and of students, this constant fidelity to the Roman

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See, this apostolic spirit, in the ministers of God...

[*Latin ed. p. 659*]

The properties of this University are most excellent, having adorned it for four centuries, and, God willing, adorning it especially in our time. Indeed, the Roman College, which Saint Ignatius of Loyola, with humble beginnings, in a small house, near the Capitoline Hill, founded in the year 1551, after only two years, while its holy founder still lived, became a general Studium, and, by joining with the disciplines of Philosophy and Theology, and by the Roman Pontiffs having the power to confer academic degrees with equal rights and with the most famous academies of that time, namely the Parisian, Salamanca, Leuven, and Complutense, acquired the true nature of a University. Furthermore, with the passage of time, by the concession and beneficence of the Supreme Pontiffs, the Faculties of Canon Law, Ecclesiastical History, and Missiology were added, and, together with the Biblical Institute and the Institute of Oriental Studies, associated by our predecessor, the blessed Pope Pius XI, – while still enjoying their own rights – it happily became, as we may quote the words of that same predecessor, "a true, perfect, and fully adapted University for all ecclesiastical studies, according to the needs of the times" (Pius XI, Motu Proprio ((Quod Maxime)), September 30, 1927). Therefore, it was rightly and deservedly the case that "among the many academies happily established or being established in this center of the Christian world, one truly became a University, or a general and more complete study of all sacred disciplines, and it became more clearly apparent," as the same predecessor states in the Apostolic Letters "Gregorian University," on June 21, in the year 1932, which we ourselves, at that time serving as Cardinal in the affairs of the Church, signed, and which we now, having been brought to the Roman See, gladly confirm. Furthermore, to these Faculties of true name, others were added by the will of the Supreme Pontiffs, disciplines to be taught in this Athenaeum, such as the School of Ascetic Theology, the Higher School of Latin Letters, and the Higher Teaching of Religion for the laity. Moreover, at the urging of the Pontiffs, who in our time have repeatedly emphasized the study of social matters as absolutely necessary, the Institute of Social Disciplines was commendably founded, and is already yielding joyful fruits. Not only is it a University of Studies, but also a University of Nations, and it is rightly called the Gregorian University. Indeed, from the beginning, it was the intention of Saint Ignatius and the will of the Supreme Pontiffs that the Roman College should be a seminary for sacred ministers, into which young men...

[*Latin ed. p. 660*]

660 Acta Apostolicae Sedis - Commentarium Officiale: Sacrae initiationes ex omni orbe congregabantur, ut, pietate informatae et sacris

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disciplinis eruditae, quae hic discissent, efficacius deinde in variis gentibus verbum spargerent et exemplo, moribusque confirmarent! Itaque brevi factum est, ut studiosa iuventus ex variis gentibus collegia sua in Roma haberet, Universitatis Gregorianae magistris operam dantes. Et iam quadraginta collegia clericorum saecularium et octoginta Ordines et Congregationes Religiosorum virorum alumnos suos ad hanc Universitatem Studiorum mittunt instituendos, quae mirabile exemplum unius universalis Ecclesiae Catholicae praebet. Hoc videlicet praeviderat fel. rec. Gregorius XIII, Noster praedecessor, cuius nomen hanc Universitatem Studiorum accipit, qui cum auspicio lapide novi Collegii summa munificentia extruendi, nummi demittere voluit, ad rem proxima, et Pontificis propositum hisce insculptis verbis referens: "Collegium Omnium Nationum, Seminarium Omnium Nationum." Quam uberes vero fructus ex hac Universitate Studiorum in Ecclesiae bonum exspectarentur, satis probarunt assidua et perpetua cura, studiumque singulare, quibus statim ab initio Romani Pontifices hoc opus prosecuti sunt. Summa enim cum Apostolica Sede coniunctio, et ex vicinitate et ex animis illius studiosissimis orta, de integritate doctrinae, deque amore ac fidelitate erga Petri Successores spondet. Nec decepta est exspectatio; siquidem alumni ex quavis regione, nullo habito religionis discrimine, Romani Collegii auditoria frequentarunt, et in patriam deinde, studiis peractis, reversi, integram sinceramque catholicae fidei doctrinam praedicarunt, et amorem, coniunctionemque cum Sede Apostolica promoverunt, fortes ac fideles, et saepius sanguine consecrarunt. Non sine ratione igitur Universitas Gregoriana, superiorum temporum monumenta evolvens, patronum suum Robertum Bellarminum delegit, praeclarum illum Ecclesiae Doctorem et Cardinalem, quem olim Professorem et Rectorem habuit; cuius ipsum nomen laborem sonat adsiduum Sedique Apostolicae obsequentem; cuius eximia doctrina et praeclara volumina "De controversiis christianae fidei" novam in re theologica viam aperuerunt, et iis omnibus arma validissima paruerunt, qui futuri erant post ipsum catholicae fidei assertores. Bellarminum vero alii secuti sunt huius Athenaei Doctores, qui recondita sua in sacris disciplinis eruditione egregiam dederunt operam Sanctae Sedi, sive in amplissimis gerendis muneribus, sive consultores adiuvando Sacra Ecclesiae Consilia, sive haud parum laboris conferentes ad eius insigniora acta paranda, ut fuerunt Calendarii reforma.

[*Latin ed. p. 661*]

The Acts of the Sacred Congregation of Propaganda Fide, Volume III, page 661, record that under Pope Gregory XIII, the Vatican Council was held, resulting in solemn dogmatic definitions concerning the Immaculate Conception of the Blessed Virgin and her glorious Assumption into Heaven. Our predecessors have never failed to acknowledge, in explicit terms, the integrity of the professors and students in upholding the

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Catholic faith, and the diligent service they have consistently rendered to the Apostolic See; and we now recall these things to memory. Indeed, Pope Leo XII, in his Apostolic Letter "Cum multa," dated May 17, 1824, recalling the past, solemnly affirms: "Among the many things that have been wisely established in this Our City by the Supreme Pontiffs, which are most important for the salvation and well-being of the Christian people, the Roman College certainly stands out, which, through the generosity of the blessed Pope Gregory XIII, with great effort and magnificent construction, has been established for the instruction in religion and good morals, and is always a testament to the constant care and paternal love of Our predecessors." And, completing this century with these words, Our predecessor, the blessed Pope Pius XI, did not hesitate to affirm the following: "When we recall the events related to the restoration of the Athenaeum, many things come to mind from which it is clear that the professors of that institution rendered such service to this Apostolic See during that time, which abundantly surpassed all expectations." (Pius XI, Apostolic Letter "Ea inter opera," dated May 5, 1924). Furthermore, when Our predecessor, Pope Pius XI, established that the Grand Chancellor of the Pontifical Gregorian University and the Pontifical Biblical Institute and the Oriental Institute, together with their associated institutions, would henceforth be the Most Reverend Cardinal Prefect for the time being of the Sacred Congregation for Seminaries and Catholic Universities, he granted this significant pledge of benevolence, stating: "With particular attention to the special bonds of subordination and oversight by which the Pontifical Gregorian University is so closely bound to this See, and is bound even now, if ever otherwise." (Pius XI, "Gregorianam Studiorum Universitatem," Apostolic Letter, dated June 21, 1932). Finally, this particular power of the Apostolic See over the Gregorian University was again indicated by the same Supreme Pontiff, Pope Pius XI, wishing to express that it was "also in the Lateran Pacts with the Kingdom of Italy, in which the Pontifical authority is recognized and adorned with special rights." (Pius XI, "Gregorianam Studiorum Universitatem," dated June 21, 1932). These are the clearest expressions of the Roman Pontiffs concerning the Gregorian University.

[*Latin ed. p. 662*]

662 Acta Apostolicae Sedis - Official Commentary: Signs of benevolence, pledges of heavenly gifts, have always been evident. Indeed, the Almighty God willed that, from among His students, those who are so rightly devoted to the love and obedience of the Apostolic See, many from every region of the world be drawn to the episcopal office; He willed that many, who would assist the Supreme Pontiff in counsel, be co-opted into the most distinguished order of the Purple Fathers; He willed that, from among these, thirteen be elevated to the highest honors of the Supreme Pontificate,

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whose names shine brightly among the most illustrious of the Pontiffs: we mention Gregory XV, Urban VIII, Innocent X, Clement IX, Clement X, Innocent XII, Clement XI, Innocent XIII, Clement XII, Leo XIII, Benedict XV, Pius XI; finally, He willed, by the inscrutable counsel of His Providence, to lead us also, who in our youth frequented the Gregorian schools, to the summit of the Roman Chair. And so that we may not be excessive in commending those men who shone forth as examples of outstanding virtue, let us at least mention those who have attained the honor of the heavenly Saints: Robert Bellarmine, Camillus de Lellis, Leonard of Port Maurice, John Baptist De Rossi, John Leonardi, Aloysius Gonzaga, John Berchmans; to whom many others have been added to the ranks of the Blessed, who either excelled in the practice of all virtues, or who, through their purple blood shed in wounds and death, gave a most illustrious testimony of love for Christ and His Church. Therefore, these illustrious examples of the virtues and teachings of your predecessors, show you, esteemed Professors and Students of this Alma Mater, a safe and glorious path, and strongly urge you to strive for it with all your might. Continue to foster in your Athenaeum a university of studies and of nations, as its founder and the Roman Pontiffs desired, and as the name of the University requires; continue to maintain the perfect unity of doctrine and charity, and to defend it firmly with communion with the See of Peter; continue to cultivate and exercise that apostolic spirit by which your predecessors were so distinguished. Your Athenaeum deserves to boast that it has always pursued the progress of learning with equal zeal, adhering steadfastly to immutable truth, and never being inactive in the pursuit of truth. Here, through long experience and use of the humanities, a remarkable "Ratio Studiorum" was prepared, which has been known throughout the centuries for its constant reputation; here, philosophy, prudently adapted to the progress of other disciplines, and the treasury of the ancient theologians sacredly preserved, have led you to the study of the Holy Fathers, Moral Theology, the Sacred Canons, and Church History.

[*Latin ed. p. 663*]

Acta Pii Pp. XII 663. Quare, cum Leo XIII, Praedecessor Noster immemoratus, voluit renovare Philosophiam et Theologiam per instauratum studium doctrinae Angelici Doctoris, vos, inter fidissimos eius fautores, voluistis numerari. Sic etiam in nostro tempore, cum ratio docendi et discendi in sacris disciplinis amplificanda esset ad novas necessitates; et cum aliae institutiones magistrales, quibus apti doctores ad subtiliores et ampliores doctrinas apparetur, novas normas de studiis superioribus constituerunt, vos etiam, cum fide et utilitate, normas has servatis, quas Constitutio Apostolica «Deus scientiarum Dominus» postea confirmavit, et quas vos etiam nunc perseveratis servare. Curate igitur ut haec gloriosa ratio studiorum, a maioribus tradita, maneat incorrupta, et, solidas doctrinas tenentes, novos progressus investigationum sollicite perse-

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quamini, ne spernatis. Hac studiorum amplitudine et apta temporibus accommodatione, alumni ex toto orbe terrarum, in posterum etiam, ut fore omnino confidimus, ad vos convenient magno numero, certa spe freti posse se in hac Alma Matre studiorum perfecta illa institutione donari, qua valeant in sua quisque natione apostolicum munus implere. Sentiant, dum vestras scholas frequentant, illam animorum coniunctionem qua voluntates ad idem munus conglutinantur, et Ecclesiae unitas per caritatem ad vivum exprimitur. Etenim hac nostra aetate, si alias unquam, consociati conspirantesque singulorum labores, non vero disiuncti, victoriam de hostibus consequentur. Deerit autem, ut probe nostis, et laborum conspiratio et plena certaque victoria, si proelium contra erroris et peccati nequitiam non uno duce Christo et eius in terris Vicario committatur. Sit denique haec Universitas Studiorum, quae a Magno Pontifice Gregoriana appellata est, reapse semper Pontificia, quod facile vobis erit, cum sitis cum Romana veritatis Cathedra ita propinquitate finitimi, ut ex hoc fonte ipso possitis incorruptam veritatem haurire. Sancti Ignatii, Collegii Romani conditoris ac patris, vestigia sequentes, qui mirabiles illas regulas «ad sentiendum cum Ecclesia» tradidit et sua vita expressit, teneatis firmiter Christi doctrinam, quae integra servatur infallibili Petri Cathedrae Magisterio, integra traditur. Concedat Deus propitius, ut ex huius Universitatis scholis prodeant in apertum apostolatus campum novae semper sacerdotum turmae, quae cum reconditiore doctrina copulent studium animarum, quae non sibi gloriam conquirant, sed Iesu Christo, et aeternam hominum salutem, nulla habitae patriae ratione, nullo praetermisso labore, nulla non fortiter sublata, etiam vitae, iactura. Concedat et Beatissima Virgo Maria, quam «Sedem Sapientiae» invocatis et Patronam, ut memores beneficiorum et rerum superioribus.

[*Latin ed. p. 664*]

Acta Apostolicae Sedis 664. To those entrusted with the care of youth, that you may preserve intact the doctrines and virtues transmitted to you by your forefathers, especially the devotion and fidelity to the Apostolic See, as a glorious inheritance, and that you may hand them down to posterity. May these salutary things be a testament to Our benevolence, and may We impart Our Apostolic Blessing to you, especially, beloved son, and to all the administrators, professors, and students of the Gregorian University, with paternal charity. Given in Rome, at St. Peter's, on the tenth day of the month of August, in the fifteenth year of Our Pontificate. PIUS PP. XII. To the Most Reverend Father Martin John O'Connor, Bishop in Title of Thespiae, Rector of the Pontifical College of the Federated States of America in the City. PIUS PP. XII. Venerable Brother, greetings and the Apostolic Blessing. – When the authorities of the Federated States of America decided to transfer their Pontifical College from the Janiculum Hill to a new location and to build a larger edifice there, We were greatly

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pleased. For We indicated that it would be beneficial for the students who are now entrusted to your care, Venerable Brother, to have more spacious premises, and We considered it to be a great benefit to your nation, where, with God's help, the strength and prestige of the Catholic name are increasing. We pursue this nation with such a feeling of benevolent affection, that, in order to benefit it, We never neglect any opportunity. Therefore, just as We have rejoiced in the prosperity of your College, whose new edifice We have gladly seen rising from the Vatican buildings, so now We rejoice in its successful completion. May the number of students increase, and may it shine with ever brighter ornaments of virtue and learning. Those who here nurture the hope of the clergy should often reflect on how much is due to the liberality and grace of God, when they are given so abundantly in Rome the opportunity to enrich their minds and spirits with divine and human disciplines. While this venerable City has the glory of having extended the light of humanity to the nations, its honor is even greater, since it has become a teacher of the faith, distributing the riches of the evangelical truth and peace throughout the world. This is the cornerstone of Christian History.

[*Latin ed. p. 665*]

From the Acts of Pope Pius XII, 665, turning to the annals and monuments, which are numerous here, we, dearly beloved young men, the flower of your nation, considering all these things with devotion, desire to enrich the Roman faith, which I have praised! May the Apostle of the Gentiles (cf. Rom. I, 8) daily increase their devotion and piety towards the Roman Pontiff, and may they draw encouragement from those who, in this venerable city, have, through charity, ingenuity, constancy, disregard for their own interests, and other virtues, diligently pursued the divine will and have perfectly fulfilled their plans. Therefore, while we invoke the most holy Virgin Mary with fervent prayers, to whose protection we entrust this College, so that she may grant it her constant protection, we impart, from the bottom of our heart, the Apostolic Blessing to you, Venerable Brother, and to all those who direct your endeavors, and to all the students, both those who are present now and those who will come in the future, and to all those who have deserved and will deserve much through their concern, prayers, and generosity towards this College. Given in Rome, at St. Peter's, on the tenth day of the month of September, in the year 1953, in the fifteenth year of Our Pontificate.

PIUS PP. XII

To the Most Reverend Father, Frederick, Bishop of Tusculum, of the Holy Roman Church, Cardinal Tedeschini, Archpriest of the Patriarchal Basilica of the Vatican, Prefect of the Sacred Council of the Vatican Fabric, and also

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Our Datary, who is joyfully completing sixteen years from the day of his birth.

PIUS PP. XII

Venerable Brother, greetings and the Apostolic Blessing.

Since you are about to celebrate the completion of your eightieth year, we are pleased to follow this happy event with our congratulations and to honor it in every way. Indeed, we are all the more pleased, because you yourself, in the prime of your youth, received the sacred doctrine from the same institute of learning from which We received it, and because you were Our companion and associate in these noble endeavors in these Vatican halls, bound to Us by sweet and close bonds of friendship. From then until this advanced age, you have faithfully served the Church and this Apostolic See, under four Roman Pontiffs, always diligently and assiduously. Indeed, there are even more important duties that you have undertaken in the care of public affairs and ecclesiastical matters, especially during the time of the former great war.

[*Latin ed. p. 666*]

666 Acta Apostolicae Sedis - Commentarium Officiale: The ardor and the calamities, which with all diligence and care you strove to alleviate, while diligently governing the Catholic youth of Italy with paternal vigilance, are well known. Likewise, your care is known, with which you discharged the office of Apostolic Nuncio in Spain, prudently and effectively fostering relations between the Roman Church and the civil authorities of that noble nation. Therefore, Pope Pius XI, our venerable predecessor, decreed that you should be admitted to the most distinguished Senate of the Church, and that you should be entrusted with the office of Datary. We, who have already publicly offered you more testimonies of esteem and benevolence, and who recently also entrusted you with the governance of the Church of Tusculum, and declared you our Legate from the side, so that you might preside over the Eucharistic Congress from all nations, which was celebrated with such splendor and magnificence in Barcelona last year, while wishing to add to the celebration of your eightieth birthday, heartily congratulate you on a life so long, so noble, and so useful, and we implore God with fervent prayer to grant you heavenly gifts and consolations. So that, meanwhile, the faithful entrusted to you in Tusculum may receive a greater abundance of fruits from this grace, we freely grant you the power, that, on whatever day you wish, after the Holy Sacrifice has been celebrated according to the pontifical rite, in the presence of the people, you may, in our name and with our authority, bestow a plenary indulgence upon them, to be obtained according to the usual conditions of the Church. Finally, as a pledge of heavenly graces, and as a token of our particular charity, we

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impart to you, Venerable Brother, and to your relatives, your collaborators, and to the entire clergy and faithful of Tusculum, our Apostolic Blessing, with all our love in the Lord. Given in Rome, at St. Peter's, on the third day of the month of October, in the fifteenth year of our pontificate. PIUS PP. XII

ALLOCUTIONS

To those who attended the Sixth International Congress on "Microbiology," held in Rome.

In this month of September, which is favorable to scientific congresses, you also, gentlemen, have wished to hold your Sixth International Congress on Microbiology in Rome, organized in sections and "symposia."

*September 13, 1953.

[*Latin ed. p. 667*]

Acta Pii PP. XII 667, with such extensive and meticulous care, and to come, on this occasion, to visit Us. We are particularly touched by your initiative, for, as you know, We hold in high esteem men of science and, in general, all those who dedicate their efforts to ideals that ennoble humanity. While history is usually summarized as a succession of wars that kill mercilessly and often, alas!, without reason, there are other battles no less deadly, more arduous to wage, and more insidious, those fought against invisible enemies, the infinitely small, the microbes. An enemy of seemingly harmless appearance, yet whose dimensions vary from a few thousandths to a few millionths of a millimeter, but endowed with the power to multiply with prodigious speed and to produce formidable toxins, which poison and often destroy the organism that has allowed itself to be invaded. Will we ever know what terror the epidemics inflicted upon the unfortunate in past ages? Cities and countries were depopulated in a few weeks, lacking a remedy capable of stopping the evil, by neutralizing its cause. One of these scourges, typhus, whose victims were counted in the millions, seemed so intimately linked to the fate of humanity that it was given the name "historical." Already in antiquity, the historian of the Peloponnesian War, Thucydides, provided a famous and tragic description of the "plague of Athens" in its accuracy. But it was sufficient that Charles Nicolle discovered which insect transmitted the microbe responsible, to pave the way for effective prophylactic measures. Since then, the systematic practice of disinfection has eliminated one of the most deadly consequences that almost inevitably resulted from the wars of the Middle Ages and modern times. Nowadays, plague, typhus, cholera, and smallpox are almost no longer, at least in Western countries, anything more than names under which still hovers a feeling of dread, the memory of distant catastrophes, and that of the heroes who did not hesitate to expose and give their lives to come to the aid of the unfortunate. Today, we know the agents of these diseases, we know how to prevent them from causing harm, and above all, how to prevent their

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invasion. Vast laboratories, equipped with modern instruments, produce in abundance vaccines and serums that will provide the organism with the means to effectively combat infection. Already in the 19th century, but especially in recent years, spectacular successes have been achieved. How many lives have been saved by the use of antibiotics, especially during the last war!

[*Latin ed. p. 668*]

Acta 668 Apostolicae Sedis - Commentarium Officiale.

La microbiologie se glorifie donc, à juste titre, d'avoir rendu des services éminents aux hommes, services tellement connus et appréciés qu'il n'est pas nécessaire que Nous les développions plus longuement. Mais à cette utilité pratique, elle joint encore un intérêt scientifique des plus importants. Tout d'abord, parce que l'homme s'intéresse facilement à tout ce qui concerne le mystère de sa vie, et les microbes sont, pour le bien comme pour le mal, intimement liés à la nôtre. Et puis, à mesure qu'on étudie les êtres les plus élémentaires, on découvre avec stupeur que, sous leur apparente simplicité, ils renferment encore une prodigieuse complexité et posent des problèmes dont la difficulté stimule le chercheur et aiguise sa curiosité. Quelle histoire captivante celle de votre science! L'existence des microbes est affirmée au XVIe siècle par quelques précurseurs et prouvée au XVIIe siècle par le naturaliste Van Leeuwenhoek, qui, pour la première fois, utilise à cette fin le microscope. Mais ce n'est que depuis un peu plus d'un siècle que l'on connaît leur rôle dans la genèse et la transmission des maladies infectieuses. En effet, en 1835, après vingt-cinq ans de recherches patientes sur une maladie du ver à soie, et grâce à l'application d'une méthode expérimentale rigoureuse, Augustin Bassi da Lodi démontrait clairement les propriétés pathogènes d'une cryptogame parasite. Depuis lors, une avancée rapide, jalonnée de découvertes célèbres et de noms illustres, comme ceux de Pasteur et de Koch, a permis à la microbiologie de se constituer en un corps de science imposant. Pourtant, quelles recherches délicates et compliquées! Il s'agit d'observer et de décrire les formes de la vie les plus ténues et les plus fugaces, des êtres extrêmement rudimentaires parfois, dont les diverses fonctions s'exercent par des organes à peine différenciés. Après un siècle de travail, on est arrivé à une connaissance suffisante des micro-organismes et de leurs caractéristiques morphologiques et fonctionnelles. Cependant, malgré les instruments d'optique, malgré le microscope électronique, dont les grossissements vont jusqu'à cinquante mille fois et permettent de photographier les virus les plus petits, il reste encore de nombreux points obscurs, de nombreuses inconnues au sujet de la structure des microbes, de leur composition chimique, de leurs variations, de la manière dont ils exercent leur pouvoir pathogène!

On doit cependant s'émerveiller devant l'ingéniosité des moyens d'investigation: le choix et la composition des terrains de culture, les

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méthodes d'isolement, les techniques de coloration, l'expérimentation sur l'animal. Pour chacun de ces micro-organismes, il a fallu employer des procédés adéquats, observer leur comportement, l'évolution des souches.

[*Latin ed. p. 669*]

Acta Pii Pp. Iii 669: Ces êtres vivants se modifient, acquièrent de nouvelles propriétés, développent, face aux attaques dont ils sont l'objet, de nouveaux moyens de défense : on connaît bien les cas de résistance aux sulfamides et aux antibiotiques. Les ressources propres à la vie apparaissent ici de façon encore plus frappante que chez les êtres supérieurs. Ne faut-il pas souligner la propriété de certaines espèces bactériennes qui, pour assurer leur reproduction, forment des spores revêtues d'une épaisse membrane et se rendent par là capables de résister aux agents externes physiques et chimiques, à la dessiccation, à la lumière solaire, aux températures élevées. L'une des plus intéressantes conquêtes de la microbiologie, où se sont déployées toutes les ressources de cette science, est certainement la découverte et l'étude des virus filtrables. Les maladies qu'ils provoquent ont pu être combattues avant que l'on connût leur nature exacte. Jenner et Pasteur ignoraient que la variole et la rage fussent fondamentalement différentes d'autres maladies infectieuses. Mais depuis le début du siècle, des recherches sur la filtrabilité de ces germes ont permis de déterminer leur taille et, grâce à l'emploi de techniques variées, comme la centrifugation, la polarisation rotatoire, la diffraction aux rayons X, d'acquérir des données plus précises sur leur forme. En 1935, on découvrait, non sans étonnement, un virus sous forme de produit chimique pur et cristallisable ; ainsi surgissait la question difficile de la nature des virus. Après que certaines théories eurent tenté de les assimiler à des molécules géantes de nucléo-protéine, le microscope électronique permit enfin de les voir et d'observer chez les plus gros d'entre eux certains détails de structure, qui firent évoluer les théories vers des positions plus nuancées. S'agit-il d'êtres possédant une vie rudimentaire, réduite à l'extrême et dotés de la seule fonction de reproduction? Ont-ils une origine indépendante, ou sont-ils des formes filtrables dérivées d'organismes cellulaires? Questions dont l'étude est sans doute réservée aux spécialistes, mais dont l'intérêt scientifique n'échappe pas aux esprits cultivés, et qui même, occasionnellement, intéressent le grand public. A ce propos, Nous Nous plaisons à mentionner expressément la Microbiologie appliquée à l'agriculture, la Microbiologie industrielle et des fermentations et la Microbiologie marine, elles aussi admirables conquêtes de l'activité humaine pour le progrès scientifique et industriel. Les aspects de la microbiologie, que Nous venons de parcourir rapidement, mettent en relief mieux que de longues considérations les qualités intellectuelles et

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morales requises de ceux qui s'y consacrent.

[*Latin ed. p. 670*]

670 Acta Apostolicae Sedis - Commentarium Officiale

And among these, we shall gladly emphasize perseverance. Who can describe the courage and perseverance of a scholar, dedicated for decades to a single pursuit, encountering invisible obstacles, exhausting his resources in the invention of new methods of investigation, more precise and more rapid, always alert for the smallest detail that holds the key to the problem, and seemingly impervious to his most refined stratagems? All great scholars have experienced this, and many have repeated it with emphasis: a particular achievement is the fruit of long, systematic efforts and infinite patience. Although chance may sometimes hasten the moment of discovery, it is never more than a completely secondary factor, for it is not enough to see; one must also understand the significance of the observed phenomenon and derive the greatest possible benefit from it. Therefore, mindful of the future developments of your science, and the valuable services it can still render to mankind, you will not yield to the temptations of ease, fatigue, or discouragement. It is undoubtedly easier to assert something without sufficient proof than to admit the still hypothetical state of a particular knowledge, or to painstakingly organize a decisive experiment. You will also know how to accept the truth, no matter from where it comes, even if it condemns your own hypotheses. The modesty of the true scholar never fails to inspire admiration, and guarantees, more than many other factors, the success of his work. This submission to reality will preserve him from narrow-mindedness, which is so distressing in a man dedicated to intellectual pursuits, and will allow him to accept the limitations of his specialty, and, by that very fact, to overcome them. Finally, it is impossible to study nature attentively without constantly discovering, in its inexhaustible fecundity, in the complexity and delicacy of even the most humble beings, in the total order of the various species of plants and animals, and in their relationship to man, a reflection, veiled indeed, but always perceptible, of the perfection of the Creator. God, the source of all existence, eludes the senses, but one must approach Him through a process of the intellect and the heart. You have the joy of scrutinizing His work closely, but above all, of becoming collaborators in His paternal Providence. Alongside its intellectual aims, indeed, your science, as We have shown, is ordered to the preservation of human life. May the memory of these inestimable benefits, of so many men preserved from disease or snatched from death, be a stimulus in the austerity of your daily occupations. You will find there the tireless courage that moves forward despite failures and disappointments. Great progress

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still remains to be made.

[*Latin ed. p. 671*]

Acts of Pope Pius XII, 671: New discoveries will illuminate the mode of action of pathogenic germs and will allow them to be combatted with even greater success, not to mention the important applications of these scientific acquisitions in the agricultural and industrial fields. The conquests of the future, we dare to hope, will bring results as consequential as those of which you can rejoice at present. May the Author of all life grant you, with a profound understanding of His work, the desire to offer ever more appreciated help to so many human sufferings. May He bless you, your families, your collaborators, and all those who are dear to you.

To the Members of the Order of St. Benedict, who attended the Convent and the Confederation of Congregations in Rome.

To all those who are rightly known for the Benedictine members' observance and reverence towards the Apostolic See, a tradition passed down by their Founder, your presence today, beloved sons, clearly confirms this, and it pleases Us greatly to greet you with heartfelt words, which fill Our hearts with no small comfort and joy. A weighty and important cause brought you to this city, the principal city of the Christian name. You have convened, indeed, according to the law of your own Confederation, in order that, through opportune gatherings, united councils, and studies, you might together address those matters which most pertain to the advancement of the Order of St. Benedict, so that your Institute, adapted to meet new needs, may more suitably fulfill its duties and enjoy ever-increasing growth. We certainly honor with praise the harmonious and cooperative work that is so evidently required by the circumstances of the times, and which greatly contributes to strengthening the bonds between all the families of the Benedictines, and we congratulate you with fervent wishes and blessings. For it is clear to Us how wisely Our Predecessor, the blessed and remembered Leo XIII, foresaw that the various Benedictine societies should coalesce in fraternal bonds, the fruits of which, indeed abundant, are demonstrated by the ever-increasing number of members and the growth of the name and honor of the Benedictine Order during this time. Therefore, *Held on September 24th of the year 1953.

[*Latin ed. p. 672*]

Acta 612 Apostolicae Sedis - Official Commentary. We ourselves, having the opportunity, have urged you on numerous occasions to join together in this endeavor, whether through Encyclical Letters dated March 21st of the year 1947, marking the fourteenth centenary of the death of St. Benedict, or through the solemn discourse delivered on September 17th of the same year in the Basilica of Ostia, or even through Apostolic Letters with which, the previous year, We confirmed with Our authority the

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statutes of the Benedictine Confederation. Therefore, it is to be hoped and earnestly beseeched that God, with the abundant aid of His grace, may favor your efforts and grant success to your good endeavors, not only for the Church, but also for the very civil society of men. For who, considering the vicissitudes of the history of the Church and civil society, can ignore the outstanding merits of your Institute, and fail to recognize the supremely beneficial Christian influence inspired by St. Benedict, aroused, as it were, by the providence of God? By that very influence, countless legions of monks, once, not with swords and warfare, but with the Cross and the plow, with charity and truth, spread the light of the Gospel wherever they went, and led the peoples of Europe to conform to the gentler precepts of Jesus Christ, to peace, to harmony, and to industriousness, from which a new age dawned for the human race. Indeed, when today, in many, especially certain nations, so many have strayed from the right path, is it any wonder that they are so often beset by dangers, that they suffer, that they are miserably torn apart by discord? Therefore, it is necessary that you, who have inherited from your predecessors such an outstanding work for the common good of the people, today, adapted to the present needs, undertake it with renewed zeal, day after day; for the Benedictine Institute of yours still possesses that salutary power which can offer a timely remedy in the face of growing evils, and which can greatly contribute to the benefit of the Christian name through the increase of divine liturgy, monastic discipline, and evangelical virtues. In this matter, it is of the utmost importance, beloved sons, that you strive with all your might to strengthen the bonds of your Confederation, "being careful to preserve the unity of the Spirit in the bond of peace," so that the various Benedictine societies may come together as one family. Thus, your Order, having gained a new and more effective force, may more fully respond to the maternal concerns of the Apostolic See, of which this, where you have convened, the College of St. Anselm in the City, is a most excellent testimony. To this firm structure, which is so dear to Us, the autonomy of each Congregation does not detract in any way; for each monastic Institute, while preserving integrally its own form of life, as it were, like so many... 1 Eph. 4, 3.

[*Latin ed. p. 673*]

Acta Pii PP. XII, 673, *sureuli*. From a single, strong root, founded by St. Benedict, many branches have sprung forth, clearly demonstrating the manifold power of the Benedictine Order and the vigor with which it flourishes. The venerable antiquity of your institutions is not, therefore, diminished by the changes you seek, but rather, it is a sign of a monastic discipline that progresses, not one that grows old or weakens, provided that, as We reminded the delegates of the Religious Orders on December 10, 1950, in Our address, you take care "not to take from the world, which holds such sad and unjust things, but to insert into it what is good, holy, and

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in harmony with its salutary impulses. Therefore, while diligently caring for what is good in others, refining it, and increasing it, fashion vessels of precious value from it, as from particles of gold; and draw rivers from it, as from rivulets." Therefore, proceed with your noble endeavor, beloved sons, so that the fruits of your endeavors may be all the more abundant, the more faithfully you retain the precepts of your Founder and the norms of the Apostolic See, and, relying on God alone for all your success, place all your trust in Him. May He increase your strength and grant you new assistance, for which We lovingly impart to you and to all your members, present and absent, Our Apostolic Blessing.

To those who attended the XXVI Convention of the Italian Society of Urology.

We greet you, gentlemen, who, on the occasion of your Congress of Urology, have wished to give Us the pleasure of your visit. You represent a specialty of medicine, and you strive to ensure that this particular field of science and medical art receives the place that is due to it, both in medical studies and in the equipping of large clinics. We wish your projects the success that is truly deserved by this important subject of your science. You are concerned with helping human infirmity and with preserving the ability to work of men who still have a heavy task to accomplish, by keeping them in their profession. You have asked Us to explain two matters. The first concerns your medical practice; the second, your activity as experts, "periti, peritiores, peritissimi," in matrimonial cases.

Given on this eighth day of October, in the year 1953.

43 - ACTA, vol. XX, n. 14. - 15-11-1953.

[*Latin ed. p. 674*]

674 Acta Apostolicae Sedis - Official Commentary I. The first question, which you have posed to Us in the form of a specific case, yet one typical of the category to which it belongs, concerns the amputation of a healthy organ in order to eliminate a malady affecting another organ, or at least to halt its further development, along with the suffering and dangers it entails. You ask whether this is permissible. Regarding your diagnosis and prognosis, it is not Our place to address them. We answer your question, assuming that both are accurate. Three things condition the moral licitness of a surgical intervention that involves anatomical or functional mutilation: first, that the maintenance or functioning of a particular organ within the entire organism causes serious harm to that organism, or constitutes a threat to it; secondly, that this harm cannot be avoided, or at least significantly diminished, except by the aforementioned mutilation, and that the efficacy of that mutilation is well assured; finally, that it can reasonably be hoped that the negative effect, namely the mutilation and its consequences, will be compensated by the positive effect: the elimination of the danger to the entire organism, the alleviation of pain, etc. The crucial point here is not

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that the organ which is amputated or rendered incapable of functioning is itself diseased; but that its maintenance or functioning directly or indirectly poses a serious threat to the entire body. It is very possible that, through its normal functioning, a healthy organ exerts a harmful action on a diseased organ, an action of a nature to aggravate the illness and its repercussions on the entire body. It may also happen that the removal of a healthy organ and the cessation of its normal functioning deprives the illness, for example, cancer, of its ground for growth, or, in any case, fundamentally alters its conditions of existence. If no other means are available, the surgical intervention on the healthy organ is permissible in both cases. The conclusion which We have just drawn is deduced from the right of disposal which man has received from the Creator with regard to his own body, in accordance with the principle of totality, which is also valid here, and in virtue of which each particular organ is subordinate to the entire body and must submit to it in the event of conflict. Therefore, he who has received the use of the entire organism has the right to sacrifice an organ.

[*Latin ed. p. 675*]

Acta Pii PP. XII 675: En particulier, si son maintien ou son fonctionnement cause un préjudice notable à l'ensemble, et qu'il est impossible d'éviter ce préjudice autrement. Puisque vous affirmez que, dans le cas proposé, seule l'ablation des glandes séminales permet de combattre le mal, cette ablation ne soulève aucune objection du point de vue moral. Cependant, nous sommes amenés à attirer l'attention sur une fausse application du principe expliqué ci-dessus. Il n'est pas rare, lorsque des complications gynécologiques entraînent une intervention chirurgicale, ou même indépendamment de celle-ci, que l'on extirpe les oviductes sains, ou que l'on les rende incapables de fonctionner, afin de prévenir une nouvelle grossesse et les dangers graves qui pourraient en résulter pour la santé, voire la vie, de la mère, dangers dont la cause relève d'autres organes malades, tels que les reins, le cœur, les poumons, mais qui s'aggravent en cas de grossesse. Pour justifier l'ablation des oviductes, on allègue le principe cité tantôt, et l'on dit qu'il est moralement permis d'intervenir sur des organes sains, lorsque le bien de l'ensemble l'exige. Ici, cependant, on invoque à tort ce principe. Car, dans ce cas, le péril que court la mère ne provient pas, directement ou indirectement, de la présence ou du fonctionnement normal des oviductes, ni de leur influence sur les organes malades, reins, poumons, cœur. Le danger n'apparaît que si l'activité sexuelle libre entraîne une grossesse qui pourrait menacer les organes susdits, trop faibles ou malades. Les conditions qui permettraient de disposer d'une partie en faveur de l'ensemble, en vertu du principe de totalité, font défaut. Il n'est donc pas permis moralement d'intervenir sur les oviductes sains.

11. La deuxième question que vous nous proposiez concerne, comme

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nous l'avons déjà dit, votre activité comme experts dans les procès matrimoniaux. Le principe décisif se déduit de la nature et de la finalité de cette activité. Que, par conséquent, l'expert dise ce que ses connaissances médicales lui imposent de dire, et qu'il le dise avec les nuances et les distinctions exigées par son savoir. Les conclusions qui découlent de l'expertise médicale pour la sentence judiciaire ne sont pas de la compétence du "peritus" ou "peritissimus". Le serment, qu'il a prêté, oblige donc le médecin-expert à proposer en son âme et conscience au tribunal ce qu'il a trouvé, et à donner son avis.

[*Latin ed. p. 676*]

676 Acta Apostolicae Sedis - Official Commentary on this matter: that it presents medical facts as facts, their medical interpretation as an interpretation, medical conclusions as such, and medical opinions as opinions. The latter term refers to the statements of the client to the physician, through which the latter, thanks to his expertise, may obtain clarifications, to which the client himself has probably not even thought, and which the uninitiated, and even the judge lacking medical training, do not perceive. The expert must give his opinion in such a way that the nuances indicated are clearly perceptible. But you mention specific details and wish to be informed about this. We take as the central point what you designate with these words: "We sometimes issue opinions in annulment proceedings for 'impotentia generandi'." To answer this question exactly, it may be useful first of all to dispel misunderstandings surrounding the concept of "impotentia or potentia generandi." "Potentia generandi" sometimes has such a broad meaning that it includes everything that both partners must possess to procreate a new life: the internal and external organs, as well as the aptitude for the functions that correspond to their purpose. The expression is also taken in a narrower sense and then includes only what is required in addition to the personal activity of the spouses, so that this activity can actually generate life, if not in all cases, at least by itself and in a general way. In this sense, "potentia generandi" is opposed to "potentia coeundi." The conditions required for "potentia coeundi" are determined by nature and are deduced from the mechanism of the act. In this, the action of the spouses, from a biological point of view, is at the service of the seminal matter that it transmits and receives. What can one see that the "potentia coeundi" actually exists and that, consequently, the act of the spouses includes all its essential elements? A practical criterion, although not valid without exception in all cases, is the ability to normally perform the external act. It is true that an element may be lacking without the partners realizing it. However, this "signum manifestativum" must be sufficient in practice in life, because for an institution as broad as marriage, men must, in normal cases, possess a safe and easily recognizable means of ascertaining their aptitude for marriage; this is sufficient because nature is accustomed to

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building the human organism in such a way that the internal reality corresponds to the external form and structure. Furthermore, the "potentia coeundi" involves on the part of the spouse the

[*Latin ed. p. 677*]

Acta Pii Pp. XII 677: The capacity to naturally transmit the liquid from the seminal glands; it does not concern each of the specific and complementary elements that constitute this liquid. The lack of active sperm is not usually proof that the spouse cannot perform the function of transmission. Therefore, azoospermia, oligospermia, asthenospermia, and necrosis of sperm have nothing in themselves to do with "impotentia coeundi," because they concern the elements that constitute the seminal liquid itself, and not the ability to transmit it. In all of this, it must be maintained that this action of the spouses is and remains in the service of a purpose: the awakening of a new life. It is erroneous to assert that medicine and biology have a different concept of "potentia coeundi" than theology and canon law, and that the latter aims, by this expression, at something other than what has been determined by nature and the Creator. You need only read the text of canon 1068 on "power" in the physical sense to see that it intends to speak not of positive law, but of natural law. Certainly, the common sense of men and the practice of the Church leave no doubt that personal values are involved in marriage and its consummation; values that far surpass the biological and that the spouses often understand much better than the immediately biological purposes of nature. But reason and revelation also suggest and imply that nature introduces this personal and supra-biological element because it calls to marriage not sentient beings devoid of reason, but men endowed with intelligence, heart, and personal dignity, and it charges them with procreating and educating a new life; because, in marriage, the spouses dedicate themselves to a permanent task and an indissoluble community of life. Biology and medicine have – today more than ever – the mission of guiding contemporaries anew towards a profound understanding of the biological meaning of the collaboration of the spouses and the reason why nature allows this act only in marriage. Nowadays, one may perhaps more readily listen to the doctor than to the priest. But the doctor himself must possess a sound judgment, guided by nature, and enough personal independence to remain faithful to it. Having said this, We can answer your question: The expertise required by the ecclesiastical tribunal in trials "de nullitate ex titulo impotentiae" generally does not consist in ascertaining "impotentia generandi," but "impotentia coeundi." "Impotentia generandi," insofar as it is opposed to "impotentia coeundi,"...

[*Latin ed. p. 678*]

678 Acta Apostolicae Sedis - Official Commentary, is not, according to established jurisprudence, sufficient to obtain a judgment of nullity. There-

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fore, in the vast majority of cases, the microscopic examination of semen can be omitted. It can be demonstrated in another way, if this should prove to be of any use, that the seminal fluid still possesses some functional capacity, and likewise, that the canals which connect these glands to the organs of evacuation are still functioning, are not entirely damaged, or permanently obstructed. The examination of semen alone can scarcely provide sufficient certainty. Moreover, the Holy Office already decided on August 2, 1929 (Acta Ap. Sedis, vol. XXI, year 1929, p. 490, II) that "masturbatio directe procurata ut obtineatur sperma" (direct masturbation procured to obtain semen) is not licit; this is the case regardless of the purpose of the examination. Something else is the case if the physician obtains the semen from the organism in another licit manner, should that truly be possible, or if, without intervening, he receives the material to be examined from the interested party. He is not responsible for the acts of the other, while the examination and the use of his data are not morally reprehensible. If ecclesiastical tribunals sometimes ignore or expressly reject expert testimonies based on this procedure, it is in order not to appear, by using them, to favor an abuse. You have also presented other cases that arise in your work as experts. The physician must testify to the impotence of a man. For one reason or another, only indirect factors remain, and the expert is reduced to "moral proof." The demonstration here moves to less certain ground, where the pros and cons are exposed to a certain degree of uncertainty. Can the expert, based on his personal conviction, confer upon his judgment a precision and strength that surpasses the material medical bases? You pose this question, and indeed, you note that personal conviction always influences, even when sufficient material evidence is available. But now you wish to know how the "peritus" or "peritissimus" (expert) should behave when convincing medical bases are lacking. We believe that we have already provided an answer to your question by expounding the general principles above; but we wish to emphasize once again the following: when the expert, in his report, relates in medical terms the statements of witnesses, he does not introduce into these statements elements that were not already present, but he extracts what they contain, which a layman would scarcely be capable of discerning.

[*Latin ed. p. 679*]

Acta Pii Pp. XII, 679, tirage. In praesentibus, in casu "de nullitate," peritia medica certissime non falsificat facta, cum declarationes sinceris uxoris per expressiones technicas reddat. Iudicium totum, quod super omnia elementa acquisita fundatur, sed percurrente mentionem opinionis "periti" et "peritissimi," certe nullam reprehensionem mereatur. Tamen, haec notatio personalis iudici manifesta esse debet. Hoc est quod putabamus respondere ad interrogationes vestras. Denique, volumus attentionem vestram ad hoc dirigere: cum invitati estis ut testes periti in causa matrimoniali, con-

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siderate, ex superiore prospectu, sensum collaborationis vestrae: ab uno latere, illa ad tuendam sanctitatem matrimonii confert, et, ex altero, adiuvat effortem consciensium ad conservandum libertatem eorum hominum, qui fortasse in angustia magna versantur, libertatem ad quam ius personale habent coram Deo et coram hominibus. Dignetur Benedictio Dei omnipotentis, quam quotidie in opere creatoris ejus invenitis, abundantissime super investigationes vestras et activitatem medicam descendere.

IV. Emissum. PP. DD. Cardinalibus atque Eœcmis PP. Archiepiscopis et Episcopis ceterisque adstantibus. Benedictione ab Ipso Summo Pontifice impertitae Aedibus in colle Ianiculo Urbis exstructis ad novam Sedem Pontificii Collegii Foederatarum Civitatum Americae Septentrionalis.

Hodie, die gaudii et promissionis, illustrissimi Membri Sacri Collegii, venerabiles Fratres et carissimi filii, mens naturaliter revertitur ad illud diem Ianuarium, ante annos XCIII, quando Praedecessor Noster, memoriae sanctae, ad vetus aedificium conventuale in via dell'Umiltà, visitavit, ut praesentia Sua honoret et consilio paterno incitet Collegium Americanum Septentrionale, recentissimum filium zelus pontificalis et universalis charitatis Suae; et videri potest, per spatium paene centenarii, vocem exortam, quae alium Pium exortum, ad Deum et ad ministerium Ecclesiae dedicare successorum via dell'Umiltà.

Ita ad vos hodie venimus, ut testimonium tangibile praebeamus, quod cor Nostrum in unisono pulsat cum hymno vestro de gaudio et gratiarum actione Deo.

Habita die 14 Octobris mensis a.D. 1953.

[*Latin ed. p. 682*]

682 Acta Apostolicae Sedis - Commentarium Officiale. May the Church in your beloved country achieve even greater conquests of souls for God's eternal Kingdom. May the Apostolic Blessing, which We impart to you, venerable Brothers, beloved sons, to all here present, to all the alumni, and to all who contribute to support this seminary, be a token of Our deep affection and a channel of rich graces for your souls.

In the presence of the Most Eminent Cardinal, the Grand Chancellor, the Reverend Moderators and Doctors of the Gregorian University, and other distinguished men and former alumni, who had gathered to celebrate the completion of the fourth century since the founding of that University.

Our heart is filled with joy as We now behold you, Purple Patrons, venerable Brothers, and beloved sons, on this auspicious and happy day. With singular benevolence, We greet here those present, the professors, and you, the alumni of Our Gregorian University, who have come here joyfully and piously, along with those who hold authority in your esteemed institution of sacred studies, namely the Cardinal Prefect of the Sacred Congregation for Seminaries and Universities, as the Grand Chancellor, along with the

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General Moderator of the Society of Jesus, who discharges his duties, and the distinguished and wise Rector of that University. We greet the bishops and priests from both orders of the clergy, who were once alumni of your Athenaeum, a numerous and select group, as well as those who support other Athenaeums or Universities, and other guests, certainly worthy of all human courtesy.

You all have come spontaneously and willingly to Rome to celebrate the completion of the fourth century since the founding of the Gregorian University, and We ask you, in Our presence, to pray for it, and We add Our encouragement to you to strive for even greater honor. Indeed, We do not err if We assert that, in recent decades, the plan that Saint Ignatius had in mind when he devoted himself to founding the Roman College has been perfectly and completely realized. For that most holy man desired, with a lofty spirit, that this place, which is the stronghold of the entire Church...

(Habita die 17 Octobris mensis a. 1953.) [Held on the 17th day of the month of October, in the year 1953.]

[*Latin ed. p. 683*]

The Acts of Pope Pius XII, page 683, and with great care, young men were summoned from all parts of the world, so that, returning as priests of Christ and apostles of the Gospel, they might acquire for themselves a cultivated intellect and solid virtues. Indeed, it was not possible, even after a long time following the death of St. Ignatius, to overcome the distances and other obstacles, but, thanks be to God, it is now happening. Young men, gathered in this city from fifty-eight nations and republics of the world, and filled with hope for the priesthood, are drawing deeply from the purest source, acquiring the entire body of principles and the law of nature, the riches of truth revealed by God, and the treasures of the Catholic faith; they learn thoroughly about the Church of Christ, its very structure, how it flourishes, how it is increased, and what dangers and enemies may obstruct its path; they study the history, laws, ways, and reasons by which the Kingdom of Christ has been spread throughout the world through the ages and is now to be propagated through sacred missions; finally, they receive the discipline of strong and fearless servants of God, which is to feel oneself united with the Church and to dedicate oneself to the cause of Christ until the very end of life. The Roman College, or the Gregorian University of the Roman Pontiffs, has deservedly earned the constant favor and benevolence of many. It is too lengthy to recount all those who have particularly favored the Gregorian University. Let us, on this occasion, at least mention a few: Julius III and Paul IV, who raised the Roman College to a school of more serious philosophical and theological study; Gregory XIII, who, with the most generous liberality, greatly benefited your institution and is considered almost a father to it, from whom it rightfully received its name. We also believe it should be mentioned Benedict XIV, who, with several of its

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professors, such as Roger Boscovich, maintained a close relationship and with them pursued a more refined connection between the disciplines that are linked to experiment, philosophy, and theology. Leo XII, who entrusted the Roman College to the restored Society of Jesus and gave it the new name of the Gregorian University. These Supreme Heads of the Church of the nineteenth and twentieth centuries have given so many and such signs of benevolence that we would seem to do an injustice if we were to favor one over another. As for philosophical and theological studies, your institution, in its early years, flourished for half a century with so many teachers and doctors who achieved great renown, that that age justly deserves to be called a golden age.

[*Latin ed. p. 684*]

684 Acta Apostolicae Sedis – the Official Commentary, could not. But this in no way detracts from the glory of the subsequent annals. For the Superiors General of the Society of Jesus, at no time, up to the present, have failed to ensure that there is a supply of skilled and even excellent professors there. We praise the scholastic method, which is in use among you, which is often neglected and even scorned elsewhere. It is not unknown to us. May those who are negligent or disdainful of this method remember that the Supreme Pontiffs have often commended this method, and have even urged that it be always held in honor in philosophical and theological schools. That which the scholastic method seeks to achieve, namely, that human reason should examine the truths revealed by God and their philosophical foundations, by refining the notions inherent in them and presenting arguments upon which their certainty rests; and furthermore, that it should resolve what is disputed, and strive to harmoniously and appropriately combine all truths, both natural, metaphysical, and divinely revealed; this has always been and is a certain and firm proposition of philosophy and theology. It is not to be thought that the mysteries of the faith and their philosophical presuppositions can be compared by everyone in such a way that they are easily or readily grasped by our intellect, nor that it is necessary that they be treated through prolonged study and by reasoning and meditating with an appropriate method. Nor should you fear that those things which are now called "positive" sciences, and especially "positive" theology, will suffer any detriment from these studies. For there is no opposition between the two, and indeed, they progress all the more securely the more firmly they are based upon these. Let the example of the Angelic Doctor be given to you, who was eager for "positive" knowledge, and from your ancient Athens, Franciscus Suarez, who rightly follows Saint Thomas as one of the foremost cultivators of theology; and recently – at least, it is permissible for us to recall one thing – Ioannes Baptista Cardinal Franzelin, who devoted the most diligent cultivation to the disciplines of both orders, and wonderfully united them. Your own system of studies and

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your annual programs abound in matters "positive," which are very useful to priests of our time, and, above all, in your dogmatic treatises, ample space is given to "positive" theology; and may the study of the Saints and of the Church Fathers flourish and increase among you. As for your studies and your apostolate, may the Catholic doctrine and the natural truths that are connected with it, and recognized by all Catholics, not be indistinctly mixed with those of learned men.

[*Latin ed. p. 685*]

Acta Pii PP. XII 685, concerning the efforts to explain these matters, as well as the specific reasons by which various philosophical and theological systems, which are found within the Church, are distinguished from one another; nor should one ever act as if the subject matter of sacred preaching and religious instruction derives from and depends on these things. No such discipline and reasoning constitutes a gateway through which one enters the Church; and all the more is it forbidden to assert that only one such gateway exists. Even the most holy and outstanding Doctor was never used by the Church as the original source of truth, nor does it use him as such now. Indeed, the Church bestows great and highest praise upon Thomas and Augustine; but it declares that it knows only the authors of the Sacred Scriptures to be divinely inspired. The Church, indeed, by God's command, is the interpreter and guardian of the Sacred Scriptures, and is itself the repository of the living Sacred Tradition; it is itself the gateway to attaining salvation, and, under the protection and guidance of the Holy Spirit, it is its own source of truth. The various systems of doctrine that the Church permits to exist must, without exception, be in complete agreement with all those things that have been understood by philosophy, both ancient and Christian, from the very beginnings of that same Church. These things, indeed, have been set forth with such clarity, such perspicacity, and such perfection, whether considering the mutual agreement of the individual parts, or their connection with the truths of the faith and the most splendid coherence thereof, and have been composed with such a suitable and solid structure, as by no one so much as by Saint Thomas Aquinas, as Our Predecessor Leo XIII sculpted, rather than said, with these words: "Clearly distinguishing reason, as is fitting, from faith, yet associating both amicably, preserving the rights of both, and consulting their dignity, so that reason, raised by the wings of Thomas to the height of human understanding, can scarcely ascend higher, nor can faith receive from reason more or more powerful assistance than it has already received through Thomas." In those things which we have briefly touched upon, let us, for example, enumerate those that pertain to the nature of our knowledge; to the proper reason of truth; to the metaphysical principles firmly established in truth and in that absolute; to God, infinite, personal, Creator of all things; to the nature of man, the immortality of the soul, the congruent dignity of the person, the

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duties that the law of morals, given by nature, declares and commands. In these matters, it is undoubtedly necessary to give assent to those things that, with regard to the "positive" aspect of truth in nature, are still in dispute among the great commentators and the best-known disciples of Saint Thomas. Nor shall we speak of those things about which there is disagreement, whether they pertain to the doctrine of the Angelic Doctor or how they are to be interpreted.

[*Latin ed. p. 686*]

Acta 686 Apostolicae Sedis – The Official Commentary states; furthermore, we must silence those things which are truly the consequences of the knowledge, deficiencies, and ignorance of ancient men concerning natural, chemical, biological, or other matters. The meaning of that law, by which the Code of Canon Law places Saint Thomas Aquinas as the guide and master of all Catholic schools, was affirmed by Our Blessed Predecessor, Pope Pius XI, with these words: "Therefore, let each of them be that which is prescribed in the Code of Canon Law, namely, that 'professors should entirely treat of the studies of rational philosophy and theology, and the instruction of students in these disciplines, according to the reason, doctrine, and principles of the Angelic Doctor, and let them hold these things sacred'; and let all conduct themselves according to this norm, so that they themselves may truly be able to call him their master." But let no one demand of others anything more than what the Church, the mistress and mother of all, demands of all: for in those matters about which, among the better-known authors in Catholic schools, there are often disputes on opposing sides, no one is forbidden to follow the opinion that seems to him to be truer. In this very way, your distinguished authors and masters have joined a beautiful pact, constantly observing the fidelity they owed to the Supreme Doctor, with the great freedom, which is due to the investigation of doctrines, always safely placed by Our Predecessors, namely Leo XIII and those who have followed him in the Chair of Peter.

Therefore, it is fitting for each professor, within the assigned limits which must not be overlooked, to adhere to that school which has lawfully acquired jurisdiction within the Church; but by this law, let the truth that must be held by all be clearly distinguished from those things which are the characteristics and elements particular to the school, and let these distinctions be noted in teaching, as befits a teacher of good judgment. But now let us turn to the other disciplines taught in the Gregorian University. We begin with that which was most recently introduced there, namely, the Institute of Social Doctrines, recently added to the Faculty of Philosophy. You know well, beloved sons, the importance that the Church attributes to the study of social questions and, if one may hope, to their correct solution; so much so that we have not hesitated to affirm that the Apostolic See has scarcely devoted more attention to such matters. Therefore, with paternal

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affection, we praise this Institute, founded by you with the intention that there, priests and students of the sacred disciplines should be instructed in social doctrines, albeit not solely by them, but in a particular way. Indeed, the purpose of this Institute's studies is: Can. 1866 § 2.

3 Encyclical Letter *Studiorum Ducem*, 29 September 1923 - A. A. S. XV, 1923, p. 324, 1.

[*Latin ed. p. 687*]

Having considered the *Acta Pii PP. XII* 687, we cannot help but rejoice, and we commend your efforts, whether for the zeal with which you began, or for the wealth of knowledge with which you instruct your students. This Institute has undertaken the task of transmitting the Church's teaching on social matters, the principal elements of which are contained in the documents of the Apostolic See, namely, in Encyclical Letters, Allocutions, and Papal Epistles. Furthermore, various schools of social thought have arisen, which have explained, developed, and systematized these pontifical documents. We believe that this has been done justly and deservedly. However, it could not be avoided that these same schools, in applying principles and drawing conclusions, would proceed in different ways, and often differ greatly from one another. Therefore, in this matter too, it must be borne in mind what we have already pointed out concerning the doctrine of the Catholic faith and the theological schools, namely, that the true and genuine teaching of the Church on social matters must not be mixed with the various and particular opinions of each school; these two must always be clearly distinguished from each other. The province of your theologians also includes the Faculties of Canon Law, Church History, and Missiology. As for what concerns Canon Law, we are filled with gratitude when we recall the times when, whether as a student of the sacred sciences, or recently ordained and engaged in these studies, or even when, for many years, we were involved in this very law while assisting in the preparation of the Code of Canon Law. On this occasion, we cannot remain silent about that most distinguished professor, and supreme director of the Society of Jesus, Francis Xavier Wernz, with whom we often discussed legal matters at that time, and who, among the foremost masters of this discipline of his time, held a position of great eminence. Therefore, having been taught by this long experience of life, we believe that these two things should be commended to you, one concerning the acquisition of a correct knowledge of Canon Law, and the other concerning the fulfillment of the priestly ministry. What must a student of Canon Law do in order to thoroughly master it? First of all, it is necessary that he thoroughly understand the current system of law, so that he may have a clear understanding of all the norms, according to their "positive" and "speculative" meaning. For it is not possible to rightly call a person an expert in Canon Law, if, although he may have been versed in the interpretation of canons, he does not know

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the principles of law and the mutual reasons for them. But you are to be commended for the great importance you give to promoting and fostering this endeavor.

[*Latin ed. p. 688*]

688 Acta Apostolicae Sedis - Official Commentary. It is fitting to include here what is also beneficial for the study of moral theology. Moral theology, as you well know, has been cultivated in your University from its very beginnings in a special way, under the guidance of Cardinal John de Lugo, former prefect of the Roman College, who wonderfully combined speculative doctrine with the applications of the positive discipline. Therefore, continue, as you excellently do, to present and explain to the men of our time the divine, natural, and "positive" moral truths, using all the resources provided by both the legal disciplines and the most recent investigations, accurately, faithfully, and with arguments adapted to their use. Then, he who strives to understand the discipline of canon law should proceed to the history of law, which contributes greatly to the mature assessment of legal matters: thus, he should examine the opinions of the ancients regarding the same legal institutions, learn about the origin, development, and changes of law, and thus be able to compare the various legal systems with each other. Finally, theoretical study must be completed by knowledge of the practice and application of law, to which your "exercises" can suitably contribute, all the more so because here in this esteemed City there is the opportunity – which is found nowhere else in the Church – to attend the "studies" held in the offices of the Apostolic See. The expert in canon law, considering the nature of his duties, should always be convinced that, just as everything in the Church is entirely directed towards the care of souls, so too canon law must strive to ensure that people live, grow, and die piously, faithfully, and holily, being accountable for the truth and grace of Christ, both through the protection and the nurturing of laws. Whether he administers ecclesiastical affairs, whether he exercises judgment, or whether he advises sacred ministers or the faithful, he must constantly consider that he is accountable for the salvation of souls, to whom he can bring great benefit, but also great harm. For this reason, the school, when imparting legal knowledge, must be prepared with the utmost diligence and rigor for the students who will there be imbued with knowledge of the sacred laws, so that it may be conducive to the practice of the apostolate. We are very pleased that the study of ecclesiastical history in your University has been promoted to greater growth, and that a Faculty has been established for this purpose, to which are added those activities carried out by the Missiological Faculty for investigating the events of sacred missions, and for promoting such endeavors through outstanding works pertaining to ethnology, sinology, and Islamology. In preserving the history of the

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Church, this is one of the most important things for you to remember.

[*Latin ed. p. 689*]

Acta Pii PP. XII 689, and immediately the objective is set forth, that the students of this discipline may learn the method of critical investigation, either concerning its precepts, or concerning its application. And it is not surprising, indeed it is commendable, that effort is devoted to this, all the more so because a foreign example shines forth. How eagerly, how fruitfully, the Institutes for the preservation of historical matters and learned men, who are not considered to be of the Catholic name, especially after the Vatican Secret Archives were opened, have drawn forth, collected, and published with the press, long-hidden writings and documents, which testify to the labors and works of the Church throughout the long course of past ages! With what abundance of fruit, even Catholic Institutes and Catholic men, following the splendid examples of the Maurist and Benedictine doctors, and of the Bollandists, the Society of Jesus, have devoted themselves to investigations of this kind! Therefore, we congratulate our Gregorian University, which follows the same excellent path and for twenty years has trained its students in this kind of endeavor, often sending them to the treasures of the Apostolic Library and the Vatican Archives. In this matter, We are convinced that there is scarcely anything that more strengthens, enhances, and matures the ecclesiastical understanding than the study of Church history, provided that this is done with due method and prudence: that one does not linger excessively on this or that particular event or distinction, but that each thing is referred to the whole, the negative to the "positive"; and that the great and enduring are considered as such, while the lesser and transient are viewed in the same way. And above all, it must be kept in mind, as is entirely required by due reverence for the truth, that the Church, although faults are found in it among men, is always the Church of Christ, and that it is the same true Church, which, in preserving and transmitting the sacred deposit of faith, that is, of truth and of heavenly grace, cannot be ignorant, nor can it be unholy, and is indeed "the Church of God, which He has acquired with His own blood." For God is always great and wonderful in His works, but He is especially to be considered as such where His supreme charity shines forth, where His abundant redemption for us is perfected, namely, in the Catholic Church. Therefore, having entered upon this path, continue along it, repeating the words of the Apostle Paul: "To God be glory in the Church, and in Christ Jesus." We gladly recall to memory those of you who are of more advanced age, professors, such as Louis Billot – we mention one of them – for their outstanding minds and their keen intellects, which have inspired and guided students in sacred

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studies.

[*Latin ed. p. 690*]

690 Acta Apostolicae Sedis - The official commentary diligently attends to matters that are to be cherished, and that incite to the highest dignity of the priesthood and its love. We desire such professors for our students; and we exhort those who are presently studying with you, with these words: From your University of studies, through the course of centuries, have emerged legions of men who have greatly honored its name: there have emerged not a few who have been adorned with the garland of Saints and Blesseds, valiant Martyrs, Bishops, and priests, who, through the preaching of the Gospel, the care of souls, profound sacred knowledge, the instruction of youth, through teachings, the protection of ecclesiastical law, through work, word, pen, and the actions of their lives, have shone forth both in lands where the Catholic faith has flourished from ancient times, and in regions where the Gospel has been recently introduced. All of these were inflamed by a threefold fire that invaded their hearts: the study of the salvation of souls, the pursuit of the advancement of disciplines, and finally, the intense study of prayer and self-denial. Because they were inflamed with this heavenly fire, they proved themselves eager and useful. Now, it is necessary for you, most learned and beloved young men, to devote yourselves to the study, so that, with this preliminary condition now established, you may one day possess the strength to serve Christ and the Church in an excellent manner. In this most solemn assembly, we offer our heartfelt thanks to the supremely eternal God for the great advancements that the College Romanum, or the Gregorian University of studies, has made and increased over four centuries; and now, as a new century dawns, we pray to that heavenly Power with our vows, that it may be filled with the gifts of the Holy Spirit; we invoke all good and salutary things from Him who is the only good and the source of all gifts, for our most beloved Professors, teachers, and students of this Athenaeum, as well as for those who assist it through prayer and every kind of help. May the Virgin Mary, the seat of wisdom and the beautiful Mother of love, whose patronage and protection you all believe in, implore through her maternal intercession from her Son, our Lord Jesus Christ. Finally, as a witness of our benevolence and a pledge of heavenly grace, which will surpass all expectation, we impart to you, from the bottom of our hearts, the Apostolic Blessing.

[*Latin ed. p. 691*]

Acta P.P. XII 691. NUNTIUS EPISCOPIS, SACERDOTIBUS, CUNCTISQUE PER ORBEM EVANGELII PRAECONIBUS ATQUE COOPERATORIBUS: DE DIE PRO MISSIONIBUS DATUS.

*1. Cum corde paterno et ”largiter aperto,” in occasione diei annualis

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Missionum, ad vos, Venerabiles Fratres et carissimi filii, nos dirigimus, qui honorem habetis, in omnibus oris mundi, esse artifices infatigabiles progressus Evangelii, et interdum, proh, testes dolentes vel gloriosas victimas probationum tragicissimarum. Quomodo vox nostra non erigatur, in hora tam gravi pro futuro tot Missionum, ut vobis, usque ad loca remota, nuntium consolationis et spei ferat? Ut quisque ex vobis, accipiens verba nostra, sentiat sollicitudinem affectuosam cordis nostri patris et pastoris; quia, secundum verba Prophetæ: "Sicut pastor curat gregem suum, cum inter oves suas dispersas invenit, ita ego curabo gregem meum."*

2. Ibi etiam ubi Missiones, ex annis paucis, progressus decisivos experientur, qui spem legitimam pro futuro permittunt, difficultates cotidianae pabulum sunt apostoli Christi. Sciamus generositatem sacrificii concessi, sed etiam dolores isolationis et fessitudines noctis post dies asperos; sciamus gaudia ministerii sacerdotis vel dedicationis caritatis, sed etiam defectiones quae optimos exspectant, coram amplitudine operis nimis vasti; sciamus angustias pastorum qui messum novam maturat et patiuntur de inopia operariorum et de penuria rerum. Non estne verum, praeterea, quod causae sollicitudinis, novae et graves, in multis terris, missionarios, conscios periculorum, quae, ex intra et ex extra, iuvenes Christianitates minantur, oppugnent? Nunc iam non est territorium quod sit immunis ab actionibus, occultis vel manifestis, Communistarum atheorum; non est populus iuvenis apud quem non surgant aspirationes novae et pretensiones, quae interdum impatiens sunt, quae pastoribus responsalibus et sollicitis de vero bono populorum suorum, officia imperiosa creant; non est...

Die 18 Octobris mensis a. 1953. II Cor., 6, 11. Ez., 34, 12.

[*Latin ed. p. 692*]

Acta 692 Apostolicae Sedis - Concerning those countries which, finally, escape the turmoil of international life and economic rivalries, along with all their repercussions of a cultural and social order. In Our Encyclical "Evangelii Praecones," We have clarified various points which call for your particular vigilance, and, in virtue of Our pastoral office, We have given you the appropriate instructions. We entrust them once again to your consideration, and We wish to accompany them today, Venerable Brothers, with this personal testimony of Our attentive solicitude, of Our constant prayer, and of Our affection: your labors and your concerns are Ours, as are also your joys and your hopes. And, in Our thought, We do not separate from the pastors, the members of their clergy, both secular and regular, who share with them labors and sacrifices, the seminarians, the hopes of the new Christian lands, the brothers and the religious sisters, who dedicate themselves to the works of evangelization, education, or charity, the lay members of the Catholic Action, called to the honor of collaborating in the hierarchical apostolate in a time which may be decisive for the future of their country, and finally, all the faithful and catechumens,

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of whom We desire to see the number always increase more and more. Is this not, as the Apostle says, "Our daily concern, the solicitude for all the churches!" Who is weak, that I may not be weak? Who comes to fall, that a fire may not devour me? 3 But, just as a mother turns with greater tenderness towards those of her children who suffer more, so too We turn with increased affection towards the beloved and glorious Missions of the Far East, which today offer to the world a heroic spectacle of fidelity to the Lord and to His Vicar on earth. Dear sons, behold, for the sake of the faith, of which you are the intrepid witnesses, for the sake of the hope that does not disappoint, and of which you carry the light to the multitudes "sitting in darkness and in the shadow of death," and finally, for the sake of the charity which made you the messengers of a fraternal peace, you are now, as in the days of the worst persecutions, treated as enemies of the public good, ostracized from society, and delivered to prison and to death. And, what is more painful than death itself for you all, dear missionaries in exile, you are condemned to abandon, in the turmoil that ravages them, those Missions slowly founded, patiently established, and strongly organized, and you witness impotently – far from that second homeland to which you have 4 3 4 II Corinthians, 11, 29. Psalm, 106, 10.

[*Latin ed. p. 693*]

Acta Pii PP. XII 693: Give your heart – to the scattering of your flock, to the collapse of what you had built at the price of so many sacrifices. And yet, thanks be to God, Father of all mercy, who has permitted that, under the blows of material persecution, as well as under the pressure of the most insidious and perverse propaganda, the courage of most of the faithful has not faltered, nor has their admirable resistance weakened. Everything is uprooted in your fields of labor, except for faith, hope, and love. And if the preaching and the establishment of Catholicism are compromised by the violence of adversaries, they cannot prevent true Christians, these living stones of the Christian edifice, from proclaiming the truth through the heroic testimony of their fidelity: *Verbum Dei non est alligatum* (The word of God is not bound). No, "the word of God is not chained." 5 This harsh trial of your ancient and glorious missions recalls the contradictions that the early Church had to endure. Like your predecessors of the first Christian generations, "you have endured long and painful struggles. Sometimes given as spectacles under reproaches and humiliations, sometimes morally participating in the sufferings of those who had to endure them, you have sympathized with the fate of prisoners, you have borne with joy the confiscation of your possessions, certain that you possessed better riches, which do not perish." We have before our eyes and we keep in the golden book of the sacred annals of the Church the glorious names of Christian communities that are now groaning under the blasts of the storm; and, with these names, the long list of victims who,

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in recent years, paid with their possessions, their freedom, and even their lives, the honor of giving to Jesus Christ, before the world, the glorious testimony of their faith and their constant adherence to the Church. When we recall these long sufferings of the churches of the Far East, our thoughts cannot but also turn, with sorrow but also with pride and gratitude, to those Bishops, priests, religious, and faithful of several countries of Europe, lands of ancient Christianity, who are united with you in the same trial by the same unleashing of the forces of evil, and who are associated with you in the same confession of their faith by the same fidelity. From all parts of the world, we receive at this time countless testimonies of the emotion and indignation of the Catholic world following the violence recently exercised against a new member of the Sacred College, Our most dear [Cardinal]. 5 8 2 Timothy 2:9. Hebrews 10:32-34.

[*Latin ed. p. 694*]

Acts of the Apostolic See 694. The Most Reverend Cardinal Stefan Wyszyński, Archbishop of Gniezno and Warsaw, Primate of Poland, has brought to our attention a matter. We seize this opportunity to reiterate our paternal affection for him and to express, with the utmost pain and firmness, our protest against this violation of the sacred rights of the Catholic Church. This Church, as all know, claims the freedom of its divine mission not for its own sake, but in order to more effectively contribute to the true good of the people and to the salvation of all its children. Indeed, the testimony of so many valiant servants of the Church possesses a spiritual efficacy that allows for the most legitimate hopes, even in the midst of struggle. "Be not afraid; for I have overcome the world!" This exhortation of Christ, on the eve of His redeeming Passion, has sustained the zeal of the messengers of Truth on all continents for two thousand years. It reminds you, Venerable Brothers and beloved sons, of the value of your own sufferings for the cause of the Gospel, and of the privileged role that falls to you in the great endeavor of spreading the faith, especially when trials befall you. Through the Passion, faith has been strengthened in the world; it is through it still that the light of the Gospel penetrates souls and societies, and it is through it that the definitive victories of Christ are won. You all who suffer are the first to hold these great hopes. With the grace of God, be worthy of the Church's expectations!

Furthermore, know that the Church looks upon you with emotion and gratitude. More than ever, in the present circumstances, "she calls upon all her sons, wherever they may be, to help, according to their means, the intrepid sowers of the Gospel through their offerings, their prayers, and the support given to missionary vocations. She urges them maternally to show compassion and to share in the work of the apostolate, if not in deed, then at least in spirit." When one considers this immense multitude still deprived of the truth of the Gospel, and when one measures the gravity

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of the danger in which so many people find themselves, how can one not, as We ourselves are, be seized by a deep anguish and spurred to promote, everywhere and with all our strength, the works of missionary apostolate? May God grant that an ever-increasing legion of young men and young women...

[*Latin ed. p. 695*]

Acta Pii PP. XII, 695: "Adhortationem de missionibus audimus; Deus volens est ut terrae Christianae quotidie magis et magis intellegant officium suum auxiliandi, per omnes opportunas initiativas, laborem Missionariorum: non estne hoc, praeterea, vobis optimum solamen in vobis tribulationibus, sentire crescere inter fideles totius mundi hanc sanctam emulationem et hanc magnificentam solidaritatem pro progressu Ecclesiae?" Est enim in hac confidentia et cum his affectibus paternalis affectionis, ut omnes vos, Venerabiles Fratres et carissimi filii, imploremus effusionem maximam Spiritus virtutis et veritatis, et ut vobis mittamus consolamentum Benedictionis Apostolicae.

[*Latin ed. p. 696*]

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ACTA TRIBUNALIUM

SACRA PENITENTIARIA APOSTOLICA (officium de indulgentiis)
DECRETUM

FAVORES SPIRITUALES CONCEDUNTUR OCCASIONE ANNI MARIANI

Ssmus D. N. Pius div. Prov. Pp. XII, ad uberiores fructus spirituales ex Mariani Anni celebratione, per Litt. Enc. Fulgens corona gloriae, d. d. 8 Sept. a. 1953, indicti, assequendos, primo exeunte saeculo a definito Dogmate Immaculatae Conceptionis Beatae Mariae Virginis, in Audientia infra scripto Cardinali Paenitentiario Maiori die 10 vertentis mensis data, sequentes dignatus est concedere favores spirituales, per integrum Marianum Annum valituros:

I. Plenariam Indulgentiam ab omnibus christifidelibus toties lucrandam quoties ipsi, peccatorum venia obtenta et Eucharistica Mensa refecti, quodlibet templum in honorem Beatae Mariae Virginis extractum, vel sacellum, si de locis Missionum agatur, devote visitaverint et. ad Summi Pontificis mentem preces fuderint die, quo Marianus Annus initium capit itemque quo clauditur, nempe die octava mensis decembris anni 1953, et die octava eiusdem mensis anni 1954; pariterque in festis Nativitatis, Annuntiationis, Purificationis, Septem Dolorum et Assumptionis Beatae Mariae Virginis.

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II. Item christifideles, praefatis adimpletis conditionibus, Indulgentiam plenariam consequi valent singulis Anni Mariani sabbatis et quoties peregrinationem ad eadem templa turmatim instituerint.

III. Iidem christifideles qui, uti supra dispositi, alicui sacrae functioni in honorem Beatae Mariae Virginis celebrandae devote interfuerint, Indulgentiam plenariam pariter lucrari possunt; si vero saltem corde contrito hoc egerint, Indulgentia decem annorum ipsis conceditur.

IV. Singulis locorum Episcopis facultas facta est Papalem Benedictionem cum plenaria adnexa Indulgentia impertiendi diebus quibus idem Annus inchoatur ac clauditur.

[*Latin ed. p. 697*]

697. The acts [of the tribunal] were completed during the sacred ceremonies, performed according to the pontifical rite.

V. All altars dedicated to the Blessed Virgin Mary shall be privileged in favor of any Christian faithful who has died while living in the grace of God, for whose suffrage a Mass shall be celebrated therein by any priest.

VI. Where there is a particular sanctuary in which the Virgin Mary is venerated with singular piety, and to which large numbers of pilgrims from distant places are accustomed to devoutly come, there, the faithful, in addition to all the spiritual graces mentioned, may obtain a plenary indulgence not only on each Sabbath, but also on other days of the Marian year, provided that they have been duly confessed and have received the holy sacraments, that they have devoutly visited that sanctuary, and that they have offered prayers according to the mind of the Supreme Pontiff. All contrary regulations to the contrary notwithstanding.

Given in Rome, from the offices of the Sacred Apostolic Penitentiary, on the 11th day of the month of November, 1953.

N. Card. CANALI, Major Penitentiary.

L. © S. I. Rossi, from Secret Documents.

[*Latin ed. p. 698*]

698 Acta Apostolicae Sedis - Commentarium Officiale

SACRA ROMANA ROTA

Citationes edictales

I. ALBANEN. IN AMERICA, NULLITATIS MATRIMONII (SGAMBLORB - WERELEY)

Cum ignoratur locus commorationis actualis Dominae Marion Wereley, in causa conventae, eandem citamus ad comparendum, sive per se sive per procuratorem legitime constitutum, in sede Tribunalis Sacrae Romanae Ro-

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tae (Roma, Palazzo della Cancelleria) die 7 Ianuarii 1954, hora meridiana, ad concordandum de dubio disputando, vel infrascripto subscribendum et ad diem designandam, qua habebitur Turnus rotalis pro causae definitione.

An constet de nullitate matrimonii in casu?

Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedictae dominae Marion Wereley, curare debent, ut de hac edictali citatione ipsa moneatur.

Guillelmus Heard, Ponens.

Ex Cancellaria Tribunalis S. R. Rotae, die 3 Octobris 1953.

E. Fiore, Notarius

*Etant inconnu le lieu de la demeure actuelle de Mme Marion Wereley, défenderesse en cette cause, nous la citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancelleria) le 7 Janvier 1954, à midi, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la décision de la cause devant la Rote.

Conste-t-il de la nullité du mariage dans le cas?

Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence de la dite Marion Wereley, devront, dans la mesure du possible, l'avertir de la présente citation.*

Since the original text contains both Latin and French, I have translated the Latin portion. The French portion is already in French, so I have left it as is.

[*Latin ed. p. 699*]

Sacra Romana Rota 699, *MADISONIEN*. CONCERNING THE NULLITY OF MARRIAGE (PANKHURST-CONRAD). Since the actual place of residence of Lady Eleonora Luisa Conrad is unknown, in the aforementioned cause, we summon her to appear, either in person or through a legitimately appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on March 8, 1954, at the tenth hour, to resolve the doubt in question, or to subscribe to the following, and to designate a date for the Rotal Session for the determination of the cause. Does a nullity of marriage exist in this case? The Ordinary authorities of the place, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned residence of Lady Eleonora Luisa Conrad, must take care to inform her of this edictal citation.

William Doheny,

From the Chancery of the Tribunal of the Sacred Roman Rota,

October 27, 1953.

E. Fiore, Notary.

*And since the place of current residence of Madame Eleonora Louise

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Conrad, the defendant in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on March 8, 1954, at 10 o'clock, to resolve the doubt mentioned below, and to set the date for the decision of the cause before the Rota. Does a nullity of marriage exist in this case? The Ordinary authorities of the place, the pastors, the priests, and the faithful who have knowledge of the residence of the aforementioned Eleonora Louise Conrad, must, insofar as possible, inform her of this present citation.*

[*Latin ed. p. 700*]

700 Acta Apostolicae Sedis - Commentarium Officiale DIARIUM ROMANAE CURIAE. Martedì, 20 ottobre 1953, il Santo Padre ha ricevuto in solenne Udienza Sua Maestà HUSSEIN TALAI I, Re di Giordania. Martedì, 20 ottobre 1953, il Santo Padre ha ricevuto in solenne Udienza Sua Eccellenza il VISCONTE Dott. IOSEPH BERRYER, Ambasciatore Straordinario e Plenipotenziario del Brasile, per la presentazione delle Lettere Credenziali. Mercoledì, 21 ottobre 1953, il Santo Padre ha ricevuto in solenne Udienza Sua Eccellenza il Dott. CHRISTIANO MONTEIRO MACHADO, Ambasciatore Straordinario e Plenipotenziario del Brasile, per la presentazione delle Lettere Credenziali. Giovedì, 22 ottobre 1953, il Santo Padre ha ricevuto in solenne Udienza Sua Eccellenza il Dott. IOSEPH SAOUDA, primo Ambasciatore Straordinario e Plenipotenziario del Libano, per la presentazione delle Lettere Credenziali. SEGRETERÌA di stato. Con biglietti della Segreteria di Stato in data 29 ottobre 1953, la Santità di Nostro Signore Si è benignamente degnata di assegnare: al P. Eminentissimo e Reverendissimo Signor Cardinale Gaetano Ciconi, le Sacre Congregazioni del Concilio, per la Disciplina dei Sacramenti, dei Riti e degli Affari Ecclesiastici Straordinari; al P. Eminentissimo e Reverendissimo Signor Cardinale Angelo Giuseppe Roncalli, le Sacre Congregazioni per la Chiesa Orientale, de Propaganda Fide e dei Religiosi; all'Eminentissimo e Reverendissimo Signor Cardinale Pietro Ciriaci, le Sacre Congregazioni Concistoriale, de Propaganda Fide, degli Affari Ecclesiastici Straordinari e dei Seminari e delle Università degli Studi; al P. Eminentissimo e Reverendissimo Signor Cardinale Beniamino de

[*Latin ed. p. 701*]

Diarium Romanae Curiae 701: To the Most Holy Congregations of Religious Orders, of Rites, and of the Reverend Fabric of Saint Peter: To the Most Eminent and Reverend Lord Cardinal Fernando Quiroga y Palacios, the Most Holy Congregations of the Council, of Rites, and of Ceremonies.

BY ORDER: Through a letter from the Secretariat of State, dated October 9, 1953, the Holy Father Pius XII, reigning happily, deigned to appoint His Excellency, Reverend Monsignor Giuseppe Ferretto, as a Consultor to the

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Supreme Sacred Congregation of the Holy Office.

Likewise, through letters from the Secretariat of State, the Holy Father Pius XII, reigning happily, deigned to appoint:

Assistants to the Pontifical Throne:

March 18, 1922

July 27, 1922

August 2, 1922

March 19, 1953.

His Excellency, Reverend Monsignor Hachens Giuseppe Gottardo, Bishop of Hildesheim.

His Excellency, Reverend Monsignor Zinato Carlo, Bishop of Vicenza.

His Excellency, Reverend Monsignor Mangino Bartolomeo, Bishop of Caserta.

His Excellency, Reverend Monsignor Faggiano Eugenio Raffaele, Bishop of Cariati.

His Excellency, Reverend Monsignor Pirastru Giovanni, Bishop of Iglesias.

Apostolic Protonotaries, as if participating:

April 29, 1948.

Monsignor Hecker Ermanno, of the Archdiocese of Cologne.

March 23, 1952.

Monsignor Boucher Alberto, of the Diocese of Chartres.

Monsignor Foulquier Pietro, of the Diocese of Rodez.

October 18, 1952

January 20, 1953.

Monsignor Mahieu Enrico, of the Diocese of Bruges.

Monsignor Méricq Onorato, of the Diocese of Tarbes and Lourdes.

February 13, 1953.

Monsignor Burke Giovanni, of the Archdiocese of Delhi and Simia.

March 18, 1953.

Monsignor O'Brien Riccardo, of the Diocese of Buffalo.

April 16, 1953.

Monsignor Lannon Giovanni Giuseppe, of the Diocese of Corpus Christi.

May 11, 1953.

Monsignor Mullen Clarenzio, of the same diocese.

Monsignor Oberste Guglielmo A., of the same diocese.

September 9, 1953.

Monsignor Petazzi Francesco, of the Archdiocese of Milan.

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Monsignor Agostini Giuseppe, of the Diocese of Treviso.

October 30, 1953.

Monsignor Bruggaier Lodovico, of the Diocese of Eichstätt.

October 10, 1953.

Monsignor Casey Giovanni, of the Archdiocese of New York.

October 11, 1953.

Monsignor Maguire Giovanni, of the same Archdiocese.

[*Latin ed. p. 702*]

702 Acta Apostolicae Sedis - Official Commentary, October 11, 1953. Monsignor Francis S. Shea, of the same Archdiocese.

15 » » Monsignor John Campbell, of the Archdiocese of Chicago.

» » » Monsignor Theodore Czastka, of the same Archdiocese.

» » » Monsignor Walter Fasnacht, of the same Archdiocese.

» » » Monsignor Geraldo Kealy, of the same Archdiocese.

» » » Monsignor Richard Kelly, of the same Archdiocese.

» » » Monsignor Robert Maguire, of the same Archdiocese.

» » » Monsignor Patrick McGuire, of the same Archdiocese.

» » » Monsignor John Mielcarek, of the same Archdiocese.

» » » Monsignor George Parker, of the same Archdiocese.

Prelates Domestic of His Holiness:

May 10, 1949. Monsignor Ambrose Blaine, of the Diocese of Achonry.

October 25, 1950. Monsignor Ignatius Arena, of the Archdiocese of Palermo.

» » » Monsignor Joseph Napoli, of the same Archdiocese.

March 15, 1951. Monsignor Francis Paul Marino, of the same Archdiocese.

» » » Monsignor Joseph Reverberi, of the same Archdiocese.

August 2, 1952. Monsignor Joseph Wenner, of the Archdiocese of Paderborn.

October 15. Monsignor John Henry Schuemmer, of the Diocese of Aachen.

» » » Monsignor Peter Buchholz, of the Archdiocese of Cologne.

October 18. Monsignor Joseph Ferrieu, of the Diocese of Rodez.

December 4. Monsignor Hermann Henry Fritschen, of the Archdiocese of Cologne.

» » » Monsignor Joseph Oswald, of the Diocese of Passau.

January 14. Monsignor Vincent Fernandez, of the Diocese of Kottar.

January 14, 1953. Monsignor Ludwig Lieser, of the Archdiocese of Cologne.

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» » » Monsignor Joseph Teusch, of the same Archdiocese.

January 20. Monsignor Adolph Quaegebeur, of the Diocese of Bruges.

» » » Monsignor John Kraus, of the Diocese of Mainz.

April 7. Monsignor Francis Xavier Büchner, of the Diocese of Eichstätt.

» » » Monsignor Joseph Lechner, of the same Diocese.

» » » Monsignor John Baptist Sperber, of the same Diocese.

May 10. Monsignor Daniel Bernard, of the Diocese of Lafayette.

» » » Monsignor Gustavo Beruhe, of the same Diocese.

» » » Monsignor George Bodin, of the same Diocese.

» » » Monsignor Irving De Blanc, of the same Diocese.

» » » Monsignor Henry Hamel, of the same Diocese.

May 11. Monsignor Andrea Gehlen, of the Archdiocese of Cologne.

» » » Monsignor Charles Gielen, of the same Archdiocese.

[*Latin ed. p. 703*]

Diary, April 21, 17 [illegible]. Roman Curia, 703, 1953.

Most Reverend Alberto Lang, of the diocese of Regensburg.

Most Reverend Kevin Antonio Dunne, of the diocese of Corpus Christi.

Most Reverend Edward Miller, of the same diocese.

Most Reverend Aroldo Palmer, of the same diocese.

Most Reverend Alberto Schmitt, of the same diocese.

Most Reverend Joseph Gosselin, of the diocese of Salt Lake City.

Most Reverend William Vaughan, of the same diocese.

Most Reverend Leone F. Miller, of the diocese of Toledo, in America.

Most Reverend Julius Magyary, of the archdiocese of Strigonia.

Most Reverend Gerard Baumjohann, of the archdiocese of Paderborn.

June 26. Most Reverend John Ubaldi, of the archdiocese of Urbino.

July 28. Most Reverend Braulio de J. Fernandes Edmondo M., of the archdiocese of Goa and Damão.

Most Reverend Antonio Valentino das Chagas Fernandes, of the same archdiocese.

Most Reverend Aitino Riberio de Sant'Ana, of the same archdiocese.

Most Reverend Saverio Losavio, of the diocese of Conversano.

July 29. Most Reverend Joseph Massimi, of the suburbicarian diocese of Sabina and Poggio Mirteto.

August 7. Most Reverend Francis Vannini, of the archdiocese of Ancona.

Most Reverend Anthony Galassini, of the diocese of Faenza.

August 12. Most Reverend Sipontino Cafarelli, of the archdiocese of Manfredonia.

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Most Reverend Louis Ruggieri, of the diocese of Vieste.

Most Reverend John Maiellaro, of the diocese of Monopoli.

August 13. Most Reverend Anthony Olivieri, of the same diocese.

Most Reverend Stephen Stepanian, of the Patriarchate of Cilicia of the Armenians.

August 27. Amedeo Cavallaro, of the diocese of Diano-Teg.

August 28.

Most Reverend Francis Drius, of the diocese of Trieste.

September 2. Most Reverend Marcello Labor, of the same diocese.

Most Reverend Emireno Marinelli, of the suburbicarian diocese of Albano.

Most Reverend Bernard Kearns, of the archdiocese of Detroit.

August 26. Most Reverend Albert Matyn, of the same archdiocese.

Most Reverend John Ryan, of the same archdiocese.

Most Reverend Thomas Lehane, of the diocese of San Diego.

Most Reverend John Purcell, of the same diocese.

Most Reverend Kenneth Stack, of the same diocese.

[*Latin ed. p. 704*]

Acta, 704

Of the Apostolic See:

Monsignor Matteo Thompson, of the same diocese.

Monsignor Giovanni van Veggel, of the same diocese.

Monsignor Leone Cristoforo Byrne, of the Archdiocese of Saint Louis.

Monsignor Francesco E. Dieckmann, of the same Archdiocese.

Monsignor Guglielmo Martino Drumm, of the same Archdiocese.

Monsignor Marco Ebner, of the same Archdiocese.

Monsignor Charleville B. Faris, of the same Archdiocese.

Monsignor Giacomo Johnston, of the same Archdiocese.

Monsignor Guglielmo F. Mullally, of the same Archdiocese.

Monsignor Edoardo L. O'Toole, of the same Archdiocese.

Monsignor Federico Sprenke, of the same Archdiocese.

Monsignor Enrico E. Stitz, of the same Archdiocese.

Monsignor Luigi Stumpf, of the same Archdiocese.

Monsignor Lloyd Antonio Sullivan, of the same Archdiocese.

NECROLOGY 1953.

Monsignor Pietro Ermenegildo Focaccia, Bishop of Yütze.

Monsignor Francesco Saverio Jantzen, Titular Archbishop of Fasi.

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Monsignor Francesco Haas, Bishop of Grand Rapids.

Monsignor Giovanni M. Emilio Castellani, Titular Archbishop of Perge, Apostolic Nuncio.

Monsignor Giovanni Batiot, Titular Bishop of Attalea of Pamphylia, Apostolic Vicar of Majunga.

Monsignor Ubaldo Langlois, Titular Bishop of Bisinio, Apostolic Vicar of Grouard.

Monsignor Giuseppe Debernardi, Bishop of Pistoia and Prato.

Monsignor Umberto Ugliengo, Bishop of Susa.

Monsignor Roberto Vicentini, Patriarch of Antioch of the Latins.

Monsignor Bernardo Bertoglio, Bishop of Bobbio.

Monsignor Dionigi Vismara, Titular Bishop of Timbriade.

Monsignor Alano Guynot de Boismenu, Titular Archbishop of Claudiopolis of Onoriade.

August 28.

September 18.

October 2.

October 10.

October 13.

November 5.

November 12.

[*Latin ed. p. 705*]

Ann. et vol. XXXXT, 30 Novembris 1953 (Ser. II, r. XX) - N. IS. ACTA APOSTOLICAE COMMENTARII OFFICIALIS. ACTA PII PP. XII. CONSTITUTIONES APOSTOLICAE. I. DE AFRICA ORIENTALI BRITANNICA IN KENIA, UGANDA, TANGANICA REGIONIBUS. ORDO EPISCOPORUM CONSTITUITUR. PIUS EPISCOPUS SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM.

As to Us, raised by the grace and will of God to the summit of the Supreme Pontificate, return the sorrows and pains of all Christian nations, when the assaults of storms and the agitation of the sea strike the sacred vessel of the Church; so also return to Us the joys, when the Catholic faith, which is the apple of Our eye, advances freely, reaching new frontiers and enriching itself with new children, just as, in springtime, trees are wont to rejoice with verdant foliage. This happy news, We know, has arrived from British East Africa, where, although not many decades have passed since the heralds of the Christian name arrived there and began to scatter the region enveloped in error with the truth of the Gospel, much of the harvest of the Church has been gathered. And since this is so, and We are especially convinced that the Catholic faith can be fostered more suitably and expanded more widely where an Order of Bishops is established, by

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the opinion of the venerable Brother David Mathew, holding the title of Archbishop of Apamea in Bithynia, and Apostolic Delegate in British East and West Africa; by the counsel of the venerable Brothers...

[*Latin ed. p. 706*]

706 Acta Apostolicae Sedis - Official Commentary of the Most Holy and Supreme Council of Cardinals presiding over the Sacred Congregation for the Propagation of the Faith; with the consent of those who deem themselves to have some right in this matter; after having carefully considered the matter for a long time, and therefore with certain knowledge of what we are about to do, by the supreme and apostolic authority, we decree the following. All the Apostolic Vicariates which comprise British East Africa, we raise to the dignity of dioceses; and we divide that region, which is formed of Kenya, Uganda, and the coast of Tanganyika, into four ecclesiastical Provinces. The first will be the ecclesiastical Province of Uganda, which will consist of the metropolitan archdiocese of Rubaga, and the dioceses of Masaka, Kampala, Tororo, Gulu, and Mbarara, which originated from the Apostolic Vicariate formerly called Ruwenzori. The second ecclesiastical Province will be called Kenya, and will be constituted of the following territories: the metropolitan archdiocese of Nairobi, which originated from the Apostolic Vicariate of Zanzibar, and the suffragan dioceses of Nyeri and Kisumu. The third Province, which will be called Eastern Tanganyika, will be constituted of the territories of the following churches: the archdiocese of Dar es Salaam, which will be metropolitan, the dioceses of Iringa, of Moshi, which until now has been known by the name of Kilimanjaro, of Morogoro, which originated from the Apostolic Vicariate of Bagamoyo, of Dodoma, and of Mbulu. Finally, the last Province, which is Western Tanganyika, will be presided over by the metropolitan archdiocese of Tabora, to which will be suffragan the dioceses of Bukoba, of Rutabo, which originated from the Apostolic Vicariate of Lower Kagera, of Mwanza, of Maasai, of Kigoma, of Karema, and of Mbeya. Furthermore, we decree that whether they are abbeys of no diocese, such as Peramiho and Ndanda, or Apostolic prefectures, such as Mem, Tanga, and Musoma, which have not yet been raised to the rank of dioceses, they shall have the metropolitan See nearest to their territory as their metropolitan, for the sake of the episcopal gatherings, which they call. We also wish that all the dioceses which we have mentioned be residential; and that the suffragan and subject dioceses be assigned to them, which we constitute as metropolitan within each ecclesiastical Province. Furthermore, we command that all the Sees, whether metropolitan or suffragan, be subject to the jurisdiction of the Sacred Congregation for the Propagation of the Faith. Those who preside over the metropolitan Churches of Rubaga, Nairobi, Dar es Salaam, and Tabora, will enjoy all the rights, privileges, and honors to which other prelates of the same rank and dignity are entitled: such as carrying the cross before them,

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within the boundaries of their Province, and using the pallium, after it has been requested.

[*Latin ed. p. 707*]

Acta Pii PP. XII 707, in a public Consistory, and decreed according to liturgical laws; they shall be subject to the same offices and obligations to which all Metropolitans are legally bound. The Metropolitan See shall be endowed with the same rights or burdened with the same obligations that are proper to other Churches of the same rank. Likewise, the dioceses and their prelates shall enjoy the same privileges and be subject to the same burdens that pertain to other dioceses and other prelates. Whether the seats and residences of archbishops or bishops shall be located in those cities of their respective Churches which are the principal cities in their region, or from which the names of the archdioceses or dioceses are derived. The bishops shall establish their cathedrals in that temple in the city which they deem more worthy, either by its size or its grandeur. Furthermore, We command that in each diocese, as is fitting, a College of Canons be established. If, however, it cannot be immediately done in some place, We grant that diocesan consultors be chosen in the meantime, whose work will assist the Bishop. Who, as is evident, upon the establishment of the College of Canons, will cease from their office. For the education and instruction of boys whom the heavenly Father has called to the honor of the priesthood, at least an elementary seminary shall be established in each diocese, according to those norms which are contained in the Code of Canon Law, and which have been issued by the Sacred Congregation for the Propagation of the Faith. If this matter cannot be brought to effect, then provision shall be made for the better instruction of these young people. The episcopal residences, which are called "mensae episcopales," shall be constituted of those goods, if any there be, which belonged to each Vicariate Apostolic, before the erection of the diocese; or even of those sums of money which the Sacred Congregation for the Propagation of the Faith is accustomed to send; or finally, of those goods or monies which shall be provided by Christian faithful. With regard to the election of a Capitular Vicar or Apostolic Administrator when the see is vacant, and with regard to the rights and obligations of the clergy and the people, let all that is prescribed by law be religiously observed. We command that those religious Sodalities to which the Vicariates Apostolic have been entrusted, which have been established according to the force of these Letters and have been incorporated into the dioceses, shall contribute to the work of those who are most deserving, for Our benefit and for the benefit of the Apostolic See, so that nothing may be overlooked of those who have thus far contributed to the good of the Holy Church, and so that the utility of each flock may be increased. And desiring now to provide for the governance of those archdioceses and dioceses which We establish by these Letters, We do so

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with the same supreme and apostolic power which We received from the divine Redeemer for the entire Christian people, and with the counsel and together with Our Venerable Brothers, the Cardinals of the Holy Roman Church, whom We have mentioned above, and with the...

[*Latin ed. p. 708*]

708 Acta Apostolicae Sedis - The official commentary. By the decree and judgment of the venerable Brother David Mathew, Apostolic Delegate in British East and West Africa, we determine and ordain that those who preside over the aforementioned archdioceses or dioceses shall be elevated and enriched in the honor of residential Bishops. Concerning this matter, we release them from the prior ecclesiastical ties by which they were bound, and we transfer them to the sees whose names are listed here, namely: The Venerable Brother Joseph Cabana, member of the Society of Missions to the Africans, from the church of the title of Sufetula to the archiepiscopal see of Bubaga. The Venerable Brother Francis Xavier Lacoursière, of the Society of Missions to the Africans, from the church of the title of Vulturia to the episcopal see of Mbarara. The Venerable Brother Joseph Kiwanuka, of the Society of Missions to the Africans, from the church of the title of Thibica to the episcopal see of Masaka. The Venerable Brother Vincent Billington, of the Society of Mill Hill, from the church of the title of Avissa to the episcopal see of Kampala. The Venerable Brother John Greif, member of the Society of St. Joseph of Mill Hill, from the church of the title of Belabiten to the episcopal see of Tororo. The Venerable Brother John Baptist Cesana from the church of the title of Cerbalita to the episcopal see of Gulu. The Venerable Brother John Baptist McCarthy from the church of the title of Cercinita to the archiepiscopal see of Nairobi. The Venerable Brother Charles Cavallera, of the Institute of Missions from Consolata, from the church of the title of Sufeta to the episcopal see of Nyeri. The Venerable Brother Frederick Hall, of the Society of St. Joseph of Mill Hill, from the church of the title of Albensi maritima to the episcopal see of Kisumu. The Venerable Brother Edgar Aristide Maranta, member of the Order of Friars Minor Capuchin, from the church of the title of Vinden to the archiepiscopal see of Dar es Salaam. The Venerable Brother Attilio Beltramino, member of the Institute of Missions from Consolata, from the church of the title of Tuburnica to the episcopal see of Iringa. The Venerable Brother Joseph Byrne, of the Congregation of the Holy Spirit, from the church of the title of Vasada to the episcopal see of Moshi. The Venerable Brother Gerard Hilhorst, member of the Congregation of the Holy Spirit, from the church of the title of Metellopolis to the episcopal see of Morogoro. The Venerable Brother Anthony Pesce, of the Congregation of the Most Holy Cross and Passion of Our Lord Jesus Christ, from the church of the title of Caesarea in Bithynia, to the episcopal see of Dodoma. The Venerable Brother Patrick Winters, member of the Society of the Catholic Apostolate, from the church

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of the title of Burca to the episcopal see of Mbulu. The Venerable Brother Cornelius Bronsweld, of the Society of Missions to the Africans, from the church of the title of Caralli to the...

[*Latin ed. p. 709*]

Acta Pii PP. XII, 709: To the bishops. To the Most Reverend Brother Alfred Lanetot, member of the Society of Missions to the Africans, from the titular Church of Avensa to the episcopal See of Bukoba. To the Most Reverend Brother Laurean Rugambwa, from the titular Church of Fabian to the episcopal See of Rutabo. To the Most Reverend Brother Joseph Blomjous, of the Society of Missions to the Africans, from the titular Church of Bubastis to the episcopal See of Mwanza. To the Most Reverend Brother Johannes van Sambeek, from the titular Church of Gergita to the episcopal See of Kigoma. To the Most Reverend Brother Jacob Siedle, member of the Society of Missions to the Africans, from the titular Church of Adria to the episcopal See of Karema. To the Most Reverend Brother Antonius van Oorschoot, of the Society of Missions to the Africans, from the titular Church of Oen to the episcopal See of Mbeya. The aforementioned prelates shall have the governance and administration of their respective dioceses, concerning both spiritual and temporal matters. Furthermore, it is pleasing that, before entering into the canonical possession of their dioceses, Archbishops and Bishops shall, before any Catholic prelate, make a solemn oath of fidelity to the Roman Pontiff, bound by the bonds of sincere faith and charity with the See of Peter, according to the established formulas, examples of which are appended to these documents. These [documents] shall be duly impressed with a seal and signed, and shall be transmitted to the Sacred Congregation for the Propagation of the Faith as soon as possible. However, they are dispensed from reciting the profession of faith concerning Our apostolic authority. All of these things contained in these documents shall be carried out by the Most Reverend Brother David Mathew, Apostolic Delegate in British East and West Africa, and also Archbishop in the title of Apamea, in Bithynia; to whom, therefore, we grant the powers necessary to carry out these matters. Which, if he deems it advisable, he may also delegate to any other person duly constituted in ecclesiastical dignity. We wish that whoever completes this task also takes care to draw up the documents of the completed work, and that he sends faithful copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. We wish these documents to be effective now and in the future; so that what has been decreed through them shall be religiously observed by those to whom it pertains, and thus obtain their full force. The effectiveness of these documents shall not be hindered by any contrary prescriptions of any kind, since through these documents we abolish all such. Therefore, if anyone, whether knowingly or unknowingly, endowed with any authority, acts contrary to what We have decreed, We wish that such action shall be

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considered entirely null and void. To no one.

[*Latin ed. p. 710*]

The Acts of the Apostolic See, 710, contain the following official commentary: Therefore, it is permitted to tear or corrupt these documents of Our will; nay, rather, the copies of these letters, whether printed or handwritten, which bear the seal of those men constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full faith as if they were the original documents, if it should be demonstrated. Whoever shall disregard or in any way despise Our decrees in general, let him know that he will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the twenty-fifth day of the month of March, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our pontificate. For the Holy Roman Church: Eugene Cardinal Tissierant, Prefect of the Sacred Congregation for the Propagation of the Faith. Peter Cardinal Fumasoni Biondi, Dean of the Sacred College. Hamletus Tondini, Regent of the Apostolic Chancery. Albertus Serafini, Apostolic Protonotary. Silvius Sericano, Apostolic Protonotary. [Reference to a register, volume, and number is omitted here.]

AT THE OLD MOUNT OF OLIVES, IN THE ABBEY CHURCH OF THE HOLY MOTHER OF GOD OF THE OLD MOUNT OF OLIVES, A COLLEGE OF CANONS IS ESTABLISHED.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE ETERNAL MEMORY OF THE MATTER.

No one is ignorant that in the Sacred Scriptures, those who, concerned for the glory of the Highest God, also took care to increase the splendor of His temple, are often praised. Having this before our eyes, and having accepted the duty of governing the entire Church, we omit nothing that seems to be conducive to the eternal honor of God, and by which the splendor of worship and the solemnity of ceremonies may be promoted.

Therefore, having received the petitions presented to Us by Our beloved son, Romualdo Maria Zilianti, of the Order of St. Benedict of the Mount of Olives,

[*Latin ed. p. 711*]

The Acts of Pope Pius XII, page 711, state that the aforementioned Prior and Abbot of the "nullius dioecesis" Abbey of the same name, deem it fitting to establish a Canon Regulary College within the abbatial church, having observed that the Abbey of St. Mary of the Mount of Olives, with its three dependencies, has been strengthened and has requested this from the Apostolic See, so that, according to the norms of canon law, a Canon Regulary College may be established in the abbatial church. For this reason, we approve of what the Sacred Congregation for Consistorial Affairs has

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decreed must be done; and we supplement the consent of those who may have some right in these matters; after having carefully considered what we are about to do, we, by our supreme and apostolic authority, decree the following. We erect and establish a Canon Regulary College in the abbatial church of St. Mary of the Mount of Olives, adorned with only one dignity, that of a Primicerius, and consisting of eight canons: of whom one shall be distinguished by the office of theologian, and another by the office of Penitentiary. Furthermore, two beneficiaries will be added to this College. The assignment of all benefices, whether of the dignity, or of the canons, or of the beneficiaries, shall be made according to the common law and the laws of the Order of St. Benedict of Mount Olivet. As for the benefices, they are constituted from the goods of the Abbey of St. Mary of the Mount of Olives. We also command that the laws of the College be drawn up as soon as possible; and that all other matters concerning the canons be governed by common law and by constitutions to be established by them. The aforementioned esteemed son, Romualdus Maria Ziiianti, whom we mentioned above, will take care to see that these things are carried out; and for this reason, we grant him all the powers necessary to carry out this task, which may be delegated to any person, provided that they are endowed with ecclesiastical dignity. The aforementioned esteemed son will also have the duty of writing down the documents of the completed work, and of sending faithful copies thereof to the Sacred Congregation for Consistorial Affairs as soon as possible. We will and desire that these documents be effective now and in the future; in such a way that those to whom the matter pertains shall religiously observe what has been decreed by them, and thus obtain their full force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these documents, since by these documents we abolish all such prescriptions. Therefore, if anyone, by any authority, knowingly or unknowingly, acts contrary to what We have decreed, it will be entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of a person who has received ecclesiastical dignity, and which are signed by a public notary, shall have the same full faith as if they were these very documents, if they are presented. If anyone should in general...

[*Latin ed. p. 712*]

Acta 712 Apostolicae Sedis - Commentarium Officiale: Whoever shall disregard or in any way condemn this, let him know that he shall incur the penalties prescribed by law for those who have not obeyed the orders of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the first day of May, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our Pontificate. For the Holy Roman Church, the Chancellor, + EUGENIUS Card. TISSERANT. Fr. ADEODATÜS I. Card. PIAZZA, Dean of

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the Sacred College. Secretarius of the Sacred Congregation Consistorialis. Hamletus Tondini, Apostolic Chancellor. Arthurus Mazzoni, Protonotary Apostolic. Bernardus De Felicis, Protonotary Apostolic. Loco SB Plumbi Reg. in Cane. Ap., Vol. LXXXVI, n. 51. III. THARENSIS (UBONENSIS-UDONTHANENSIS): Certain territories are separated from the Apostolic Vicariate of Tharen, from which a new Apostolic Vicariate and a new Apostolic Prefecture are established, which bear the names "Ubonensis" and "Udonthanensis." PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE: We, to whom, by the will of God, it has happened that the entire family of Christians is entrusted to our governance, having reached the height of the pontifical office, at that very time we considered it a most singular cause for joy and delight, when we learned that the Holy Church is strengthened by the solidity of faith, and that the servants of the Divine Redeemer, endowed with virtues and zeal, are flourishing in the pursuit of holiness. With this one thing before our eyes and in our hearts, we delay nothing that may offer hope that the face of the Christian cause may be improved somewhere. Therefore, it seems more fitting to provide for the advancement of the Catholic name if, by dividing the territory of the Apostolic Vicariate of Tharen, in Thailand, new circumscriptions are established...

[*Latin ed. p. 713*]

The acts of Pope Pius XII, page 713, state the following: After consultation with the venerable brothers, our cardinals, prefects of the Sacred Congregation for the Propagation of the Faith, and after considering the opinion of the venerable brother John Tooley, Archbishop of Macra in Rhodope and Apostolic Delegate to Indochina; and after supplementing the opinions of those who believe they have some right in this matter; after carefully considering the matter, and by our supreme and apostolic authority, we decree the following. We divide the Apostolic Vicariate of Thare into two parts: the first, which includes the civil districts of Mahasarakham, Roiet, Sisaket, Itbon, Xaiyaphum, Buriram, Khorat, and Surin, we reduce to a new Apostolic Vicariate, to be called Uoon, and we entrust it to the members of the Society of Paris, dedicated to promoting sacred expeditions to foreign lands, who have, until this day, administered the Thare Vicariate. The second part, which includes the civil districts of Loi, Nongkhai, Khonken, and Udon, we hereby establish as an Apostolic Prefecture, and we entrust its administration to the members of the Congregation of the Most Holy Redeemer. Therefore, the Apostolic Vicariate of Thare, diminished by the territories we have mentioned, and including only the civil districts of Kalasin, Nakhon-Phanom, and Sakon-Nakhon, will be under the care of the secular clergy, who, eager to increase the glory of God, will spare no effort or labor to spread the light of Christian truth as widely as possible. Both the new Apostolic Vicariate and the Prefecture, and their

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respective superiors, shall enjoy all the privileges, rights, duties, and obligations that are customary for other Vicariates, Prefectures, and superiors of the same rank throughout the world. We will and order that these letters be effective now and in the future, so that those to whom they pertain will religiously observe what has been decreed in them, and thus they will have full effect. No prescription of any kind shall be able to oppose the effectiveness of these letters, since we hereby repeal all that is contrary to them. Therefore, if anyone, whether knowingly or unknowingly, acts in contravention of what We have decreed, We declare that such action shall be entirely void and of no effect. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies or excerpts of these letters, whether printed or handwritten, that bear the seal of a person of ecclesiastical dignity and are signed by a public notary, as would be given to the original documents themselves. Let all who despise or in any way disregard Our decrees know that they will incur Our displeasure.

[*Latin ed. p. 714*]

Acta 714 of the Apostolic See – An Official Commentary stating that the penalties prescribed by law shall be imposed upon those who have not obeyed the orders of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the seventh day of the month of May, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our Pontificate. For the Holy Roman Church, Eugène Cardinal TISSERANT, Chancellor. Peter Cardinal FUMASONI BIONDI, Dean of the Sacred College. Prefect of the Sacred Congregation for the Propagation of the Faith. Hamletus Tondini, Apostolic Chancellor. Bernardus De Felicis, Apostolic Protonotary. Silvius Sericano, Apostolic Protonotary. *Loco ffi Plumbi Reg. in Cane. Ap., Vol. LXXXVI, n. 61.*

APOSTOLIC LETTER CONCERNING THE ECCLESIA PAROCHIALIS DEDICATED TO THE BLESSED VIRGIN MARY, WHICH IS DECORATED WITH HONORARY PRIVILEGES, LOCATED IN THE TOWN OF ARCACHON, WITHIN THE ARCHDIOCESE OF BURDIGALA.

PIUS PP. XII. For the perpetual memory of this event.

It is known that within the boundaries of the Archdiocese of Burdigala, there exists a certain town, commonly called "Arcachon," which, over the course of approximately one century, has grown so much that it has transformed from a "solitude" near the Cantabrian Sea into a "village" and soon into a "city." In addition to the natural beauty of the place and its healthy climate, as well as the industry of its inhabitants, this growth should be attributed, above all, to the special benevolence of God and of the Virgin Mary. For, as We have been informed, a certain religious member of the Order of St. Francis of Assisi, named Thomas Illyricus, is said to have discovered, at the beginning of the sixteenth century, a small image made of

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alabaster, depicting the Blessed Virgin Mary with the Infant Jesus, and in her honor, he built a small sacred edifice of wood. This, with the passage of time, was rebuilt and enlarged with stone, and became a...

[*Latin ed. p. 715*]

The Acts of Pope Pius XII, page 715, concerning the church, which has been enlarged several times and, in the year 1854, was raised to the status of a parish church, includes the following. The image of the Virgin Mary from "Arcachon," which, according to Apostolic Letters with the Fisherman's Ring, issued by Our Predecessor, Pope Pius IX, of blessed memory, in the year 1877, was adorned with a golden crown, means that the church, which had been associated with the Sacred House of Loreto since the year 1854, was only consecrated in the year 1934. There, countless people gather, in the manner of pilgrims, the faithful, and especially the sailors of the surrounding area, who, on the feast of the Annunciation of the Blessed Virgin Mary and in the month of August, leading a solemn procession at sea, carry the Marian image with pious devotion and great joy each year. The religious fervor of the citizens is so great that, during the most recent and terrible war, they vowed to offer a large wax candle to the Virgin Mary for twenty years. Given these circumstances, the Venerable Brother Paul Marie A. Richaud, Archbishop of Bordeaux, on behalf of the clergy and the people, earnestly requested that We deign to grant the parish church of Our Lady of "Arcachon" the dignity of a Minor Basilica. We, after consultation with the Congregation for Sacred Rites, readily considered it fitting to accept such a request in order to increase devotion to the Virgin Mary. Therefore, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby, by the force of these present Letters, and perpetually, decree that the parish church, dedicated to the honor of the Blessed Virgin Mary and located in the place called "Arcachon" in the archdiocese of Bordeaux, be raised to the title and dignity of a Minor Basilica, with all the rights and privileges properly belonging to it. Contrary opinions notwithstanding. These things We decree, We establish, We decide, and We declare that these present Letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, by any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the ninth day of the month of March, in the year 1953, in the fifteenth year of Our Pontificate. By special mandate of the Most Holy Cardinal Gildo Brugnola, Prefect of the Congregation for Affairs of

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the Church.

[*Latin ed. p. 716*]

716 Acta Apostolicae Sedis - Official Commentary II. BLESSED MARY V., commonly known as "of Chèvremont," is chosen as the heavenly patroness of all those in the Liège region who engage in physical activities, whom they call "Walloon athletes." POPE PIUS XII. For the perpetual remembrance of this matter. — Imitating the Christian life, which is like a contest, the Apostle Paul, inspired by the Holy Spirit, teaches: "Do you not know that they who run in a race, all indeed run, but one receives the prize?" Therefore, run so that you may obtain [it] (1 Corinthians, IX, 24). It is clear to no one that these physical exercises have greatly increased in importance in these times. Therefore, those who engage in such contests should strive to cultivate virtues in the gymnasium as well, and to pursue the highest reward: the praise of the mind through temperance and good deeds. To achieve this more readily, the members of the Liège association dedicated to physical exercise have decided to adopt Blessed Mary Virgin, commonly called "of Chèvremont," whose shrine they customarily visit each May for a pious pilgrimage, as their heavenly patroness. They have done this rightly, for the Most Holy Virgin, invoked with humility, is present to assist those who struggle in this world, making victory easier. Therefore, prayers were presented to Us to entrust the members of the Liège region who engage in physical activities to the special protection of the Divine Mother, under that very name. These requests, supported by the recommendation of the Most Reverend Brother Ferdinand Cento, Archbishop of Seleucia, Our Apostolic Nuncio in Belgium, and the Most Reverend Brother Louis Joseph Kerkhofs, Bishop of Liège, have been graciously heard by Us. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, and perpetually, We choose and declare Blessed Mary Virgin, commonly called "of Chèvremont," as the principal heavenly patroness of all those in the Liège region who engage in physical activities, whom they call "Walloon athletes," granting to her all the honors and liturgical privileges that properly belong to the principal patrons of groups. Notwithstanding any contrary provisions. These things We decree, We establish, We decide, and We declare that these present letters shall remain forever firm, valid, and efficacious; and shall have and obtain their full and complete effect; and shall be observed by those to whom they pertain, or are intended.

[*Latin ed. p. 717*]

Acta Pontificii Pauli XII, 717, may fully and henceforth suffice; and thus it is to be rightly judged and defined; and whatever may be attempted by anyone, with any authority whatsoever, knowingly or unknowingly,

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concerning these matters, shall be null and void from now on. Given in Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-seventh day of the month of March, in the year 1953, in the fifteenth year of Our Pontificate.

By special mandate of the Most Holy, to the Most Reverend Cardinal GUIDO PRUGNOLA, Prefect of the Congregation for the Affairs of the Public Church, from the Apostolic Brief: TO THE MOST REVEREND THOMAS CHARLES CHIARLO, Archbishop in title of Amiden, Apostolic Nuncio in Brazil, celebrating the fifth anniversary of his episcopate and the tenth anniversary of his priestly ordination.

PIUS PP. XII

Venerable Brother, greetings and Apostolic blessing.

We are very pleased to learn that, with God's grace, you will be celebrating, next October, the fifth anniversary of your episcopate and the tenth anniversary of your priestly ordination, and that these events will be celebrated in a joyful and fitting manner. Indeed, the commemoration of both these sacred events provides a suitable opportunity for us publicly to express the esteem and affection with which we have always regarded you.

For, after you were initiated into the priesthood, you diligently performed the duties entrusted to you in the prime of your youth, working actively for the good of souls. You have always devoted diligent and attentive service to the Apostolic See. First, you offered counsel and advice to the Pontifical Legations in Lima and Warsaw; then, with the increase of your dignity to that of Archbishop, you held the office of Apostolic Nuncio in Bolivia, in Central America, and in Brazil, and for several years you devoted your care and industry to our own affairs here in the Vatican.

The prudence and sagacity with which you conduct Church affairs, and the reverence with which the people, joined with you in charity, regard you, are themselves a testament to the merits for which the sacred ministers and the faithful of Brazil are now celebrating the praises of your priesthood and your episcopate.

[*Latin ed. p. 718*]

The official commentary of the Acta 718 of the Apostolic See clearly demonstrates this. Therefore, we earnestly desire that the upcoming celebrations may, with every possible addition, bring joy to our wishes, and we, with a grateful heart, wish you, Venerable Brother, all that is good and prosperous, beseeching God to grant it. So that this celebration may bring a greater abundance of blessings to the Christian people, we willingly and gladly grant you the power, so that, on the appointed day, after the sacred pontifical ceremony has been completed, in the presence of the faithful, you may, in our name and with our authority, bestow a plenary indulgence

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upon them, according to the customary conditions of the Church. Finally, as a pledge of heavenly blessings, and as a testimony of our special charity, we impart the Apostolic Blessing upon you, Venerable Brother, and upon all the Bishops of Brazil, the clergy, and the faithful, in the Lord. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of September, in the fifteenth year of Our Pontificate. PIUS P. XII. To the Most Reverend and Most Illustrious Father James Aloysius, Titular Archbishop of St. Romanus, Prefect of the Congregation of the Holy Roman Church, Cardinal of the Order of St. Jerome, Archbishop of Bonaire, whom We have appointed plenipotentiary to preside over the Council from the Episcopate. PIUS P. XII. Beloved Son, greetings and the Apostolic Blessing. — We have gladly received the news that the entire episcopate of Argentina has decided to hold a Plenary Council in this Metropolitan See next November. This is a most opportune and commendable undertaking, which We commend with Our exhortation. Indeed, the cooperation of the bishops of each nation, and the harmony of laws and precepts, contribute greatly to the salvation of souls and the promotion of their growth, so that, with the efforts of all united, a common standard and method may be established in the care of the flock. The principal matters that We consider should be addressed first at the Council are, of course, the following: Concerning the catechetical instruction to be given to both children and young people in parish schools, and also to adults in churches, according to the prescriptions of the Decree of the Sacred Congregation of the Council, entitled "Provido sane," dated January 10, 1935; concerning the steadfast defense of the Catholic faith against the insidious attacks of the Novatians, Freemasons, and Communists; concerning the Action...

[*Latin ed. p. 719*]

Concerning the affairs of the Most Holy Pope Pius XII, for the encouragement and advancement of Catholic lay organizations and other pious associations; concerning the faithful observance or restoration of domestic and public morals; concerning the fostering of all ecclesiastical vocations, and the proper formation of young clerics; concerning the discipline of ecclesiastical administrators, especially those in parishes, which must be promoted with greater piety and diligence; concerning the social question and its solution, diligently promoting them according to evangelical precepts and the prescriptions of the Holy See; concerning the proper administration of ecclesiastical goods and the diligent execution of the obligations imposed by pious bequests and pious foundations. Furthermore, according to the norm of the Code of Canon Law, a Plenary Council is to be convened by Us, through Our Legate who presides over it. Therefore, We choose and appoint you, Our Beloved Son, who hold the reins of this illustrious See and shine with the splendor of the Roman purple, as Our Legate, to preside over the Plenary Council, which will be held here shortly from the Argentine

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episcopate, in Our name and with Our authority. We are indeed convinced that such solemn gatherings will greatly benefit the Christian people for the advancement of piety and religion. We earnestly pray to God that He may illuminate and guide the minds and hearts of all those who will attend, and that this assembly may be brought to a happy and successful conclusion. May the Apostolic Blessing, as a sign of the intercession and announcement of heavenly help, and as a witness of Our most profound love, be bestowed upon you, Our Beloved Son, and upon the other prelates of Argentina, especially the Cardinal Archbishop of Rosario, and upon their clergy and faithful, most lovingly in the Lord. Given at Rome, at St. Peter's, on the thirtieth day of the month of September, in the feast of St. Jerome, Priest and Doctor of the Church, in the year 1908, in the fifteenth year of Our Pontificate.

PIUS P. XII.

[*Latin ed. p. 720*]

720 Acta Apostolicae Sedis - Commentarium Officiale

ALLOCUTIONES

I. Ad Sacerdotes qui Romae Conventui de aptiore Catecheseos institutione adiunxerunt, atque iuvenes qui de christiana doctrina certamen, (Veritas) nuncupatum, vicerunt, a Consilio nationali Italico pro Catechesi indictum.

Cum primo nostro paterno salute, dilecti filii, sacerdotes periti in activitatibus catechisticis. Vos, respondendo cum prontezza et zelo ad invitationem Centri Nationalis, congregati estis in Roma ad studendum de problematibus catechismorum: ad investigandum quae necessitatum urgunt in hoc campo, ad bene considerandum vires quae disponi possunt, et, prout generale, ad disputandum de eo quod fieri posset et debet a sacerdotibus et laicis. Scimus quod cras, redituri ad dioceses vestras, vos vosmet ipsi Episcopis et ipsi Centro Nationali ponetis, et ibe ibitis ubi necessarium erit auxilium vestrum et opera vestra ad ordinandum praeceptum catechisticum in tota Italia. Notum etiam est nobis quod intenditis curas particulares ad illas zonas quae minus provisatae sunt et, ideo, spiritualiter plus deprimatae. Si scietis superare, in oboedientia ad Pastores vestros, cum spiritu caritatis catholicae, fines diocesium; si scietis currere ubi necessarium est vestrum auxilium, Nos vobis grati erimus et exprimemus vobis nunc iam Nostrum vivum placitum.

Quoniam, deinde, desideratis a nobis non complexum praeceptorum – quod in hac occasione esset impossibile – sed solum verbum consilii, ecce illud in sua simplicitate. In praeceptione catechismorum, cura habetur ut discipuli bene discant ea quae eis explicantur; hoc est tam indispensabile ut, si hoc desit, non possit alicui modo loqui de vera schola catechistica. Sed

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fortasse non tam cura ponitur ad adiuvandum mentem discipulorum ad emittendum actum fidei; cum patet quod nihil prodest bene scire, si deinde non firmiter credetur ea quae Deus revelavit et ea quae Sancta Ecclesia proponit ad credendum.

Aliter, – et de hoc praesertim vestram attentionem vocamus – vos catechistae non habebitis finem vestrum, si non studebitis ducere discipulos vestros ad praxim eorum quae didicerunt, eorum quae crediderunt.

*Habita die 30 Septembris mensis anno 1953.

[*Latin ed. p. 721*]

Acta Pii PP. XII 721 Therefore, if we were to leave you a brief motto for your students, both young and old, we would say this: May they know it well, believe it firmly, and practice it completely. With these sentiments, and with renewed feelings of our paternal approval for what you do and will do, we wholeheartedly grant you our Apostolic Blessing. Among so many competitions of speed, strength, and endurance, none – so to speak – has brought as much joy to the divine Heart of Jesus as yours, beloved children, winners of the "Veritas" Competition of 1953. You were two hundred thousand Italian students, and this number alone, so comforting, reveals the development of this provident institution, which We have already encouraged, and now We return to bless with all the fervor of Our heart. Especially since the figures shown to us by its organizers clearly indicate an increasingly intense interest and participation in the "Veritas" Competition. In just one year, for example, there was an increase of forty thousand participants, and some particular goals already achieved suggest the possibility of a decisive move towards the almost total participation of students: for example, in Ivrea, out of 2942 students in secondary schools, 2368 participated in the Competition, and furthermore, all students in the upper three years. In Florence, the number of participating classes has almost doubled, while in Gaeta, all the secondary schools in the diocese presented themselves for the competition exams. We have cited three examples chosen almost at random, since it would be almost impossible to even briefly describe the work done and the results obtained in the dioceses where this activity has been carried out with tenacious and persevering zeal. We give praise for all of this to the National Center for Catechetical Activities, urging all our beloved children, the priests who are part of it, to multiply, if possible, the efforts that can lead to this goal. When We learned that you, dearest young people, wished to see the Pope, and for this reason you had expressed the desire that Rome be chosen as the venue for your conference, We hastened to arrange for the audience to take place in the best possible way. Therefore, We wanted to see you here privately, to be more at ease with you and to speak to you more freely. Perhaps you do not even imagine, beloved children, with what joy We give you our paternal and affectionate welcome, and how happy We are that the aura of such a promising and

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burgeoning spring has invaded today the House of the common Father of the faithful. 46 - ACTA, vol. XX, n. 15. - 30-11-1953.

[*Latin ed. p. 722*]

Acta 722 Apostolicae Sedis - Commentarium Officiale

We would desire to have the time and opportunity to converse with each of you; we would wish, not to say that we would adorn your foreheads with laurel, but at least to pin a medal upon your breast, so that it might be a sign to you, to your parents, to your teachers, and to all your companions, of how satisfied the Vicar of Christ is, and how pleased Jesus Himself is. He blesses you, as We bless you, for the silent and constant effort that has sustained you in the race and has led you to victory. Today – we are certain – you already possess that religious knowledge which is possible at your age and in the degree of your studies. You therefore have absolute certainty of the existence of God, Who can speak to men and be understood by them. With the help of your teachers, and even more with your own personal effort, you have become certain not only of the authenticity, but also of the historical value of the sacred books. And since you have been convinced that in these authentic and historical texts, a true Man is presented, Who speaks from God, acts from God, lives from God, dies from God, and rises again as only God can rise again, that is, by His own power, you have been able – indeed, you have been obliged – to express and solemnly declare your act of faith with full conscience and serene joy. But We would desire that this firm and joyful belief of yours should remain within you even when you are in the full vigor of your youth; when the ship of your soul might encounter dangers that perhaps you do not even imagine today.

Beloved sons and daughters! At the beginning of this month, addressing the Diocesan Assistants of the Catholic Action, We recommended that they prepare for the Church an army of young heroes, ready for any undertaking. Do you also wish to be courageous vanguard of this peaceful army? Do you wish to fully correspond to what the Church expects from its studious youth? After the happy success in the "Veritas" competition, another victory awaits you: that over a world without Christ, without God. But such a spiritual battle is not fought and won unless with a living, integral, and consistent faith. *Haec est victoria, quae vincit mundum, fides nostra.* (This is the victory that overcomes the world, our faith.) But it might waver due to a lack of solid foundations, it might shatter against the rocks of doubt, it might even be overwhelmed in the mire of passion. Therefore, if you wish to correspond to what the Church expects from you, you must prepare to strengthen your faith and to defend it by every means.

[*Latin ed. p. 723*]

Acta Pii PP. XII 723

1. Ninguém exigirá de vocês, seja em extensão, seja em profundidade,

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a cultura própria daqueles que frequentam um curso regular de teologia; no entanto, vocês devem, igualmente, evitar certos manuais pequenos, absolutamente insuficientes para homens de cultura, e devem se guardar de uma superficialidade que cria ilusões fáceis, e que, posteriormente, causa as inevitáveis decepções àqueles que se contentam, por exemplo, apenas com fórmulas mnemônicas. Não há dúvida – e aproveitamos esta oportunidade para insistir – que a juventude estudiosa católica deve se destacar em todos os ramos da cultura: o dever e a Igreja o exigem, pois, hoje como sempre, a Igreja deve defender a civilização cristã e humana dos ataques de um materialismo frequentemente bem disfarçado. Mas é igualmente certo que o desenvolvimento sempre crescente de seus conhecimentos históricos, literários e científicos, sem o devido e adequado aprofundamento da religião, poderia ser extremamente perigoso para suas almas. Por isso, caríssimos jovens, nós vos exortamos a continuar nos estudos, com o empenho e a constância que vos trouxeram este ano à vitória no Concurso "Veritas". Não se sintam satisfeitos até que tenham penetrado – o máximo possível – no íntimo sentido da verdade religiosa, e até que a própria verdade não tenha penetrado profundamente em vocês: em vossa inteligência, em vossa imaginação, em vosso coração, em todo vosso ser.

2. Este estudo assíduo, atento e profundo, além de assegurar a solidez dos fundamentos de vossa fé, vos fará evitar ou superar os obstáculos do dúvida: outro perigo ao qual a alma dos jovens está exposta. Não se trata aqui da dúvida que poderíamos chamar de "dinâmica" e que é fértil, construtiva; da dúvida, ou seja, que "nasce ao lado da verdade" e que é um estímulo para novos estudos e novas conquistas. Referimo-nos, em vez disso, à dúvida "estática", que quase sempre afunda suas raízes na ignorância, ou, no mínimo, em um conhecimento escasso e imperfeito. Portanto, será necessário providenciar para resolver, a cada vez e radicalmente, todas as dificuldades que se apresentem e que coloquem em perigo vossas certezas, talvez arduamente adquiridas. Para alcançar isso, devem-se valer de seus professores, de livros de doutrina profunda e objetiva, de seus próprios companheiros, que fossem mais preparados e mais prontos, sem esquecer que a discussão animada e bem direcionada também pode ser um excelente meio para esclarecer, a si mesmos e aos outros, as ideias. Nem vos deixe o temor de que este vosso anseio de esclarecimento, este vosso espírito de pesquisa, possa se chocar – como alguns erroneamente pensam – com o obstáculo de qualquer verdade científica contrária. A verdadeira ciência jamais pode ser contra a fé, porque jamais...

[*Latin ed. p. 724*]

724 Acta Apostolicae Sedis - Commentarium Officiale. The truth cannot be in real contradiction with another truth, since there is only one true God, the author of all truth.

3. Let us add a final word, beloved sons and daughters, and we would

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say it more with the heart than with the lips. Too often, it is not the lack of solidity in religious instruction, nor the rocks of rational doubt, that cause the shipwreck of faith in young people, but rather the mire of passion, which today wreaks havoc – perhaps more so than yesterday – because the devil and the children of the devil have multiplied the snares against your virtue. And the chain of impure vice, which binds so many young people in the darkness of a mysterious prison with golden walls, and prevents them from seeing the light; it is the mire of bad habits, which clouds the hearts of young people and causes the cataracts of vice to fall upon the eyes of their spirit. And when souls have become almost blind, a strong torrent of the light of grace is necessary to dispel their darkness and to awaken them from their torpor. Listen, beloved sons and daughters, to the heartfelt voice of your Father: look up as is fitting for human beings; rather, direct your gaze even higher, beyond the stars, as the children of God must do. Up in heaven is your homeland; there, God your Father awaits you with his crown, with his glory, with his joy. Say, dearest young people, that in order to preserve yourselves pure, you will not hesitate before any martyrdom: neither the martyrdom of blood, nor the bloodless, silent one, to which the angels and God bear witness. Ask Mary, most pure Mother, for the strength to keep yourselves immaculate amidst so much ugliness, amidst so much mire. Let it comfort you to know that you are not alone in fighting and in conquering. In the lamented spectacle of darkness and death, a scene of light and life is already clearly visible. For if you look around carefully, you will discover a true multitude of young people engaged in the same battle and striving for the same victory: flowers fragrant and full of enchantment in their hidden beauty. It matters not whether, favored by God, they will remain eternally flowers in the consecration of their entire lives, or whether, after an immaculate youth, they will bear fruit in a home blessed by the Lord. Certainly, this blossoming of purity is not easily found outside the garden of the Church, and so you, dearest young people, in addition to seeking a safeguard for your faith, will be another proof that humanity today, if it wishes to save itself from shipwreck, must look to the Church as the only and valid helmsman.

[*Latin ed. p. 725*]

Acta Pontificii Pauli XII, 725, II. Ad Conventum Nationalem Italico de Ministrantibus Mulierum Infirmis.

Cum affectu speciali, qui ad Apostolos Caritatis proprius est, accipimus vos, dilectae Filiæ, Professionistes Infermarum et Auxiliares Sanitatis. Visitamini nos, desiderantes Conventum vestrum Nationalem Benedictionem Vicarii eiusdem Iesu Christi coronare, quem illustrata fides vestra in omni infirmo percipitis, docens vos ut illi praebeatis aliquid plus et melius quam mera auxilium professionalem: scilicet calorem caritatis supernaturalis, qui sine dubio est prima et optima medicina.

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Profunda pietas Nostra erga amplum orbem infirmorum, simul cum desiderio ut activitas vestra professionalis sit vobis quotidianum instrumentum sanationis, Nos movet ut exhortemus vos ut semper plus penetretis et ad vos faciatis spiritum Associationis vestrae, quae propositum altissimum habet, professionem vestram ad verum et sacrum ministerium elevare, et praeterea, opportune vos hortamur ut, quantum in vobis est, operamini ut in praxi et in legibus principia iuris naturalis et Christiani tuantur, quae libertatem et dignitatem personae assistendae protegunt.

Ambos haec proposita, vel, si ita vis, haec idealia quae professionem vestram inspirant – cum adiuncta et sustentata sint per peritiam technicam quae semper progreditur – erunt causa ut omnis ex vobis exemplar Infermarum sit.

Ut facile ad tam alta meta pervenire possitis, proponite vobis exemplum Divini Sanatoris omnium qui ad ipsum veniebant in doloribus infirmitatum, Magistrum Iesum. Meditamini saepe paginas Evangelii, ubi congressus amabili Jesu Filii Dei cum humanitate dolente narrantur. Cum pio animo observate quatenus cum pietate ad miseros inclinabat, cum quibus sensu paternitatis eos accipiebat, et cum quanta dedicatione ad ministerium eorum se dedicabat, saepius longum iter percurrere ad eos.

Neque obliviscimini summi respectus ad personam et libertatem eorum, cum virtutem suam thaumaturgicam ad ipsorum beneficium adhibebat. Ordinaria expectatio quaestiones de sanitate a parte infirmorum non solum valorem intrinsecum orationis ostendebat, sed etiam respectum eius erga personam et voluntatem.

[*Latin ed. p. 726*]

726 Acta Apostolicae Sedis - Commentarium Officiale n a. Iesus, in una parola, non sanabat quasi coactus, sed exspectabat liberi consensum ad suam actionem; sic etiam, ut Redemptor generis humani, non saluat nisi eos qui aliquatenus vult salvos esse. Discernere Iesum in infirmo et agere sicut Iesus cum eo: hoc est idealis omnium infirmariorum Christianorum! Sic erit ut apud omnem lectum doloris apparebit duplices imagines Christi: in aegro, Christus Calvariae, expiandi et resignandi; et in eo qui eum adiuvat, Christus misericors, divinus medicus animarum et corporum. Sed cum conventus vestrus electionem studiorum habuerit neuropsichiatriam in relatione ad professionem vestram, et sub oculis vestris exponens praecipue pietatis condiciones categoriae fortasse compassionis maximae aegrorum – eorum mentis –, vos hortantes ad convenientem praeparationem ad eos, quando oportet, ministrare auxilium vestrum Christianum et professionalem, nobis etiam conveniens videtur vos ad hanc altam et urgentem caritatem incitare.

Primum, honor est vobis quod societas ab vobis, ut classe, exspectat applicationem practicam programmatum vastarum praeventionum et sana-

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tionis, quae scientiis et technicis psychotherapiae proposita sunt per saecula, partim anxia propter numerum crescentem talium aegrorum, et partim confidens in novis systematis praeventionis et curationis, quae paene totaliter supplent praesidia quae ad hunc diem sunt adhibita et nunc putantur impropria.

Obstitu hac magna mobilisatione scientiae et potestatum publicarum ad vincendum flagellum sociale aegritudinis mentis, Nos, movendi non solum profunda commiseratione humana quae tales aegros inspirit, sed etiam considerationibus religiosis, volumus exprimere gratiam specialem pro eo quod fit et quod intenditur a organis, associationibus, legibus – quaedam etiam amplitudinis mundi, sicut "Comitatus Expertorum de Sanitate Mentis" – ad efficaciter promovendum unum de bonis fundamentalibus hominis: scilicet aequilibrium et harmonia facultatum psychicorum eius.

Manifestum est quod sanitas mentis est unum de bonis fundamentalibus ab parte naturae. Sed manifestum est etiam quod ipsa sanitas est talis etiam in campo religioso et supernaturali. Nam non est concepiibile in anima plenam developmentem valorum religionum et sanctitatis Christianae, nisi si ab mente sana et aequilibrata in motibus suis incipitur; dum, contra, certum est quod nulla laesio vel defectus physicus impedire potest attainmentem sanctitatis optimae.

Fortasse necesse est meminisse in qua alta aestimatione sanitas mentis est in cogitatione et in praxi Christiana? Omnia quae Sacra Scriptura dicit in laudem Sapientiae et simplicis humanae sapientiae, quae praeferenda sunt omnibus...

[*Latin ed. p. 727*]

Acta Pii PP. XII 727: The physical forces, the kingdoms, and the riches, implicitly value the psychological presuppositions, that is, the sound mind. In practice, it is well known that the Church, while permitting, in penance and moderate mortification, the inhibition of certain faculties and movements of the soul, and considering justifiable the slight physical infirmities, and even the anticipation of a shorter duration of life itself as a result of the rigors of penance, has always rejected and condemned the pseudo-religious and pseudo-mystical forms that could disturb the psychological equilibrium of the subject. Likewise, it is diligent in promoting, in its pedagogical and pastoral tradition, the best methods that, through proven experience, allow for the harmonious development of spiritual faculties. Indeed, despite what the sectarianism of other times falsely claimed, it is now admitted that a way of life in conformity with Christian precepts, the observance of which often requires serious struggles and sacrifices, always surmountable through the help of grace, is the best guarantee for safeguarding, in normal individuals, the harmony of the spirit, while regaining it constitutes a strengthening of exhausted or collapsed psychic energies. Therefore, since the soundness of mind is so highly valued in Catholic

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thought and practice, it is right that the Church views with satisfaction the new path undertaken by psychiatry in this recent post-war period. She knows that to rescue a mind from dementia, whether by preventing or curing it, is like initially winning it over to Christ, since this opens up the possibility of becoming or returning, from being atrophied and inert, to being a conscious and active member of His Mystical Body. Therefore, let this human and religious connection of your profession be present in your minds, when you are given the opportunity to care for the mentally ill or to work in any way in this field, so that you may be encouraged to generously offer your personal and spiritual contribution, especially by assisting them directly, for it is not so much the external medications that heal them, but rather, and above all, the contact with healthy and harmonious spirits, that restores to them a serene and friendly vision of the world and of life. Your role as nurses, although essential in the practice of care and prevention, nevertheless subjects your actions to the norms and suggestions of psychiatrists, whose instructions you must ordinarily follow faithfully. But, since this is a matter that has such close ties to the rights of the person, and since it is normally easy for everyone to form, based on their own internal experiences... (reference to Sap. 6, 1 and elsewhere).

[*Latin ed. p. 728*]

728 Acta Apostolicae Sedis - Official Commentary and Observations: A judgment concerning the goodness or lack thereof of a particular method of treatment may reveal, through just discernment, some conflict between that method and the natural and Christian principles which you profess. This is especially true, since modern psychiatry is making bold advances along paths not yet firmly established by long experience. How should you behave in such potential conflicts? It is unnecessary to state that, when dealing with true and sacred natural rights, one must proceed with utmost caution. Rather, it is necessary that you know precisely what those rights are. Therefore, it was Our care to expound the most important and fundamental of these during a recent international congress on Psychotherapy and Clinical Psychology, before the distinguished participants who gathered in Our presence. To them, and now to you, we recall that the fundamental attitude of the Christian psychologist and psychiatrist towards the human person must be such as to consider him: 1) as a unity and a totality of the psychic being, 2) as a unity structured within itself, 3) as a social unity, and, finally, 4) as a transcendental unity, that is, a being oriented towards God. It is clear that this last consideration, which is not infrequently overlooked due to the persistence of naturalistic tendencies, must instead be held in the highest regard by you, who aspire to elevate the profession to the rank of a true and sacred ministry. Therefore, do not forget that the perfection, equilibrium, and harmony of the human spirit are achieved through an orientation towards God both here on earth and in its ultimate attainment.

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This is a principle that, in theory, provides a complete explanation of human nature, and in practice, it will prevent you from employing methods of treatment that, although seemingly beneficial, may harm the best part of the human person. We alluded to some of these at that time, such as the case of psychic disturbances caused by a clear conscience of guilt, which no treatment can alleviate, except through religious repentance, and the false method of inducing someone to consider the illicit exercise of a faculty as a material sin, when there is a clear awareness of that illicit nature. However, except for these and similar conflicts that may arise between modern systems of treatment and Christian principles, your actions should normally conform to the dictates and prescriptions of science, the advancements of which you should appreciate and follow. This requires you, above all, to create an atmosphere of serenity and friendly trust around the patient. But who can achieve this, if not someone who already lives for himself in serenity and in the harmony of his own faculties? Indeed, only the excellent practice of Christian virtues produces inner serenity and that tempered optimism, which spontaneously reflects upon others and is the best help that can be offered to a person suffering from mental illness. It helps them to easily forget the unfortunate circumstances of life, which have...

[*Latin ed. p. 729*]

Acts of the Most Holy Pope Pius XII, 729: It is often easier to determine infirmity than through clinical examination or segregation. Furthermore, if you are to be placed near the cradles of those who have lost their mothers, to collaborate in the vast work of mental hygiene envisioned in modern programs, it is evident that the emotional aspect of your work is of great importance, in addition to the technical aspects of observation and assessment. But no woman can truly feel like a mother to others, and communicate to them that affection which, according to a contemporary psychologist, is as important for mental health as vitamins and proteins are for physical health, unless she finds within herself a firm foundation of spiritual motherhood. Christian faith and piety offer ample grounds for this title of mother towards each child of God and redeemed by Jesus Christ. The same holds true if you are to collaborate with teachers in schools, with social workers in workshops, with doctors in homes for the elderly and in clinics, where psychotherapy seeks to extend its preventative action. In every place, the spirit of faith must accompany you, not only as a support for your virtue, but also as a valuable component of your professional expertise. Beloved daughters, nurses, who, through divine vocation or free choice, have embraced a life of sacrifice for the benefit of suffering humanity, do not consider your work to be less valuable than God and human society deem it to be. It is noble and necessary, it is directed towards the good of both body and soul, it serves both in this life and for eternity: a true and sacred ministry! This appreciation, far from diminishing the Christian sen-

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timent of your humility, should be a stimulus and encouragement in your arduous work, in your unwavering patience, in your meticulous accuracy; and, when it comes to caring for the mentally ill, it should be a source of generosity in offering something of your spirit to the unfortunate brother, so that he may be reborn to life. The purity that radiates from your clothing and evokes angelic visions in the tired eyes of the sick, should be a symbol and emblem of your inner supernatural life, so that you may truly become angels placed at the service of men. That these ideals, which are also our vows, may be realized in you and in all who offer themselves to relieve the suffering of the dear sick, always present in our spirit and in our prayers, let us raise fervent supplications to God, as we impart to you, with all our heart, our paternal Apostolic Blessing.

[*Latin ed. p. 730*]

730 Acta Apostolicae Sedis - Commentarium Officiale III concerning those who attended the VI International Congress on Penal Law: *We believe that very rarely has such an important and select group of jurists, specialists in the science and practice of Law, from all over the world, been gathered together in the dwelling of the Pope, as We see you assembled around Us today. Our joy is all the greater, gentlemen, to welcome you to Our home. This greeting is addressed to each of you, as well as to the entire Sixth International Congress of Penal Law, which, during these past days, has engaged in intense activity. We take a keen interest in the proceedings of your Congress, and We cannot refrain from offering some fundamental considerations regarding its objectives and resolutions: We hope thus to respond to the desires that have reached Us from your ranks. A peaceful and orderly social life, within the national community or within that of peoples, is possible only if legal norms are observed, which regulate the existence and common work of the members of society. But there are always those who do not adhere to these norms and who violate the law. Against them, society must protect itself. Hence, the law, which punishes transgression and, through punishment, brings the transgressor back to the observance of the violated law. States and peoples each have their own penal law. These are composed of numerous parts, and there always remains between them a more or less great diversity. As it is now easy to change one's place of residence and to frequently pass from one State to another, it is desirable that at least the most serious crimes be punished everywhere, and, if possible, in an equally severe manner, so that the guilty cannot escape or be made to escape punishment anywhere. It is this kind of agreement and mutual support that international penal law seeks to achieve. If what We have said is true in ordinary times, the urgency of this matter appears particularly in times of war and during violent political unrest, when civil conflicts break out within a State. The political offender disturbs the order of social life as much as the common

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criminal: neither can have the assurance of impunity. * Delivered on the 3rd of October in the year 1953.

[*Latin ed. p. 731*]

Acta Pontificii Pauli XII, 731. Protegere singulos et populos ab iniuria et violationibus iuris per elaborationem iuris criminalis internationalis constitue summum propositum. Ad hoc propositum adcommodandum, volumus vobis quaerenda dicere.

I. Primum, de gravitate iuris criminalis internationalis, quae ex experientia saeculorum recentiorum lucem affert. Haec experientia comprehendit duo bella mundana cum omnibus consequentiis eorum. Inter pericula quae in his temporibus oriebantur, intra civitates et inter eas, et cum regimina politica totalitaria libere se expandebant, eveniunt res, quae solam violentiam et successum legem habebant: in circumstantiis normalibus ineffabilis cinismus ostendebatur, ad finem propositum pervenire et adversarium neutralizare. Generaliter, ille non iam ut homo considerabatur. Non sunt hae vires naturales caecae, sed homines, qui, vel cum impetu feroci, vel cum frigida cogitatione, indicibilia dolores, miserią et destructionem infligebant singulis, communitatibus et populis. Qui sic agerent, se securos esse sentiebant, vel conabantur se tutari, ut nemo umquam, ubi visum est, eis responsum redderet. Si fatum contra eos vertitur, semper facultas eis manebat fugae in patriam aliam. Haec erat animi status eorum, qui se ipsos in criminarias res implicabant, vel qui, potentia sua praeferentes, alios imperabant, cogebant ad actionem, vel eis malum committere permittēbant, quamquam facultatem et obligationem habebant eos ab eo prohibere. Hoc omnia in illis impressionem creabant de defectu iuris, de absentia protectionis, et de esse traditos ad arbitrium et violentiam. Sed etiam revelationem habuit: oportet ut omnes, de quibus diximus, sine exceptione, ad rationem vocentur, ut poenam patiantur, et ut nihil eos ab expiatione eorum actionum abstineat, nec successus, nec etiam "mandatum ab altis" quod acceperunt. Hoc est sensus humanus iustitiae, qui sanctionem exigit, et qui in minatione poenae, quae ad omnes applicatur, tutelam videt, si non infallibilem, certe non insignificabilem contra talia crimina. Hic sensus iustitiae, in genere, sufficientem expressionem invenit in iure criminali civitatum, quod ad res criminales communes pertinet; in minoris gradu, in casu violentiarum politicarum intra civitates.

[*Latin ed. p. 732*]

732 Acta Apostolicae Sedis - Commentarium Officiale. States, and very few, up to the present time, concerning acts of war between states and peoples. And yet, a balanced sense of justice does not pose less evident, nor less urgent, demands here, and, if these are met, its power of inhibition will not be diminished. The certainty, confirmed by treaties, that one

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must give account – even if the delictuous act succeeds, even if the offense is committed abroad, even if one flees abroad after committing it – this certainty is a guarantee not to be underestimated. The consideration of these circumstances is sufficient to make it understood, even by the most unlearned, the importance of an international penal law. Indeed, it is not a matter here of mere demands of human nature and moral duty, but of the elaboration of clearly defined coercive legal norms which, by virtue of formal treaties, become obligatory for the contracting states.

II. Secondly, We shall speak of the categories of offenses, concerning which international penal law intends to be concerned. If already ordinary penal law must apply the principle that it cannot take as its object all acts contrary to morality, but only those that seriously threaten the order of communal life, the same principle deserves special consideration when elaborating an international penal law. It would be an undertaking doomed to failure to attempt to establish international conventions regarding all offenses, however minor. Here, only particularly grave offenses, indeed, the most grave, should be considered. Only for these is it possible to harmonize penal law between states. Furthermore, the selection and delimitation of offenses to be punished must be based on objective criteria: the gravity of certain offenses and the necessity of acting precisely against them. Under these two aspects, it is of decisive importance to take into account the following elements: 1) the value of the goods harmed; these will be only the most considerable; 2) the force of attraction that drives one to commit the offense; 3) the intensity of the evil will that is usually deployed when these offenses are committed; 4) the degree of perversion of the legal order in the person of the...

[*Latin ed. p. 733*]

Acta Pontificii Pauli XII, 733, considers the case, for example, where those who ought to be guardians of the law themselves violate it; 5) the gravity of the threat weighing upon the legal order due to extraordinary circumstances, which, on the one hand, accentuate the peril of delictual undertakings, and on the other hand, render them much more formidable in their effects. Let us consider, for example, situations of exception, states of war and siege. Based on these criteria, a series of cases can be cited, which should be sanctioned by an international penal law. First among these is the crime of modern war, which does not demand the unconditional necessity of self-defense and which entails – we can say without hesitation – unimaginable ruins, sufferings, and horrors. The community of peoples must reckon with conscienceless criminals who, in order to realize their ambitious plans, do not hesitate to unleash total war. Therefore, if other peoples desire to protect their existence and their most precious possessions, and if they do not wish to give free rein to international malefactors, they have no choice but to prepare

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for the day when they must defend themselves. This right to stand on the defensive cannot, even today, be denied to any state. This, however, changes absolutely nothing from the fact that unjust war is to be placed among the most serious of crimes, which international penal law exposes, punishes with the most severe penalties, and whose perpetrators remain, in any case, guilty and subject to the prescribed punishment. The world wars that humanity has experienced, and the events that unfolded in totalitarian states, have engendered even more evils, sometimes more serious, which international penal law should render impossible, or from which it should rid the community of states. Moreover, even in a just and necessary war, not all effective methods are defensible in the eyes of those who possess a precise and reasonable sense of justice. The mass execution of innocents in reprisal for the fault of a particular individual is not an act of justice, but an injustice that is punished; to shoot innocent hostages does not become a right, because it is made a necessity of war. In recent decades, we have seen massacres motivated by racial hatred; the horrors and cruelties of concentration camps have been revealed to the world; we have heard of the "elimination" by the hundreds of thousands of "beings unfit for life," of merciless mass deportations, the victims of which were often delivered to misery, along with women and children, of violence exercised on such a scale...

[*Latin ed. p. 734*]

734 Acta Apostolicae Sedis - Commentarium Officiale. A grand nombre de jeunes filles et de femmes sans défense, et à la chasse à l'homme organisée parmi la population civile pour enrôler des travailleurs, ou plus exactement, des esclaves du travail. L'administration de la justice dégénéra par endroits jusqu'à l'arbitraire sans limites, tant dans les procédés d'enquête que dans le jugement et l'exécution de la sentence. Pour se venger de quelqu'un dont les actes étaient peut-être moralement irréprochables, on n'a même pas eu honte parfois de s'en prendre aux membres de sa famille. Ces quelques exemples – vous savez qu'il en existe beaucoup d'autres – peuvent suffire pour montrer quel genre de délits doivent faire l'objet de conventions internationales capables d'assurer une protection efficace, et qui indiqueront exactement les délits à poursuivre et fixeront leurs caractéristiques avec une précision toute juridique.

III. Le troisième point, qui exige au moins une brève mention, concerne les peines que doit requérir le droit pénal international. Une remarque générale peut ici suffire. Il existe une façon de punir qui livre le droit pénal au ridicule; mais il en est une qui dépasse toute mesure raisonnable. Là où l'on jouerait avec la vie humaine un jeu criminel, où des centaines et des milliers de gens seraient livrés à la misère extrême et poussés à la détresse, une pure et simple privation des droits civils constituerait un affront à la justice. Quand, au contraire, la transgression d'un règlement de police, quand une

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parole inconsidérée contre l'autorité est punie de la fusillade ou du travail forcé à perpétuité, le sens de la justice se révolte. La fixation des peines dans le droit pénal et leur adaptation au cas particulier devraient répondre à la gravité des délits. Le droit pénal des divers États se charge en général d'énumérer les sanctions et de préciser les normes qui les déterminent, ou il laisse ce soin au juge. Mais il faudrait tâcher d'obtenir, par des conventions internationales, un ajustement de ces peines, si bien que les délits cités dans les conventions ne puissent nulle part donner quelque profit, c'est-à-dire que leur punition ne soit pas moins redoutable dans un pays que dans un autre, et qu'on ne puisse espérer un jugement plus bénin devant un tribunal que devant un autre. Imposer de force aux États un tel ajustement serait impossible. Mais un échange de vues objectif pourrait laisser cependant une chance d'atteindre peu à peu un accord sur l'essentiel. On ne rencontrerait d'obstacle invincible que là où un système politique...

[*Latin ed. p. 735*]

Acta Pii Papae XII, 735, elle-même, semble être fondée sur les injustices susmentionnées que l'entente internationale doit poursuivre. Celui qui vit de l'injustice ne peut contribuer à l'élaboration du droit, et celui qui se sait coupable ne proposera pas une loi qui établit sa culpabilité et le livre au châtiment. Cette circonstance explique en partie ce qui s'est produit lorsque l'on a tenté de faire reconnaître les « Droits de l'Homme », bien qu'il existe d'autres difficultés qui découlent de motifs entièrement différents.

IV. Nous parlerons, en quatrième lieu, des garanties juridiques, dont il est question à diverses reprises dans le programme de votre Congrès. La fonction du droit, sa dignité et le sentiment d'équité, naturel à l'homme, exigent que, du début à la fin, l'action punitive se base non sur l'arbitraire et la passion, mais sur des règles juridiques claires et fermes. Cela signifie, tout d'abord, qu'il doit y avoir une action judiciaire, au moins sommaire, si l'on ne peut attendre sans danger, et que, en réaction à un délit, on ne doit pas passer outre au procès pour présenter la justice devant le fait accompli. Venger un attentat à la bombe commis par un inconnu en fauchant à la mitrailleuse les passants qui se trouvent par hasard dans la rue, n'est pas un procédé légal. Déjà le premier pas de l'action punitive, l'arrestation, ne peut obéir au caprice, mais doit respecter les normes juridiques. Il n'est pas admissible que, même l'homme le plus irréprochable, puisse être arrêté arbitrairement et disparaître sans plus dans une prison. Envoyer quelqu'un dans un camp de concentration et l'y maintenir sans aucun procès régulier, c'est se moquer du droit. L'instruction judiciaire doit exclure la torture physique et psychique et la narco-analyse, d'abord parce qu'elles violent un droit naturel, même si l'accusé est réellement coupable, et puis parce qu'elles donnent trop souvent des résultats erronés. Il n'est pas rare qu'elles aboutissent exactement aux aveux souhaités par le tribunal et à la perte de l'accusé, non parce que celui-ci est coupable en fait,

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mais parce que son énergie physique et psychique est épuisée et qu'il est prêt à faire toutes les déclarations que l'on voudra. « Plutôt la prison et la mort que pareille torture physique et psychique ! ». De cet état de choses, Nous trouvons d'abondantes preuves dans les procès spectaculaires bien connus, avec leurs aveux, leurs auto-accusations et leurs requêtes d'un châtiment impitoyable. Il y a environ 1100 ans, en 866, le grand Pape Nicolas I répondait...

[*Latin ed. p. 736*]

736 Acta Apostolicae Sedis - Commentarium Officiale, in the following manner, concerning the requests of a people who had recently come into contact with Christianity: "If a thief or a brigand is apprehended and denies the charges against him, do you claim that the judge should beat his head and pierce his sides with iron spikes until he tells the truth? Neither divine law nor human law permits this: the confession must not be forced, but spontaneous; it must not be extorted, but voluntary; and finally, if, after inflicting such punishments, you discover absolutely nothing of what the accused is charged with, do you not at least blush at that moment, and do you not recognize how impious your judgment was? Likewise, if the accused, unable to endure such tortures, confesses to crimes he has not committed, who, I ask you, is responsible for such impiety, if not the one who forced him to make such a false confession? Moreover, it is known that if someone speaks with his lips what he does not have in his mind, he is not confessing, but speaking. Therefore, renounce these things and curse from the bottom of your heart what, until now, you have foolishly practiced; for what benefit have you derived from that of which you are now ashamed?" Who would not wish that, during the long interval that has passed since then, justice had never deviated from this rule! That it is necessary today to recall this warning given over 1100 years ago is a sad sign of the deviations of judicial practice in the twentieth century. Among the guarantees of judicial action is also the possibility for the accused to defend himself truly, and not merely in appearance. He must be allowed, as well as his defender, to submit to the court everything that speaks in his favor; it is inadmissible for the defense to claim that what is pleasing to the court and to a partial justice is sufficient. Closely linked to the guarantees of the law is the impartial composition of the court of justice. The judge cannot be "a party," either personally or on behalf of the state. A judge who possesses a true sense of justice will renounce his jurisdiction if he considers himself to be a party. "Popular tribunals," which in totalitarian states were composed exclusively of members of the party, offered no legal guarantees. The impartiality of the panel of judges must be ensured, especially when international relations are involved in criminal proceedings. In

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such cases, it may be necessary to resort to an international..."

[*Latin ed. p. 737*]

Acts of Pope Pius XII, 737. It is either essential, or at the very least desirable, that there be the possibility of appealing from a national tribunal to an international one. He who is not involved in the dispute feels unease when, after the cessation of hostilities, the victor judges the vanquished for war crimes, while the victor himself has committed similar acts against the vanquished. The vanquished may indeed be guilty; their judges may possess a clear sense of justice and a desire for complete objectivity; nevertheless, in such cases, the interests of justice and the confidence that a judgment deserves will often require the addition of neutral judges to the tribunal, so that the decisive majority depends on them. The neutral judge must not consider it his duty to acquit the accused; he must apply the law in force and act accordingly. But the aforementioned addition gives all those immediately concerned, as well as third parties and world public opinion, greater assurance that "justice" will be rendered. It undoubtedly constitutes a certain limitation of sovereignty; but this renunciation is more than compensated for by the increase in prestige, the greater consideration, and the greater confidence in the judicial decisions of the state that acts in this way. Among the guarantees required by law, there is perhaps nothing more important, nor more difficult to obtain, than the determination of guilt. It should be an inviolable principle of criminal law that "punishment," in the legal sense, always presupposes a "fault." The principle of simple causality does not deserve to be recognized as a legal principle sufficient in itself. There is, moreover, no threat to the law in this. In a crime committed with malicious intent, the principle of causality is fully effective; the result – the "effectum secutum" of canon law – can truly be required in order to verify the existence of a crime; but, in criminal law, causality and the result obtained are only imputable if they go hand in hand with guilt. Here, the judge faces difficult, even very difficult, problems. To resolve them, it is first necessary to carefully examine the subjective fact: did the perpetrator of the crime sufficiently know the illegality of his act? Was his decision to commit it substantially free? One will use the presumptions provided by law to answer these questions. If it is impossible to establish guilt with moral certainty, one must adhere to the principle: *in dubio standum est pro reo*. All of this is already found in the ordinary criminal trial. But the numerous trials of war and post-war periods to this day have given the problem a particular character. In these cases, the judge must and does... (The passage is incomplete).

[*Latin ed. p. 738*]

738 Acta Apostolicae Sedis - Commentarium Officiale must still examine the case of those who have ordered others to commit a crime, or who have

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failed to prevent it, although they could and should have done so. More frequently, the question arose of the culpability of those who had committed a fault only at the order of their superiors, or even forced by them under the threat of the worst punishments, and often of death. Often, in these trials, the accused invoked this circumstance that they had acted only at the command of "higher authorities." Will it be possible, through international agreements, on the one hand, to legally prevent superiors from ordering crimes and to punish them for giving such orders; and on the other hand, to exempt subordinates from carrying out such orders and to punish them if they obey? Will it be possible, through international agreements, to eliminate the legal contradiction, by which a subordinate is threatened with loss of property, possessions, and life if he disobeys, and if he obeys, he would fear that, after the end of hostilities, the injured party, if it wins the victory, will bring him to justice as a "war criminal"? As clear as the moral norm may be in all these cases—no higher authority is authorized to command an immoral act; there is no right, no obligation, no permission to commit an act that is inherently immoral, even if it is commanded, even if refusal to act results in the worst personal harm—this moral norm is not currently under discussion; rather, the present concern is to eliminate the legal contradiction that We have pointed out, by establishing, through international agreements, positive legal rules that are clearly defined, recognized by the contracting states, and binding. The same need for international regulation exists with respect to the principle of collective guilt, which has been so often invoked and applied in recent decades, on which the judge had to rule during the trial regarding the guilt of the accused, and which, more often, served to justify administrative measures. States and courts, which found in the principle of collective guilt a justification for their claims and actions, invoked it in theory and applied it as a rule of action. Opponents contested it, considering it even unacceptable in any order of things established solely by men, because it is tainted with contradiction in itself and from a legal point of view. But here too, the ethical and philosophical problem of collective guilt is not currently at issue; rather, it is...

[*Latin ed. p. 739*]

Acta Pii Pp. XII 739 concerning the discovery and legal establishment of a practical formula that can be adopted in cases of conflict, especially international conflicts, where collective fault can be of decisive importance in determining culpability, and where this has been the case on more than one occasion. The guarantee of a regular legal process requires that the actions of governments and courts be free from arbitrariness and purely personal opinion, and that they be based on a solid foundation of clear legal norms, a foundation that corresponds to sound reason, to the universal sense of justice, and to which the contracting governments can apply their authority and coercive power.

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A final word regarding certain foundations of criminal law. These are as follows:

1. The establishment of positive law presupposes a series of fundamental requirements derived from the ontological order.

2. Criminal law must be built upon man, as a personal and free being.

3. Only he who is guilty and responsible before a higher authority can be punished.

4. Punishment and its application are, in the final analysis, necessary functions of the legal order.

1. Law is necessarily, in the ultimate analysis, based on the ontological order, its stability, its immutability. Wherever men and peoples are grouped into legal communities, are they not precisely men, with a substantially identical human nature? The requirements that flow from this nature are the ultimate norms of law. However different the formulation of these requirements may be in positive law, according to times and places, according to the degree of evolution and culture, their central core, because it expresses the ″nature,″ is always the same. These requirements are like the dead center of a pendulum. Positive law goes beyond the dead center, sometimes on one side, sometimes on the other, but the pendulum always returns, whether it wills it or not, to the dead center fixed by nature. Whether these requirements of nature are called ″law,″ ″ethical norms,″ or ″postulates of nature,″ it matters not. But it must be recognized that they exist; that they were not established by the whim of man; that they are ontologically rooted in human nature, which man himself did not create; that they must therefore be found everywhere; that consequently, all public law and all...

[*Latin ed. p. 740*]

740 Acta Apostolicae Sedis - Commentarium Officiale: The principles of natural law find in common human nature a clear, solid, and lasting foundation. Consequently, an extreme form of legal positivism cannot be justified by reason. It represents the principle: ″Law comprises everything that is established as 'law' by the legislative power within the national or international community, and nothing but that, entirely independently of any fundamental requirement of reason or nature.″ If one were to adhere to this principle, nothing would prevent a logical and moral perversion, unleashed passion, the whims and brutal violence of a tyrant and a criminal from becoming ″law.″ History, as is well known, provides more than one example of this possibility becoming reality. Where, on the other hand, legal positivism is understood in such a way that, while fully recognizing these fundamental requirements of nature, the term ″law″ is used only for laws enacted by the legislature, many may perhaps consider this usage to be inaccurate in its generality; nevertheless, it offers a common basis for

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the construction of an international law founded on ontological order.

2. The realization of legal order is achieved in a fundamentally different way than in the physical order. The latter is realized automatically by the nature of things themselves. The former, on the other hand, is accomplished only by the personal decision of man, when he precisely conforms his conduct to the legal order. "Man decides on each of his personal acts": this statement is an unshakeable human conviction. The generality of men will never accept that what is called the autonomy of the will is merely a web of internal and external forces. One readily speaks of security measures intended to replace or accompany punishment, of heredity, of natural dispositions, of education, of the extensive influence of dynamics at work in the depths of the unconscious or subconscious. Although these considerations may yield interesting results, let us not complicate the simple fact: man is a personal being, endowed with intelligence and free will, a being who ultimately decides for himself what he does and does not do. To be endowed with self-determination does not mean escaping all internal and external influences, all attractions and seductions; it does not mean not struggling to stay on the right path, not having to wage a difficult battle each day against perhaps unhealthy instinctive urges; but it means that, despite all obstacles, the normal man can and must assert himself; it means that...

[*Latin ed. p. 741*]

Acta Pontificii Pauli XII, 741, subsequently indicates that the normal human being must serve as the standard in society and in law. Penal law would have no meaning if it did not take into account this aspect of human nature; but since this aspect is grounded in truth, penal law possesses a fuller meaning. And since this aspect of human nature is a conviction of humanity, efforts to standardize penal law have a solid foundation.

3. A third presupposition of penal justice is the factor of fault. This, ultimately, establishes the boundary between justice in the proper sense and administrative measures of security. Upon it ultimately rests the unconditional veto of the penal legal order against arbitrariness and violations of the law; from it derives a final motivation and delimitation of the guarantees required in criminal proceedings. Penal law, in its intrinsic nature, is a reaction of the legal order against the offender; it presupposes a causal link between the offender and the offense. But this causal link must be established by the culpable offender. It is an error of legal thought to dispute the necessity of this causal link by arguing that the punishment is entirely justified by the dignity of the violated law. This violation, it is claimed, demands satisfaction, which consists in imposing a painful punishment on the perpetrator of the offense, or on another who is subject to the violated legal order. The importance of culpability, its presuppositions, and its effects in law require, and especially so of the judge, a profound knowledge of the

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psychological and legal process of its genesis. Only under this condition will the judge spare himself the painful uncertainty that weighs upon the physician who is obliged to make a decision, but who cannot establish any certain diagnosis based on the symptoms of the disease, because he does not perceive their internal coherence. At the moment of the offense, the offender has before his eyes the protection afforded by the legal order; he is aware of it and of the obligation it imposes; but despite this awareness, he decides against this veto and, in order to execute this decision, he commits the external offense. This is the schema of a culpable violation of the law. Because of this internal and external process, the action is attributed to its author as its cause; it is imputed to him as a fault, because he committed it in virtue of a conscious decision; the violated legal order and the authority of the State, which is its guardian, demand an accounting from him; he falls under the penalties prescribed by the law and imposed by the judge. The multiple influences exerted on acts of intelligence and will – and therefore on the…

[*Latin ed. p. 742*]

742 Acta Apostolicae Sedis - Commentarium Officiale. Deux facteurs, qui représentent les éléments constitutifs essentiels de la culpabilité, n'altèrent pas la structure fondamentale de ce processus, quelle que soit leur importance dans l'appréciation de la gravité de la faute. Parce que le schéma ainsi esquissé est emprunté à la nature de l'homme et à celle de la décision coupable, il vaut partout. Il fournit la possibilité d'une base commune pour les discussions internationales et peut rendre des services appréciés lors de la formulation de règles juridiques, qui doivent être incorporées à une convention internationale. La connaissance approfondie de ces questions difficiles empêche aussi la science du droit pénal de glisser dans la pure casuistique, et d'autre part l'oriente dans l'usage de la casuistique nécessaire dans la pratique, et donc justifiiable. Si au contraire l'on refuse de fonder le droit pénal sur le facteur de la culpabilité comme sur une circonstance essentielle, il sera difficile de créer un vrai droit pénal et d'arriver à une entente lors de discussions internationales.

4. Il reste un mot à dire sur le sens dernier de la peine. La majorité des théories modernes du droit pénal explique la peine et la justifie en fin de compte comme une mesure de protection, c'est-à-dire de défense de la communauté contre les entreprises délictueuses, et en même temps comme une tentative pour ramener le coupable à l'observation du droit. Dans ces théories, la peine peut comporter aussi des sanctions sous la forme d'une diminution de certains biens assurés par le droit, afin d'apprendre au coupable à vivre honnêtement. Mais ces théories refusent de considérer l'expiation du délit commis, qui sanctionne la violation du droit, comme la fonction capitale de la peine. On peut laisser à une théorie, à une école juridique, à une législation pénale nationale ou internationale

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le soin de définir philosophiquement la peine comme elles l'entendent, en conformité avec leur système juridique, pourvu qu'elles respectent les considérations développées plus haut sur la nature de l'homme et l'essence de la faute. Mais d'un point de vue différent, et l'on peut bien dire plus élevé, il est permis de se demander si cette conception satisfait au sens plénier de la peine. La protection de la communauté contre les délits et les délinquants doit rester assurée, mais le but final de la peine devrait se situer sur un plan supérieur. Le nœud de la faute, c'est l'opposition libre à la loi reconnue obligatoire, c'est la rupture et la violation consciente et voulue de l'ordre juste. Une fois qu'elle s'est produite, il est impossible de faire en sorte qu'elle...

[*Latin ed. p. 743*]

Acta PU Pp. Zìi 743 does not exist. Nevertheless, insofar as satisfaction can be given to the violated order, it must be done. This is a fundamental requirement of "justice." Its role in the realm of morality is to maintain the existing and justified equality, to preserve balance, and to restore equality that has been compromised. This demands that, through punishment, the responsible party be forcibly subjected to the order. The fulfillment of this requirement proclaims the absolute supremacy of good over evil; through it, the absolute sovereignty of law is exercised over injustice. If we wish to take one final step, in the metaphysical order, punishment is a consequence of dependence on the Supreme Will, a dependence that extends even to the deepest recesses of created being. It is precisely here, when the Supreme Judge and Supreme Justice demand it, that the revolt of a free being must be suppressed, and the violated right restored. The victim of an injustice may freely renounce the restoration, but justice, on its part, ensures it in all cases. In this latter understanding of punishment, the protective function, which moderns attribute to it, is also fully realized; but here it is grasped more profoundly. Indeed, it is primarily not about protecting the goods secured by law, but about protecting the law itself. Nothing is more necessary to the national and international community than the respect for the majesty of law, as well as the salutary idea that law is itself sacred and inviolable, and that, therefore, he who offends it exposes himself to punishments and indeed suffers them. These considerations allow for a more just appreciation of a previous era that some consider outdated. At that time, a distinction was made between medicinal punishments – *poenae medicinales* – and vindicative punishments – *poenae vindicativae*. In the latter, the vindicative function of expiation is in the foreground; the protective function is included in both types of punishment. Canon law still adheres to this distinction today, as you know, and this attitude, as you can see, is based on the convictions stated above. Only this fully answers, in a certain sense, the well-known words of the Apostle to the Romans: "For he beareth not the sword in vain: for he is the minister of God, an avenger to

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execute wrath upon him that doeth evil." "It is not in vain that he bears the sword," says St. Paul of the State, "he is a minister of God, an instrument of his wrath against evildoers." Here, expiation is brought to the forefront. 3. The expiatory function alone ultimately allows us to understand the final judgment of the Creator himself, who "will render to each one according to his deeds," as the two Testaments often repeat. Here, the function...

3 Rom. 13, 4.

4 Cf. especially MATTH. 16, 27; Rom. 2, 6.

[*Latin ed. p. 744*]

Acta 744 Apostolicae Sedis - Commentarium Officiale: The notion of protection completely disappears when one considers the life of the hereafter. For the Almighty and all-knowing Creator, it is always easy to prevent any danger of a new offense through the intimate moral conversion of the offender. But the Supreme Judge, in his final judgment, applies only the principle of retribution. This, therefore, must certainly possess a value that is not negligible. Moreover, as We have said, whether one leaves to theory and practice the task of defining the role of punishment in the narrower, modern sense, or in the broader sense, collaboration is possible, and one can strive for the creation of an international penal law. But let no one abandon the consideration of this ultimate motivation of punishment simply because it does not appear capable of producing immediate practical results. Gentlemen, our explanations have followed the line of contact between law and its metaphysical foundations. We shall rejoice if, through this, We have been able to contribute in some small way to the work of your Congress, which seeks to protect and defend man against crimes and the ravages of injustice. We conclude by hoping that your efforts will succeed in establishing a sound international penal law for the benefit of society, the Church, and the community of peoples. May the goodness and mercy of Almighty God grant you a pledge of his blessing. IV o lis qui X~VI Conventui Officii Internationalis inquisitionis de medicina inter milites exercenda interfuerunt: Having arrived at the conclusion of the works of the 16th Session of the International Office for the Documentation of Military Medicine, you, Gentlemen, have the pleasure of your visit. We thank you for this and welcome you to our home. Already, a whole series of congresses of doctors and medical associations have come to us during this year and in previous years, in such large numbers that We experience how the relations between the Pope and doctors are relations of trust. This fact is not without profound reasons. The doctor, like the priest and the Church, must be a friend and a helper to humanity; he must heal men when they are struck by illness, wounds, and...

[*Latin ed. p. 745*]

Acta Pii PP. XII 745: suffering, and this triad: disease, wounds, and suffer-

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ing, is always and everywhere present, during peacetime and incomparably more so during wartime. You have anticipated the trust that We place in you, and you have asked Us to express Our opinion on fundamental matters, or, more precisely, on the moral aspects of various questions that concern you as military doctors. Gladly, We accede to your request. The words that We address to you therefore concern the military doctor, the doctor of war. With this premise, We would like to speak of the morality and the law of doctors.

I. Medical Morality

A first question of military medical morality arises from a scientific perspective. The extraordinary number of cases that war presents to the doctor contributes to expanding and deepening his theoretical and practical knowledge. As We have explained on a previous occasion, science in itself is always a positive value, in medicine as in all other fields. Otherwise, omniscience could not be a divine attribute. This applies to the biological and medical influences, both favorable and harmful, that war reveals to the doctor. But if, in itself, the increase of knowledge is a good, it does not follow that all means are legitimate for acquiring it. Generally speaking, moreover, not every science is suitable for everyone, nor even for any group of men. Science is certainly not a good when one intends to use it to harm others, to unjustly cause them harm. Let us apply this: the research, discovery, and knowledge of new methods of annihilating masses through biological and chemical warfare, new procedures for eliminating political, national, and racial enemies, new types of euthanasia for the wounded, the mutilated, or the incurable, may, as a pure increase of knowledge, constitute a positive value; but they are not so in the hands of every doctor, every military leader, nor even every nation. Thus, to a certain extent, we answer the question: can such discoveries and new experiments be indiscriminately divulged by their authors and communicated, if not to everyone, at least to higher authorities? If, in certain cases, discretion is warranted regarding the results themselves, it may be even more necessary, as has already been indicated, for...

[*Latin ed. p. 746*]

746 Acta Apostolicae Sedis - Commentarium Officiale: Les moyens d'y parvenir. Lorsqu'il est impossible d'acquérir une donnée ou une certitude sur les possibilités de son utilisation pratique sans une expérience dangereuse, et peut-être mortelle, sur des hommes vivants, le but poursuivi ne suffit pas à justifier cette expérience. Ni pendant la paix ni pendant la guerre, et encore moins pendant la guerre, les blessés, les prisonniers de guerre, les travailleurs forcés, les déportés des camps de concentration, ne constituent des objets d'expérimentation médicale dont on puisse disposer librement ou avec l'approbation de l'autorité. Que le mépris de cette norme puisse devenir une triste réalité, les dernières décennies l'ont uni-

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versellement démontré. Ce premier point d'éthique médicale concernait les acquisitions théoriques du "médecin de guerre". Mais l'objet principal de la conscience du médecin, c'est bien son activité professionnelle. Dans les rapports de vos sessions, dans le projet de codification d'une morale médicale mondiale, dans celui d'un droit médical international et dans la formule proposée d'un serment mondial du médecin valable partout, une idée revient constamment : le principe de conduite suprême, professionnel et moral, de la conscience et de la pratique médicales, c'est d'aider et de guérir, non de faire du tort, de détruire et de tuer. Ces réflexions vous ont amenés à exiger du médecin, en temps de paix et plus encore pendant la guerre, le respect de la vie de l'homme depuis la conception jusqu'à la mort; le souci de son bien-être, la guérison de ses blessures et de ses maladies, l'adoucissement de ses souffrances et de ses infirmités, la préservation et la lutte contre les dangers, l'abandon de tout ce qui s'oppose à ses tâches. Vous avez souligné que ceci devait s'appliquer à tout homme, ami ou ennemi, indépendamment du sexe et de l'âge, de la race, de la nation et de la culture. Ce principe de conduite de la conscience médicale, appliquez-le pendant la guerre, où la fureur impitoyable des armes modernes anéantit tant de vies, inflige tant de blessures, tant de mutilations, tant de souffrances et de peines, tant de dérélictions et d'abandons, aussi bien sur le champ de bataille que dans les villes bombardées. La réalisation de cette loi essentielle de la conscience et de la pratique médicales rencontrera partout dans le monde l'approbation de tous les hommes droits; elle répond à la voix du cœur humain et à l'espérance de toute âme restée saine. Nous n'avons pas besoin d'expliquer que la conscience médicale, comme vous l'avez vous-mêmes remarqué, est capable d'être la conscience collective de tous les médecins du monde entier: la nature humaine, les lois biologiques et médicales, la souffrance et la misère, mais aussi la...

[*Latin ed. p. 747*]

The acts of Pope Pius XII, 747, regarding recognition for those who provide aid and salvation, are everywhere the same. Here, Pius touches upon another fundamental truth: this medical conscience is not purely subjective; rather, it is formed in contact with reality and is oriented towards it, and towards the ontological laws that govern all thought and all judgment. Let us compare this with what We said above from a purely scientific point of view. Even that is subject to these norms. The physician who would not take this into account would renounce the title of physician, in the fullest and most noble sense of the term. In your reports, it was proposed to distinguish between two classes of physicians: researchers and treating physicians. This distinction implies that the "researcher" is considered entirely at the service of the "treating physician." In any case, if the former were to reject the imperative defense of not doing harm, of not destroying, and of not killing, he would also reject the medical conscience and the

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medical morality that also obligate him. But the activity of the conscientious physician, for whom your basic principle of "helping and healing, not harming or killing" is self-evident, can also encounter limits, to which transgression there is an objection, a "no" demanded by interests that, in the scale of values, outweigh the health of the body and life itself. Just one year ago (September 13, 1952), We discussed at length with the "First Congress of Histopathology of the Nervous System" the moral limits of medical research and treatment. It will suffice today to recall from Our exposition at that time what pertains specifically to the questions that concern you. As your reports show, the problem of these moral limits arose in your discussions themselves, and various opinions were expressed. We said last year that the physician justifies his decisions by the interests of science, of the patient, and of the common good. The interest of science has already been mentioned. As for the interest of the patient, the physician has no more right to intervene than the patient grants him. The patient, the individual himself, has the right to dispose of his existence, of the integrity of his organism, of particular organs, and of their capacity for functioning only to the extent that the good of the entire organism requires it. This provides the key to the answer to the question that concerned you: can the physician administer a dangerous remedy, undertake interventions that are probably or certainly fatal, solely because the patient desires it or consents to it? Similarly, to the question in itself...

[*Latin ed. p. 748*]

748 Acta Apostolicae Sedis - Commentarium Officiale: Cela est pertinent pour le médecin travaillant près du front ou dans un hôpital militaire : peut-il, en cas de souffrances insupportables ou incurables et de blessures horribles, administrer, à la demande expresse du malade, des injections qui équivalent à une euthanasie? En ce qui concerne l'intérêt de la communauté, l'autorité publique n'a généralement aucun droit de disposer de l'existence et de l'intégrité des organes de ses sujets innocents. — La question des peines corporelles et de la peine de mort, nous ne l'examinons pas ici, puisque nous parlons du médecin, non du bourreau. — Puisque l'État ne détient pas ce droit direct de disposition, il ne peut donc pas le communiquer au médecin pour quelque motif ou but que ce soit. La communauté politique n'est pas un être physique comme l'organisme corporel, mais un tout qui ne possède qu'une unité de finalité et d'action ; l'homme n'existe pas pour l'État, mais l'État pour l'homme. Quand il s'agit d'êtres sans raison, plantes ou animaux, l'homme est libre de disposer de leur existence et de leur vie (ce qui ne supprime pas l'obligation qu'il a, devant Dieu et sa propre dignité, d'éviter les brutalités et les cruautés sans motifs), mais non de celle d'autres hommes ou de subordonnés. Le médecin de guerre tire de là une orientation sûre qui, sans lui enlever la responsabilité de sa décision, est susceptible de le garder des erreurs de jugement, en lui fournissant

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une norme objective claire. Le principe fondamental de la morale médicale commande non seulement d'« aider et de guérir, de ne pas nuire ni tuer », mais aussi de prévenir et préserver. Ce point est décisif pour la position du médecin vis-à-vis de la guerre en général, et de la guerre moderne en particulier. Le médecin est adversaire de la guerre et promoteur de la paix. Autant il est prêt à guérir les blessures de la guerre, quand elles existent déjà, autant il s'emploie, dans la mesure du possible, à les éviter. La bonne volonté réciproque permet toujours d'éviter la guerre comme ultime moyen de régler les différends entre les États. Voici quelques jours, nous avons encore exprimé le désir que l'on punisse sur le plan international toute guerre, qui n'est pas exigée par la nécessité absolue de se défendre contre une injustice très grave atteignant la communauté, lorsqu'on ne peut l'empêcher par d'autres moyens et qu'il faut le faire cependant, sous peine d'accorder libre champ dans les relations internationales à la violence brutale et au manque de conscience. Il ne suffit donc pas de se défendre contre n'importe quelle injustice pour utiliser la méthode violente de la guerre. Lorsque les dommages entraînés...

[*Latin ed. p. 749*]

The acts of Pope Pius XII, in this regard, are not comparable to those of "tolerated injustice," one may have the obligation to "suffer injustice." What We have just explained applies primarily to A.B.C. warfare, atomic, biological, and chemical. The question of whether it can become simply necessary to defend oneself against A.B.C. warfare is one that suffices for us to have raised here. The answer will be deduced from the same principles, which are decisive today in allowing warfare in general. In any case, another question arises first: is it not possible, through international agreements, to prohibit and effectively eliminate A.B.C. warfare? After the horrors of the two world conflicts, We need not remind you that any glorification of war is to be condemned as an aberration of the mind and heart. Certainly, fortitude of soul and bravery, even to the point of giving one's life, when duty demands it, are great virtues; but to desire war because it is the school of great virtues and an opportunity to practice them, should be considered a crime and madness. What We have said indicates the direction in which one will find the answer to this other question: can the physician put his science and activity at the service of A.B.C. warfare? He can never support "injustice," even in the service of his own country; and when this type of warfare constitutes an injustice, the physician cannot collaborate in it. It remains to say a word about the control and sanctions of medical conscience: the ultimate and highest control is the Creator Himself: God. We would not do justice to the fundamental principles of your program and the consequences that follow from them, if We were to characterize them only as requirements of humanity, as humanitarian goals. They are so; but they are essentially something more. The ultimate source from which their

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strength and dignity flow is the Creator of human nature. If these were principles devised solely by human will, then their obligation would have no more force than men; they could be applied today, and superseded tomorrow; one country could accept them, another could reject them. It is otherwise, if the authority of the Creator intervenes. And the fundamental principles of medical ethics are part of the divine law. This is the reason that authorizes the physician to place absolute trust in these foundations of medical ethics.

[*Latin ed. p. 750*]

750 Acta Apostolicae Sedis - Commentarium Officiale. Mais la conscience médicale éprouve également le besoin d'un contrôle et d'une sanction visibles. Elle en trouvera d'abord dans l'opinion publique; celle-ci est de votre côté, Messieurs, puisque vous reconnaissez ces principes. C'est par milliers et par centaines de milliers que l'on compte les soldats jadis blessés et malades, dans l'esprit et le cœur de qui tant de médecins se sont acquis une estime et une reconnaissance impérissables par un dévouement qui a coûté la vie à plus d'un. Plus important encore et plus efficace est le contrôle exercé sur chaque médecin par ses collègues. Leur jugement revêt une importance particulière pour sauvegarder la morale médicale, lorsqu'ils sont réunis en communauté professionnelle, même si celle-ci ne possédait pas un caractère de droit public. Elle pourrait rendre son verdict au sujet d'un médecin sans conscience et l'exclure de l'Ordre. Si en outre on réussissait à former, comme vous vous y efforcez, une ligue mondiale des médecins, qui reconnaîtrait les principes susdits de morale médicale et remplirait au moins en fait le rôle de surveiller l'activité des médecins, surtout en temps de guerre, la conscience médicale y trouverait une sécurité encore plus efficace. Une pareille ligue mondiale pourrait fonder un Ordre international des médecins, dont le jugement aurait à décider de la licéité de certains procédés, et à flétrir les mesures illicites des individus, et même peut-être des États ou groupes d'États. À juste titre, vous soutenez l'avis que les points essentiels de la morale médicale doivent devenir d'abord une conviction commune de l'Ordre des médecins, et ensuite aussi d'un plus large public; puis que, dans la formation des étudiants en médecine, il faudrait intégrer comme branche obligatoire une exposition systématique de la morale médicale. Vos rapports demandent enfin un serment professionnel médical identique dans les différents pays et nations; avant qu'un médecin puisse obtenir la permission d'exercer sa profession, il serait obligé de prêter ce serment devant les délégués de l'Ordre international des médecins. Le serment serait une profession personnelle des principes de la morale médicale, et en même temps un soutien et un encouragement à l'observer. Donnez à ce serment ou plutôt laissez-lui ce qui lui revient de par sa nature: le sens religieux d'une promesse formulée devant l'autorité suprême du Créateur,

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de qui vos exigences reçoivent en dernière instance leur force obligatoire et leur plus haute consécration. Vos efforts montrent que vous visez en outre, et cela pour de bonnes.

[*Latin ed. p. 751*]

Acts of the Pontifical Academy, Series XII, p. 751, concerning the creation of medical institutions of public and international law, supported by agreements between states. We shall now address this subject, discussing the law pertaining to physicians.

II. The Law of Physicians.

Serious reasons indeed exist for the creation of an international law for physicians, sanctioned by the community of nations. Firstly, because morality and law, by their very nature, do not always coincide, and even when they do, they remain formally distinct. We may refer to what We said on this matter to the members of the International Criminal Law Congress. In relation to morality, law fulfills various functions: for example, the function of selection and concentration. Both ultimately amount to this: that law adopts moral requirements only to the extent required by the common good. It remains always decisive, in this respect, that positive law, unlike a mere ethical postulate, proposes a standard of conduct, formulated by the competent authority of a community of peoples or states, and obligatory for the members of that community, in order to achieve the common good. To this positive law belong the legal obligation, the legal control, and the power of coercion.

The elaboration of a law for physicians exceeds the competence of this profession, as well as that of the medical order; it is reserved to the legislative power. It is easily seen, moreover, the importance and necessity of a medical law due to the profound influence of the physician, both on the individual and on society. Thus, the legislation of states contains prescriptions, sometimes scattered, sometimes grouped, often very detailed, concerning the training of physicians and the practice of their profession. These legal provisions provide the physician with the standards for his activity, provide others with the guarantee that he will act properly, and provide his conscience with a barrier against negligence and abuse of his power; they reassure the community, confident that it has entrusted its sick to men of proven science and practice, and who are moreover subject to the control of the law.

Naturally, it is always presupposed that this law for physicians is just, that is, in conformity with truth and morality, and that it does not proceed from a system of violence devoid of conscience. If the urgency of a medical law is evident in normal circumstances, it is even more strongly affirmed in times of war. Nowhere is it more important to observe justice; nowhere

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is it so threatened.

[*Latin ed. p. 752*]

752 Acta Apostolicae Sedis - Commentarium Officiale: *Periculum erroris, sed etiam iniustitiae; nusquam sunt consequentes tam terribiles, sive pro militi, sive pro medico – fortasse addendum est: nusquam alii et alii sunt minus protegendi quam in tempore belli. Fortuna belli potest medicum inter inimicos collocare, vel ei infirmos et vulneratos commendare. Ille potest esse vel inter victorios, vel inter victos, in propria terra, vel in terra hostium. Quae ergo leges regunt personam eius et exercitium professionis eius? Si ipse non est miles, tamen ad cohortes militum pertinet; sed tunc quae facultas ei tribuebitur? Potesne artem suam exercere, et super quos? Super amicos et inimicos, militares et civiles? Ubique ubi auxilium eius requiritur et necessarium est? Et quomodo potest illud exercere: secundum principia moralis medicae et secundum conscientiam suam? Haec omnia exspectant ut determinentur per conventiones internationales. Multa iam sunt constituta per hoc modum, sed non omnia quae constituenda sunt. Praeterea, numerus civitatum quae ad has conventiones aderunt non est valde magnus, et minor adhuc numerus civitatum quae eas ratificaverunt. Corpus medicum potest committere se cum legibus per initiativas et propositiones ad integrare in legem internationalem projectam puncta quae in tractatibus conclusis acquisita sunt. Alia facultas esset ad conventiones existentes, cum aequa valore juridica, annexare schemata iuris medicae iam in vigore. Hoc opus non incipietur cum spe utopica ad finem hodiernum cras attingendi, sed cum tranquillitate, flexibilitate et hac perseverantia tenaci, sine qua magna opera paene numquam perficiuntur. Hoc concernit necessitatem creandi legem medicam internationalem et modum eam perficiendi. De contentu huius legis et de dictis legalibus scribendis, projectum iam paratum sufficiens indicat. Ex parte technica, non intendimus intervenire. De morali medica tractamus. Sub hoc aspectu, lex medica codificata debet habere fundamentum ea quae continent principia vestra. Hoc ergo debet esse punctum legis, quod medicus potest professionem suam exercere semper et ubique ubi id practicaliter fieri potest; etiam erga inimicum vulneratum, apud milites et civiles, captivos et internatos, sicut in genere apud omnes qui afficiuntur a mala.

[*Latin ed. p. 753*]

Acta Pii Pp. XII 753: Misfortune and suffering. Here, the greatest needs always take precedence, as do those forms of assistance that cannot be delayed. No physician can be prosecuted criminally solely on the grounds that he treated those in need, that he refused to allow the sick or wounded to perish without providing assistance, that he harmed life or the human body, that he mutilated, or even that he killed. But it would be insufficient

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for medical law to merely state what a physician *may* do; it must also declare what he *must* do. In other words, wherever permission is granted, a corresponding duty should also be established. This applies equally to the physician of one camp, as well as to that of the enemy, and to the physician who, coming from a neutral country, has been engaged in the service of one of the belligerent powers. The imperative that applies to physicians presupposes a second imperative, addressed to governments and military commanders, which, on the one hand, forbids them from hindering the physician in his work, while, on the other hand, obliges them to support him as much as possible, by providing him with the necessary personnel and making the required equipment available to him. These requirements can only become binding norms of international law if the physician himself, during the duration of the conflict, refrains from any political or military activity and is not drawn into it by either side. One further point should be included in international medical law: professional secrecy. By formal law, the physician must, even during wartime, have the ability and the obligation to keep secret what is entrusted to him in the exercise of his profession. It would be a mistaken interpretation to see in this secrecy only a "private good," a measure intended for the benefit of the individual; it is equally required by the "common good." In the event of a conflict between two aspects of the same common good, careful consideration will show which takes precedence. We need not now explain what reasons, by way of exception, may release one from medical secrecy, even against the will of the patient. The role of the law is to decide on the usual case, for which silence is the rule. If one were to succeed – and in part, one has already succeeded – in incorporating the aforementioned moral requirements into international treaties with the force of law, the result achieved would not be insignificant. Let it always be understood that the physician is the "weaker" party; the legal prescriptions that concern him will be of little use in the event of a conflict if one does not obtain from the authorities of the State a willingness to submit to such obligations and to make the sacrifice of a portion of their sovereignty, a sacrifice that is involved here.

[*Latin ed. p. 754*]

Acts of the Apostolic See - Official Commentary

754 days, in a certain sense, of international conventions of this kind. The question remains, a difficult one also for other international treaties, of the control and sanctions of an international medical law. It must be conceded that such agreements only produce their beneficial effects if one succeeds in resolving this problem in a satisfactory manner. The question posed to the United Nations during the discussion of human rights, and to which you have drawn Our attention, characterizes the present difficulty: "Is the General Assembly an academy called to draft Conventions that will never be applied?" The Geneva Convention of 1949, well-known and so

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important, has reached this question of control and sanctions, but it has remained there. You therefore offer concrete proposals. You draw attention to the International Court of Justice already in existence, and propose to annex to it a section for world medical law, the task of which would be to monitor, receive complaints, provide information, and, in certain cases, to pronounce judgment and condemnation; the execution of this, when it concerns individual persons, is entrusted to the State to which they belong, or to that in whose territory they are found, or to that to which they must be delivered. For the question which is so often decisive in times of war: that of sanctions, when the judgment concerns a sovereign State or a group of States, especially when the guilty State emerges victorious from the conflict, this question still awaits to be settled by a codified law.

In order not to conclude Our exposition with unsatisfactory considerations, We would like, in conclusion, to draw your attention to something higher: We said just now that the ultimate sanction of medical conscience is God. God is also your most powerful inner strength, when your profession demands sacrifices. Act in virtue of this strength, that of the love of Jesus Christ, the God made man. You yourselves know very well what immense works Christian charity, inspired by this love, has accomplished in all fields for the salvation of suffering humanity. We wish you this strength and this love with all Our heart.

1 Towards a World Statute of Medicine, p. 52, al. 1 in fine.

[*Latin ed. p. 755*]

Acta Pontificii Pauli XII, 755, die 19 mensis Novembris anno 1953. Nobilissimis verbis, Exmo. Vir Joseph Patricius Walshe, Hiberniae Orator extra ordinem, nomine etiam Legatorum praesentium ceterarum Nationum, Beatissimo Patri communis moeroris sensum devote expressit ob iniquas persecutiones in Emin. P. D. Cardinalem Stephanum Wyszynski perpetratas. Sanctitas Sua haec respondiit:

"Domine Ambasciatore, postquam tristes eventus, qui vestram hanc petitionem inspirant, acciderunt, testificationes solidaritatis ex omni parte ad Nos pervenerunt, et adhuc perveniunt, quae, ut breviter resumitis, motus sunt. Itaque, cum illustribus membris corporis diplomatici, qui ad Nos accreditati sunt, et quorum estis authorizedor, hic Vos accipio, et gratias ago quod, in hac circumstantia, consolatorium praeclarium ad Nos ferre voluistis.

Persecutiones quae Cardinali Wyszynski infliguntur, in corde Nostro vulnus novum aperiunt: videre, post tantos alios, unam iterationem ad viam doloris addi, quam gens polonica, iam per multos annos, percurrit. In historia, quae gestis magnis plena est, et quae multa capita illustrata heroicis actibus continet, haec gens saepe occasionem habuit probandi, cum quale ardore ad fidem, quae ei ante mille annos tradita est, adhaesit, cum ipsa incipiebat conscientiam sui habere, et quae, ab eo tempore, nihil potuit

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eam ab hoc separare.

Experientia saeculorum hoc probat: verae opiniones religiosas et amor Patriae in animo humano profundissime inseruntur, fibras intimae penetrant, et inter bona pretiosissima numerantur. Longe ab eo ut se opponant, vel impediant, haec duo sentimenta, mutuam vim inveniunt, quae insuspecta est. Num non respondent exigentibus maxime imperativis et naturalibus homini, quae perfectionem et incrementum harmonicum, individuum vel collectivitatis, in respectu auctoritatis legitimae et iuris internationalis, assequuntur?

Ad amorem patriae, populus polonicus semper fidem indissolubilem ad personam Pontificis Romani coniunxit, et in ea vires invenit, quae eum adiuvant ad vitam suam fortiter defendere. Hoc commemoravimus."

[*Latin ed. p. 756*]

756 Acta Apostolicae Sedis - Official Commentary to the representatives of Polish Parmée who, in 1944, came in the name of their compatriots to express the filial devotion of Poland, "semper fidelis." We repeated this in Our letter of September 1, 1951, to the Episcopate and the Polish people, and, today as then, We fervently recall the memory, now darkened by pain and anxiety, of the meeting in which the Archbishop of Gniezno and Warsaw reaffirmed to Us the unwavering steadfastness of Poland in the tradition that binds it to the Holy See.

It is not to be wondered at that he who dedicated himself to preserving the most sacred values of his people, becomes the principal victim of those who hope, by striking at the head, to inflict a decisive blow that will put an end to a tenacious resistance. Therefore, We receive with gratitude your protest against an act which not only violates the rights of a single man, but those of an entire people, and which seeks to uproot from their conscience vital convictions. Who, then, would not feel targeted by this renewed assault on human dignity? The nations that you represent are concerned with safeguarding the imprescriptible rights which alone make possible a social life worthy of the name. Their moral support will, We are certain, sustain and encourage those who bravely endure such grave assaults on their religious and political freedom, and who will find in their aid new and powerful reasons for hope. The gravity of the present evils should not deprive anyone of confidence in a better future. Truth and justice are not mere words; they possess the very power of the Most High God, who guarantees them, defends them, and, even now, despite appearances, instills in the hearts of His children the certainty of the final triumph of peace through mutual respect among peoples and the generous accord of good will. May the Almighty grant to yourselves and to your respective countries to see the dawn of that day which all desire, and for which many are not

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hesitant to offer their sufferings and their lives today.

[*Latin ed. p. 757*]

Acta Pii PP. XII 757

ORATIO AD B. VIRGINEM MARIAM SINE LABE ORIGINALI CONCEPTAM PER ANNUM MARIANUM RECITANDA

Ravished by the splendor of your celestial beauty and driven by the anxieties of this age, we cast ourselves into your arms, O Immaculate Mother of Jesus and our Mother, Mary, confident that in your most loving Heart we will find the fulfillment of our fervent aspirations and a safe harbor amidst the storms that surround us on every side. Although humbled by our sins and overwhelmed by countless miseries, we admire and sing of the incomparable richness of excellent gifts with which God has filled you, above all other pure creatures, from the very first moment of your conception until the day in which, being assumed into heaven, you were crowned Queen of the universe. O clear fountain of faith, water our minds with your eternal truths! O fragrant lily of all holiness, captivate our hearts with your celestial fragrance! O Victorious one over evil and death, inspire in us a profound horror of sin, which renders the soul detestable to God and a slave to hell! Hear, O favored one of God, the ardent cry that rises from every faithful heart this year dedicated to you. Bend down to our suffering wounds. Change the hearts of the wicked, dry the tears of the afflicted and oppressed, comfort the poor and humble, extinguish hatreds, soften harsh customs, preserve the flower of purity in the young, protect the holy Church, and may all men feel the attraction of Christian goodness. In your name, which resounds in the heavens with harmony, may they recognize themselves as brothers, and may the nations become members of one family, upon which shines the sun of universal and sincere peace. Receive, O most sweet Mother, our humble supplications, and grant us especially that one day we may repeat before your throne, blessed with you, the hymn that is raised today on earth around your altars: "All beautiful you are, O Mary! You are the glory, the joy, and the honor of our people!" So be it.

Feast of the Presentation of the Most Holy Virgin: November 21, 1958.

PIUS P. P. XII

The Holy Father Pius XII has deigned to grant to the faithful who recite the Prayer of the Marian Year the following Indulgences:

I. A partial indulgence of five years, to be gained at least with a contrite heart, each time it is devoutly recited.

II. A plenary indulgence, under the usual conditions, to be gained on the two feasts of the Immaculate Conception and on all Saturdays of the

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Marian Year.

[*Latin ed. p. 758*]

758 Acta Apostolicae Sedis - Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SACRED CONSISTORY CONGREGATION

I. DECLARATION REGARDING THE OFFICES OF MISSIONARIES AMONG EMIGRANTS

In order to address doubts concerning the offices of missionaries among emigrants, as mentioned in Chapter IV of the Apostolic Constitution *Exsul Familia*, and to establish a uniform method of operation, the Sacred Consistory Congregation DECLARES:

I. Regarding the administration of the Sacrament of Confirmation:

Missionaries among emigrants, to whom, in accordance with the Apostolic Constitution *Exsul Familia*, paragraphs 34-40, the care of souls in their own diocese has been entrusted, have the power to administer the Sacrament of Confirmation to those who are in articulo mortis (at the point of death), in accordance with the Decree of the Sacred Congregation concerning the discipline of the Sacraments, *"Spiritus Sancti munera"*, of September 14, 1946 (A. A. S., XXXVIII, page 349).

Our Lord Pope Pius XII, through Divine Providence, has deigned to ratify this declaration in an audience on August 31, 1953.

II. Regarding assistance with marriages:

a) In accordance with the Apostolic Constitution *Exsul Familia*, paragraph 39, a missionary among emigrants, to whom the care of souls has been entrusted, validly assists with marriages within the territorial limits assigned to him, provided that all other legally required conditions are observed.

b) With regard to validity, the prescription of Canon C. I. C. 1097, § 2, must be observed, according to which "in every case, the rule is to be followed that the marriage should be celebrated before the parish priest of the bride, unless a just cause excuses it."

c) Regarding investigations into the status of those intending to marry, the Instructions of the Sacred Congregation concerning the discipline of the Sacraments must be diligently observed.

[*Latin ed. p. 759*]

The Sacred Congregational Congregation, in its document 759, entitled

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"Concerning the norms to be observed by a parish priest in carrying out..." published on June 29, 1941, particularly prescribes numbers 4 and 10 (A. A. S., XXXIII, page 297-307). Given in Rome, from the offices of the Sacred Congregational Congregation, on October 7, 1953. Father A. I. Cardinal PIAZZA, Bishop of Sabina and Monden, Secretary.

PROVISO ECCLESIARUM.

By the Divine Providence of God, Our Most Holy Lord Pope Pius XII, through successive decrees of the Sacred Congregational Congregation, has provided for the following newly established churches, namely:

On July 6, 1958:

— To the Cathedral Church of Yarmouth, recently established, he appointed the Reverend Father Albert Déménager, Urban Dean and parish priest of the Metropolitan Church of Moncton.

On August 6:

— To the Metropolitan Church of Hartford, recently established, he appointed the Most Reverend Father Henry J. O'Brien, formerly the Bishop of Hartford.

On August 25:

— To the Cathedral Church of Bridgeport, recently established, he appointed the Most Reverend Father Lawrence J. Shehan, formerly the titular Bishop of Lydd.

On August 28:

— To the Cathedral Church of Tucuman, he appointed the Most Reverend Father John Carol Aramburu, formerly the titular Bishop of Plataea.

— To the Cathedral Church of Viedma, he appointed the Reverend Father Joseph Borgatti, of the Society of Saint Francis de Sales, and Vicarius Capitular of the same Viedma Church.

— To the Cathedral Church of Azul, he appointed the Most Reverend Father Anthony Joseph Plaza, formerly the titular Bishop of Doberitan.

On September 1:

— To the Cathedral Church of Norwich, recently established, he appointed the Reverend Father Bernard J. Flanagan, Urban Dean and Chancellor of the Episcopal Curia of Burlington.

On September 7:

— To the titular Archiepiscopal Church of Achrida, he appointed the Reverend Father Joseph Umberto Quintero Parra, General Vicar of the Metropolitan Church of Emerita in Venezuela, whom he constituted.

[*Latin ed. p. 760*]

From the Acts of the Apostolic See, Official Commentary:

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September 16th: To the Coadjutor with right of succession, His Excellency, Father Dom Acacius Chacón, Emeritus Archbishop of Venezuela.

September 19th: To the titular Archbishopric of the Church of Odessa, His Excellency, Father Joseph a Costa Nunes, formerly Archbishop of Goa and Daman, to whom the title of Patriarch was conferred.

September 25th: To the Metropolitan Church of Brindisi, to which is annexed the perpetual administration of the diocese of Ostuni, His Excellency, Father Nicholas Margiotta, formerly Bishop of Gallipoli.

To the Cathedral Churches of Cava and Sarsina, also principally united, the Reverend Father Alphrid Vozzi, a city priest, canon theologian of the Cathedral Chapter of Anglon-Tursi, and also rector of the Pontifical Minor Seminary of Lucania in the city of Potenza.

October 1st: To the Cathedral Church of Bergamo, His Excellency, Father Joseph Piazzi, formerly Bishop of Cremona.

October 17th: To the Cathedral Church of Sarsina, the Reverend Father Charles Bandini, a chamberlain of the Sacred Congregation and a member of the court in the town of "Tredozio" in the diocese of Mutili.

October 22nd: To the newly erected Cathedral Church of Huelva, His Excellency, Father Peter Cantero Cuadrado, formerly Bishop of Barbastro.

October 25th: To the titular Archbishopric of the Church of Gabula, His Excellency, Father Pompeius Ghezzi, formerly Bishop of Biturgum.

October 27th: To the titular Archbishopric of the Church of Perga, the Reverend Father Salvatore Siino, a city priest, Apostolic Nuncio in the Dominican Republic.

October 29th: To the Archbishopric of Carthage, His Excellency, Father Mauritius Perrin, formerly titular Bishop of Utica.

November 3rd: To the Cathedral Church of Gravelburg, the Reverend Father Amat Decosse, a city priest and General Vicar of the archdiocese of Saint Boniface.

To the Cathedral Church of Rockford, the Reverend Father Raymond P. Hillinger, who directs the orphanage "under the protection of the Guardian Angel" in the city of Chicago.

November 8th: To the titular, for this occasion, Archbishopric of the Church of Theodosiopolis in Arcadia, the Reverend Father Arrig Pintonello, of the diocese of Padua, a chamberlain of the Sacred Congregation and rector of the Pontifical Seminary of Saint Pius XI in the city of Salerno, whom he appointed as the Military Ordinary in Italy.

[*Latin ed. p. 761*]

The Sacred Consistorial Congregation, on the 761st day, November 10th. — To the Metropolitan Church of Liverpool, His Excellency, Father William Godfrey, formerly titular Archbishop of Cianensis and Apostolic Delegate

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in Britain, on November 15th. — To the Cathedral Church of Cremona, Reverend Placid Maria Cambiaghi, General Assistant of the Congregation of Clerics Regular of Saint Paul, the Barnabites.

III. APPOINTMENT FOR THE TRIBUNAL OF SECOND INSTANCE. The Archbishop of Hartford, in accordance with canon 1594, § 2 of the Code of Canon Law, has appointed, once and for all, the Ordinary of Providentia for appeals from cases heard in the first instance by his Tribunal. This appointment was approved by the Sacred Consistorial Congregation on October 21, 1953.

THE SACRED CONGREGATION FOR RITES OF TURIN.

REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MICHAEL RUA, PRIEST, RECTOR OF THE MAJOR SOCIETY OF SAINT FRANCIS DE SALES.

ON THE QUESTION: Whether it is established that the virtues of Faith, Hope, and Charity, both towards God and towards one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those virtues connected to them, were present in a heroic degree in the case of the person in question, and to the effect of what is being considered.

Saint John Bosco, who, in order to bear the immense burden imposed upon him by divine providence, held converse in heaven, drew from that source the wisdom which all marvel at with astonishment. Looking into the soul of the young Michael Rua, he perceived the blessed beginnings of virtues within him, which he began to cultivate with the utmost care, with such a fortunate success as later events confirmed, as can be seen from the accounts.

On June 9th, in the year 1837, in Turin, Michael Rua was born to John Rua and Joanna Maria Perrero, a couple who were poor, honest, and distinguished for their piety. He was baptized on the 11th day with the waters of the octave. He was orphaned early by the death of his father.

[*Latin ed. p. 762*]

762 Acta Apostolicae Sedis - Commentarium Officiale. Septem annis, ipse praeambulavit ludis Fratrum Scholarum Christianarum, ubi Sanctum Ioannem Bosconem cognovit, apud quem sua admissa confiteri coepit, a quo per totam eius vitam numquam recessit; postea vero, anno 1852, Salesianorum Oratorii Collegium ingressus est. Gymnasialibus studiis adhuc incumbens, clericales vestes induit. Philosophicis theologicisque disciplinis in Archiepiscopali Seminario cum laude attendit. Cholerica lue anno 1854 Taurini grassante, Sanctus Ioannes Michael, adhuc clericus, in arduo munere eo morbo affectis assistendi socium assumpsit, quem adiutorem eximium probavit. Eodem anno Dei Famulus eundem Sanctum se numquam relicturum statuit; hic autem vicissim eum sibi

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arctius coniunxit atque novi Instituti, cuius primordia moliebatur, velut primarium lapidem constituit atque adhuc Subdiaconum anno 1859 spiritus moderatorem elegit. Ad sacrum Presbyteratus ordinem die 29 Iulii eiusdem anni promotus fuit. Anno 1862 triennalia, anno vero 1865 perpetua vota nuncupavit. Spes, quam Sanctus de adulescente conceperat, eum non fefellit. Humilitas enim, quae est virtutum fundamentum, caritas, harum corona, in Dei famulo adeo excreverant, ut Sanctus Ioannes dicere non haesitaverit: "Si quis mihi dixerit eum miraculum patrasse, facile credam." His perspectis atque perpensis dotibus, Sanctus eo largiter pro re nata usus est ad multiplicia munia ei concredenda, quae omnia egregie perfecit. Ad superos, die 31 Ianuarii anno 1888, Sancto Societatis conditore vocato, unanimi electorum suffragio Dei Famulus uti Maior Rector fuit Leoni Papa XIII praesentatus, qui electionem die 11 Februarii anno eodem confirmavit. Sanctus Societatis fundamenta iecerat, atque praecipua lineamenta statuerat; Dei famulus, qui eo vivente, Vicaria auctoritate Societati praeerat, incepta perfecit. Difficile dictu est quanta, vere fidelis servus et prudens, operatus sit et quanta sit assecutus. Ut patet, praeter vitae sanctitatem, religiosae societatis Rector supernaturali prudentia praeditus esse debet. "Prudentis autem viri, ut docet Sanctus Laurentius a Brundusio, tria sunt vel maxime munera. Primum est, proposito fine, prospicere sibi ad eum consequendum media necessaria, utilia, suffitiencia et quae sunt expeditiora et meliora; non enim temere nec praecipitanter operatur vir prudens sed consiliatur et secum cogitat, ut semper eligat meliora. Secundum est inquisita inventaque media dici sponere et ordinare ad finem... sic vir prudens sollicitus est et diligens nec inconsiderate aut negligenter vel inconstanter agit. Tertium est solerti animo et mente perspicaci praevidere et evitare pericula prudenter."

[*Latin ed. p. 763*]

The Sacred Congregation of Rites (763) states: "Let those who are appointed be always attentive to emerging difficulties and reasonable dangers, and let them always exercise abundant caution" (vol. IX, p. 309). This principle, the Servant of God observed most diligently, and, with God's help, he extended the Salesian Society far and wide, fostering piety and zeal among its members, multiplying missionary expeditions, and readily agreeing with the members' desire to assist the lepers; he took the utmost care to ensure that piety, study, and discipline were maintained with the greatest diligence in the hospices, colleges, and other houses of the Society; and he neglected nothing, acting with firmness, yet with gentleness, in order that, according to the commands of the Divine Legislator, everything might contribute to the greater glory of God. In his manner of acting, he always conducted himself in such a way that he served as a living model for his members. He pursued the Most Blessed Virgin Mary, "Help of Christians," with the most tender devotion, and he faithfully main-

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tained a close union with God. Therefore, it is not surprising that, under his paternal guidance of twenty-two years, the Salesian Society made ever greater progress. Though weakened by his labors and afflicted by a grave heart condition, he did not abandon his sacred work until his strength was completely exhausted. On April 6, 1910, having lived so piously, comforted by the sacraments of the Church, and enriched by the Apostolic blessing of the Blessed Pope Pius X, the most excellent soul of Augustus in Turin was surrendered to God in the Salesian house. Twelve years later, as the fame of his holiness grew, canonical investigations were carried out by the ordinary authority, from 1928 to 1939, in the Archdiocesan Curia of Turin. On January 15, 1936, Pope Pius XI, of blessed memory, personally supported the introduction of the cause. The Apostolic process, conducted from 1936 to 1939 in Turin, was completed, and, with all due legal formalities observed, a Preliminary Congregation was held on December 9, 1947, followed by a Preparatory Congregation on November 30, 1951; finally, on April 21 of this year, a General Congregation was held before His Holiness Pope Pius XII, at which the Reverend Cardinal Alexander Verde, Promoter of the Cause, proposed a question for discussion: Whether it can be established that the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those things connected with them, are present in the case under consideration, and to what extent. The Reverend Cardinals, official prelates, and consultors each gave their opinion, which His Holiness listened to attentively; however, he postponed giving his judgment, so that his mind might be more enlightened by God, through prayer. He chose a day to express his judgment. Therefore, the Reverend Cardinals Alexander Verde, Promoter of the Cause, and...

[*Latin ed. p. 764*]

764 Acta Apostolicae Sedis - Commentarium Officiale, noting, and subscribed by the Pro-Prefect of the Sacred Congregation for Rites, and by Reverend Father Salvator Natucci, General Promoter of the Faith, and by the undersigned Secretary; and the Most Blessed Father, having reverently celebrated the Divine Host, decreed: That the virtues of Faith, Hope, and Charity, both in God and in neighbor, and also the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, together with their associated virtues, are present in a heroic degree in the Venerable Michael Rua, in the case and concerning the matter under consideration. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 26th day of June, 1953.

†8 C. Card. MICARA, Bishop of Velletri, Pro-Prefect.

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L. © S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 765*]

ACTS OF THE TRIBUNALS

CARDINAL TRIBUNAL ESTABLISHED BY PAPAL DECREE OF DECEMBER 10, 1951

In the name of the Lord.

Under the reign of His Holiness, Pope Pius XII, in the fourteenth year of his pontificate, on this twenty-fourth day of January, 1953, the Most Eminent Lords Cardinals: Eugenio Tisserant, Suburbicarian Bishop of Ostia and Porto and Saint Rufina, Dean of the Sacred College, President; Clemente Micara, Suburbicarian Bishop of Velletri; Giuseppe Pizzardo, Suburbicarian Bishop of Albano; Benedetto Aloisi Masella, Suburbicarian Bishop of Palestrina; and Nicola Canali, Protopriest, Members, assembled in the Hall of Plenary Congregations of the Vatican Apostolic Palace, have pronounced the following FINAL SENTENCE in the case instituted by His Holiness with the Venerable Decree "The Sovereign Military Order of Jerusalem of Malta" of December 10, 1951.

Having considered the aforementioned Venerable Decree, by which the reigning Supreme Pontiff, accepting the repeated requests of the Sovereign Military Order of Jerusalem of Malta, established the present Tribunal "to determine the nature and characteristics of the Sovereign Order and Religious Order of the Sovereign Military Order of Jerusalem of Malta, to which reference is made in numbers 2 and 4 of the first title of the current Constitutions of said Order, the scope of their respective jurisdictions, and their mutual relations and with the Holy See," and having invested this Tribunal "with the broadest powers, even concerning the procedures, subject to the due guarantees for the legitimate defense of the parties"; having recognized the legitimate standing of the Order in this case, and thereby considering it unnecessary, for the purposes of this judgment, to examine the individual powers of the Interim Lieutenant of the aforementioned Order.

[*Latin ed. p. 766*]

Acts 766 of the Apostolic See – Official Commentary, having viewed and confirmed the Decree of this Tribunal dated December 29, 1952, by which the preliminary objections raised by the Order and its Patrons were examined and rejected, because they lacked any foundation whatsoever; having considered the documents (produced in copy) and the arguments and memorials presented by the Patrons of the Order, the Reverend Monsignors Camillo Corsanego and Giovanni Battista Ferrata, Advocates of

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the Sacred Consistory; having considered the *Animadversiones* (observations) of the Promoter of Justice, His Excellency, Reverend Monsignor Alfredo Ottaviani, now Cardinal of the Holy Roman Church; having considered the Annotations of the Legal Counsel of this Tribunal, His Excellency, Prince Don Carlo Pacelli, Advocate of the Sacred Consistory; having considered the Documents of the Supreme Pontiffs concerning the Order and the *Codex de Rohan*; having considered the current Constitutions of the Sovereign Military Order of Jerusalem, conforming to the *Codex Iuris Canonici*; the Most Eminent Fathers unanimously deliberated to respond as follows to the questions posed by the Venerable Brief of His Holiness:

I. Concerning the nature of the quality of the Military Order of Jerusalem as a sovereign Order (Article 2 of Title I of the Constitutions). The quality of a sovereign Order, to which Article 2 of Title I of the aforementioned Constitutions of the same Order refers, and which has been repeatedly recognized by the Holy See and stated in the aforementioned article, consists in the enjoyment of certain prerogatives inherent to the Order itself as a subject of international law. These prerogatives, which are characteristic of sovereignty – according to the principles of international law – and which, following the example of the Holy See, have also been recognized by some States, do not, however, constitute for the Order that complex of powers and prerogatives which is proper to sovereign entities in the full sense of the word.

II. Concerning the nature of the quality of the Order as a religious Order (Article 4 of Title I of the Constitutions). The Military Order of Jerusalem, insofar as it is composed of Knights and Chaplains, as stated in articles 4 to 9 of Title I of the Constitutions, is a religious institution, and more precisely a religious Order, approved by the Holy See (*Codex Iuris Canonici*, canons 487 and 488, nos. 1 and 2). It pursues, in addition to the sanctification of its members, also religious, charitable, and assistance-related aims (Constitutions, Title I, article 10).

[*Latin ed. p. 767*]

Acts of the Tribunal 767, 3rd point: Regarding the respective competence of the qualities of Sovereign Order and Religious Order within the same Order, their mutual relations, and their relations with the Holy See. The two qualities of Sovereign Order and Religious Order, to which the answers to questions I and 2 of this judgment refer, are intimately connected. The quality of Sovereign Order of the Institution is functional, that is, directed towards ensuring the achievement of the Order's own aims and its development in the world. The Order of Jerusalem of Malta depends on the Holy See (Apostolic Letters *Inter Illustria* of the Supreme Pontiff Benedict XIV, March 12, 1753, (*Codex de Rohan*, throughout, and current Constitutions, throughout), and in particular, as a Religious Order, on the Sacred Congregation for Religious, according to canon law (*Codex Iuris

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Canonici*, canons 7, 499, § I and 251) and the current Constitutions of the Order itself (throughout). Those who have received honors from the Order and its Associations depend on the Order, and therefore on the Holy See, according to Chapter V of Title III of the Constitutions. Matters relating to the quality of Sovereign Order of the Institution, as mentioned in question I, are dealt with by the Secretariat of State of His Holiness (*Codex Iuris Canonici*, canon 263). Mixed matters are resolved by agreement between the Sacred Congregation for Religious and the Secretariat of State of His Holiness. Rights acquired, customs, and privileges granted or recognized by the Supreme Pontiffs to the Order, insofar as they are still in force according to canon law (*Codex Iuris Canonici*, canons 4 and 5; canons 25-30; canons 63-79) and are not in conflict with the current Constitutions of the Order itself, are not affected. This judgment is immediately enforceable. Thus decided in the City of the Vatican, in the Hall of Plenary Congregations of the Vatican Apostolic Palace, on January 24, 1953.

[Signatures of the Cardinals]

EUGENIO Card. TISSERANT, Dean of the Sacred College, President

CLEMENTE Card. MICARA

GIUSEPPE Card. PIZZARDO

BENEDETTO Card. ALOISI-MASELLA

NICOLA Card. CANALI

L.S. S. Giovanni Battista Scapinelli, Secretary.

[*Latin ed. p. 768*]

768 Acta Apostolicae Sedis - Commentarium Officiale

SACRA ROMANA ROTA

Citation edictalis

CHIGAGIEN.

NULLITATIS MATRIMONII (BLONIEN-DAEHMS)

Cum ignoretur locus actualis commorationis Domini Haroldi Daehms, in causa conventi, eundem citamus ad comparendum, sive per se sive per procuratorem legitime constitutum, in sede Tribunalis S. R. Rotae (Roma, Palazzo della Cancelleria) die 8 Martii 1954, hora decima ad concordandum de dubio disputando, vel infrascripto subscribendum et ad diem designandam, qua habebitur Turnus Rotalis pro causae definitione.

An constet de matrimonii nullitate, in casu.

Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedicti Domini Haroldi Daehms, curare

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debent, ut de hac edictali citatione ipse moneatur.

Guillelmus Doheny, Ponens

Ex Cancellaria Tribunalis S. R. Rotae, die 10 Novembris 1953.

E. Fiore, Notarius

*Since the actual place of residence of Mr. Harold Daehms, the defendant in this case, is unknown, we summon him to appear, either in person or through a duly appointed attorney, before the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on March 8, 1954, at 10 o'clock, to discuss or sign the following question, and to set the date for the decision of the case before the Rota.

Does a nullity of the marriage exist in this case?

The Ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Harold Daehms, should, insofar as possible, inform him of this edictal citation.

[*Latin ed. p. 769*]

Acta Apostolicae Sedis, Commentary Official, Volume XXXV, December 16, 1953 (Series I, Volume XX) - No. 16.

ACTS OF THE APOSTOLIC SEE.

PAPAL ACTS.

PIUS XII.

APOSTOLIC CONSTITUTIONS.

1. CONCERNING THE ALTO ORINOCO (PORT AYACUQUENSI) APOSTOLIC PREFECTURE.

THE APOSTOLIC PREFECTURE OF ALTO ORINOCO IS RAISED TO THE RANK OF APOSTOLIC VICARIATE, TO BE CALLED PORT AYACUQUENSI.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY.

We are filled with no greater joy than when we hear of the progress of the Catholic faith throughout the world, and of those who, still held in the darkness of error, are illuminated by the light of Christian truth, as we have learned has occurred in the region of Alto Orinoco.

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Therefore, desiring that the true religion may always increase more and more in that region, after consultation with our venerable brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation for the Propagation of the Faith; after the opinion of the venerable Brother Armando Lombardi, Archbishop with the title of Caesareae Philippi, and Apostolic Nuncio in the Republic of Venezuela; and with the further agreement of those who deem themselves to have some right in this matter; after careful consideration; by our supreme and apostolic authority, we decree the following.

We raise the Apostolic Prefecture of Alto Orinoco to the rank of Apostolic Vicariate, which we entrust to the care of the members of the Society of Saint Francis de Sales, for our and the Apostolic See's benefit, with the hope that those who, to this day, moved by the love of Christ, have diligently sown the seeds of Christian doctrine there, will soon undertake even greater labors for the expansion of the Kingdom of God.

Furthermore, we decree that a new...

[*Latin ed. p. 770*]

Acta 770 of the Apostolic See – Official Commentary: The Apostolic Vicariate, which shall be called Portus Ayacuquensis, shall possess those rights, duties, obligations, and powers which are customarily granted and prescribed to Apostolic Vicariates by law, and these shall also pertain to this Vicariate which we are now establishing. Similarly, its Ordinary for the time being shall enjoy and be subject to all of these. In order that those things which we have commanded in these documents may be brought to effect, we choose the venerable Brother Armandus Lombardi, Apostolic Nuncio in the Republic of Venezuela, to whom we grant all the powers necessary to carry out these tasks, and which he may also delegate to another person of established ecclesiastical standing. If, at any time, another person should succeed him as Nuncio, we choose him as the executor of our will, and we also grant him the same power to delegate these powers, if necessary. Furthermore, the aforementioned venerable Brother shall see to it that, after the matter has been completed, the necessary documents are prepared and that faithful copies thereof are sent to the Sacred Congregation for the Propagation of the Faith as soon as possible. We intend these documents to be effective now and in the future; in such a way that those things which have been decreed by them shall be religiously observed by those to whom they pertain, and thus shall obtain their full force. Nothing of any kind contrary to the efficacy of these documents shall be able to take effect, since by these documents we abolish all that is contrary to them. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We wish that such action shall be considered entirely null and void. Therefore, it is not permitted to anyone to tear or corrupt

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these documents of Our will; rather, the same full faith shall be given to copies of these documents, whether printed or handwritten, which bear the seal of a person of established ecclesiastical standing and are signed by a public notary, as would be given if the original documents were presented. Let everyone know that if anyone should despise or in any way reject Our decrees, he shall be subject to the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the seventh day of the month of May, in the year of Our Lord one thousand nine hundred and fifty-three, in the fifteenth year of Our Pontificate. For the Holy Roman Church:

Eugenius Cardinal, Secretary of State

Peter Cardinal Fumasoni Biondi, Dean of the Sacred College

Hamletus Tondini, Prefect of the Sacred Congregation for the Propagation of the Faith

Bernardus De Felicis, Apostolic Protonotary

Silvius Sericano, Apostolic Protonotary

[Reference to a register and volume number]

[*Latin ed. p. 771*]

Acta Pii PP. XII, 771, II. DE FOUT JAMESON. PRAEFECTURA APOSTOLICA DE FORT 'JAMESON, IN AFRICA ORIENTALI BRITANNICA, AD VICARIATUS APOSTOLICI GRADUM ET DIGNITATEM EVEHITUR, IISDEM SERVATIS NOMINE AC FINIBUS.

PIUS, EPISCOPUS, SERVUS SERVORUM DEI, AD PERPETUAM REI MEMORIAM.

Qui ad supremum Pontificatum evecti Christi vices in terris gerimus, magno gaudio ac laetitia ea omnia agimus quae quoquo modo ad Ecclesiae profectum Dei gloriam attinent. Quod Nos modo efficiendum existimamus ad Praefecturam quae pertinet de Fort Jameson, ubi, ut ob curas Societatis Missionariorum in Africa, quibus concredita est, religiosa res, non parum profecit, laeto animo accepimus.

Quoniam igitur venerabilibus Fratribus Nostris Sacrae Congregationi Christiano Nomini Propagando praepositis, consilium fuit Apostolicam Praefecturam de Fort Jameson ad Vicariatum Apostolicum esse elevandam, Nobis a venerabili Fratre eiusdem S. Congregationis Fidei Propagandae a Secretis relatum, habito quoque favorabili voto venerabilis Fratris Davidis Mathew, Archiepiscopi titulo Apameni in Bithynia, et in Africa Orientali et Occidentali Britannica Delegati Apostolici; eorum insuper quorum interest, si opus sit, consensum supplentes; re attento animo considerata, de apostolica Nostra potestate haec quae sequuntur statuimus.

Apostolicam Praefecturam de Fort Jameson, in Africa Orientali Britan-

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nica, quae dicitur, eodem nomine ac iisdem finibus servatis, ad gradum et dignitatem Apostolici Vicariatus evehimus, cui proinde eadem iura, honores, onera et obligationes tribuimus quibus ornari ac teneri solent ceteri omnes eiusdem dignitatis Apostolici Vicariatus. Quod idem de eius pro tempore Praesulibus dicendum est.

Hunc vero Apostolicum Vicariatum Societati Missionariorum in Africa, qui ibidem tam sedulo allaborant, excolendum concredimus, ad Nostrum tamen et Sanctae Sedis nutum.

Quae autem his Litteris decrevimus, venerabilis Frater David Mathew, quem supra memoravimus, exsequenda curabit, vel ille qui eo tempore quo exsecutioni mandabuntur ei Delegationi praeerit. Cui autem contigerit haec omnia peragere, omnes potestates rei agendae necessarias eidem trib-

[*Latin ed. p. 772*]

Acts 772 of the Apostolic See – Official Commentary: We decree that these matters may be delegated to any man possessing ecclesiastical dignity. Once these decrees have been carried out, it will be the duty of that person to draw up the documents pertaining to them, and to transmit to the Sacred Congregation for the Propagation of the Faith, as soon as possible, trustworthy copies thereof. We wish and decree that these Letters be firm, valid, and efficacious, and that they obtain their full and complete effects, and that they be inviolably observed by all to whom they pertain. Therefore, if anyone, endowed with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We wish that such action be considered entirely null and void. We also command that the same faith be attributed to copies of these Letters, whether in whole or in part, whether printed or handwritten, provided that they are signed by a public notary and bear the seal of a person holding ecclesiastical dignity or office. To no one shall it be permitted to obstruct those things which have been established by Us through these Letters. And if anyone should presume, with reckless audacity, to attempt to do so, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, on the seventh day of the month of May, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our Pontificate.

For the Holy Roman Church:

EUGENIUS Card. TISSERANT, Chancellor

PETRUS Card. FUMASONI BIONDI, Prefect of the Sacred Congregation for the Propagation of the Faith, Dean of the Sacred College

Hamletus Tondini, Apostolic Chancellor

Franciscus Hannibal Ferretti, Protonotary Apostolic

Albertus Serafini, Protonotary Apostolic

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Loco SB Plumbi Reg. in Cane. Ap., vol. LXXXVH, n. 12.

[*Latin ed. p. 773*]

Acta Pii PP. XII 773 III KADUNAENSIS (DE SOKOTO) From the Apostolic Prefecture of Kaduna, the districts of Sokoto and Katsina are separated, which are erected into a new Apostolic Prefecture, named (DE SOKOTO). PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. It is customary for the Apostolic See, when it seems opportune, to separate parts of territories that are cultivated by the labors of missionaries and which extend too widely, and to establish new circumscriptions from them, so that more suitable provision may be made for the governance of the faithful and for their greater benefit. This, we believe, should now be done with regard to the Apostolic Prefecture of Kaduna. Wherefore, following the opinion of the Most Reverend Brother David Mathew, holding the title of Archbishop of Apamea, in Bithynia, and Apostolic Delegate in British East and West Africa; having considered the advice of the Most Reverend Brothers, Our Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, reported to Us by Our beloved Son, the Prefect of the same Sacred Congregation; supplementing the agreement of all those who deem themselves to have some jurisdiction in this matter; having carefully considered and with certain knowledge of what we are about to do, by the authority of Our Apostolic power, we decree the following. From the Apostolic Prefecture of Kaduna, in East Africa, we separate the regions commonly known as "Sokoto" and "Katsina." Therefore, from these separated territories, we erect and establish a new Apostolic Prefecture, which from now on will be called the Apostolic Prefecture of Sokoto, from the name of the prince of that region; which we entrust to the Fathers of the Province of Chicago of the Order of Preachers, with Our approval and that of the Roman See, confident that their efforts will greatly benefit that region in the propagation and increase of the Catholic faith. To the Apostolic Prefecture of Sokoto, which we establish today, and to its temporary superiors, we grant all the rights, privileges, and honors with which other Prefectures and their superiors are endowed throughout the world.

[*Latin ed. p. 774*]

The Acts of the Apostolic See, numbered 774, enjoy official recognition; nevertheless, we wish that those who are subject to them should also be bound by the same burdens and obligations as all others. We enact and decree all these things so that they may be valid by just law, notwithstanding any contrary provisions. In order that those things which We command in these Letters may be accomplished, We choose the venerable Brother David Mathew, whom We mentioned above, or him who, at the time when these decrees are put into effect, presides over the Delegation of the Apostolic See

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in Eastern and Western Africa, and in Great Britain; to whom, therefore, We grant the power to carry out these matters, and to delegate them, if necessary, to any man duly constituted in ecclesiastical dignity. We wish that whoever completes this task should also take care to draw up documents of the work accomplished, and that he should transmit trustworthy copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. We wish these Letters to be effective now and in the future; in such a way that those things which have been decreed through them will be religiously observed by those to whom they pertain, and thus obtain their full force. The effectiveness of these Letters will not be hindered by any prescriptions of any kind, since through these Letters We abolish all such prescriptions. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly, acts contrary to what We have decreed, We wish that such action should be considered entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these Letters, whether printed or handwritten, which bear the seal of a man duly constituted in ecclesiastical dignity, and which have been signed by a public notary, as would be given to these Letters if they were presented. Let those who in any way despise or disregard Our decrees in general know that they will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the thirty-first day of the month of June, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our pontificate.

For the Holy Roman Church:

[Signatures]

Clemens Card. Micara

Petrus Card. Fumasoni Biondi, Subdeacon of the Sacred College

Prefect of the Sacred Congregation for the Propagation of the Faith

Hamletus Tondini, Regent of the Apostolic Chancery

Franciscus Hannibal Ferretti, Apostolic Protonotary

Silvius Sericano, Apostolic Protonotary

Loco ©

Plumbi Reg. in Conc. Ap., vol. LXXXVII, n. 56.

[*Latin ed. p. 775*]

Acta Pontificii Pauli XII, 775, IV Iunii (de Maiduguri). Ab Apostolica Iosensi Praefectura quaedam regio separatur, ex qua nova efficitur Praefectura Apostolica, (de Maiduguri) appellanda.

PIUS, Episcopus Servus Servorum Dei, ad perpetuam rei memoriam, rem nos facere cum christianae religionis incrementis admodum congruentem opinamur, si, ubi adiuncta id postulant, ab ecclesiasticis circumscriptionibus nimis late patentibus territorii partem quandam

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distrahamus, ac novam constituamus religiosae rei administrationem. Quam ob causam, cum venerabilis Praeter David Mathew, Archiepiscopus titulo Apamenus in Bithynia atque in Africa Orientali et Occidentali Britannica Apostolicus Delegatus, se censere opportunum dixisset in Africa Orientali ab Apostolica Iosensi Praefectura partem disiungi ac novam exinde erigi Praefecturam, ac venerabiles Fratres Nostri Sacrae Congregationis Fidei Christianae Propagandae praepositi, ad quos id relatum est, plane hanc sententiam probaverint, Nos eandem, utpote quae ad Evangelii praeconum labores allevandos valde conferat, ratam habemus.

Re igitur attento animo considerata ac certa idcirco scientia eorum quae sumus decreturi; et consensum praeterea supplentes eorum, quorum id negotii quavis intersit ratione, de suprema Nostra potestate haec quae sequuntur statuimus.

Ab Apostolica Iosensi Praefectura totam regionem separamus quae civilem districtum de Borau complectitur, ipsamque, iisdem servatis finibus, in novae Apostolicae Praefecturae formam redigimus, quae ex urbis territorii principis nomine de Maiduguri posthac appellabitur.

Hanc vero Praefecturam regendam tradimus, ad Nostrum tamen et Apostolicae Sedis nutum, sollertibus Fratribus Eremitis a S. Augustino, ex Hiberniensi Provincia.

Cui Apostolicae de Maiduguri Praefecturae, quam hodie constituimus, eiusque pro tempore Ordinariis, omnia iura et honores attribuimus, omniaque onera et officia iniungimus, quibus ceterae Praefecturae earumque Praesules per terrarum orbem fruuntur et onerantur.

Ut autem ea quae Nostris hisce Litteris iubemus efficiantur, eundem venerabilem Fratrem Davidem Ma-

[*Latin ed. p. 776*]

From the Acts of the Apostolic See, 776: We choose, or he who at the time these decrees are to be put into effect presides over the Delegation of the Apostolic See in British East and West Africa, to carry out this task. To whomever this business falls, we grant the necessary powers to delegate, if it should be necessary, to a man who possesses ecclesiastical dignity. We also command that the same venerable Brother report this completed business in the records, and that faithful examples thereof be transmitted to the Holy Congregation for the Propagation of the Faith as soon as possible. We will and desire that these letters be effective now and in the future, so that those to whom they pertain may religiously observe what has been decreed therein, and thus obtain their full force. Nothing of any kind contrary to the efficacy of these letters shall be able to prevail, since by these letters we abolish all that is contrary. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have

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decreed, We command that it be declared entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the examples of these letters, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity, and which have been signed by a public notary, shall have the same full faith as if they were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, at St. Peter's, on the thirty-first day of the month of June, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our pontificate. For the Holy Roman Church: Clemens Card. Micara, Prefect. Petrus Card. Fumasoni Biondi, Secretary. Sacred College Subdeacon. Prefect of the Sacred Congregation for the Propagation of the Faith. Hamletus Tondini, Apostolic Chancellor. Franciscus Hannibal Ferretti, Apostolic Protonotary. Silvius Sericano, Apostolic Protonotary. Registered in the Annuario Pontificio, vol. LXXXVII, n. 57.

[*Latin ed. p. 777*]

Acta Pontificii Pauli XII, 111, V, De Bula. De Salisbury (De Wankie).

Territoria certa sunt quae separantur ab Apostolicis Vicariatibus de Bulawayo et de Salisbury, ex quibus erecta est nova Apostolica Praefectura, appellanda (De Wankie), et commendata Instituto Hispaniensi a S. Francisco Xaverio pro sacris expeditionibus ad externas gentes.

PIUS, Episcopus, servus servorum Dei, ad perpetuam rei memoriam:

Ut Christi religionem inter ethnicos populos aptius propagemus, necesse est omnino curare ne territoria, Evangelii praeconum curis concredita, latius quam pro eorum viribus pateant. Quapropter Nos, qui nihil de agendis rebus omittimus quae bonam spem afferant rectius Ecclesiae rebus consulendi, libenter sequendum ducimus consilium venerabilium Fratrum Nostrorum, Sacrae Congregationi Fidei Propagandae praepositorum, qui, audita sententia venerabilium Fratrum Martini Lucas, Archiepiscopi titulo Adulitani et olim in Africa Meridionali Apostolici Delegati, atque Ordinariorum quorum res interest, censuerunt ut e Vicariatibus Apostolicis de Bulawayo et de Salisbury territorii partem distraheremus, in novam Praefecturam Apostolicam erigendam.

Re igitur mature perpensa, certa scientia eorum quae sumus acturi, illorum insuper consensum supplentes qui aliquid iuris in hac re se arbitrentur habere, de apostolicae Nostrae potestatis plenitudine, haec quae sequuntur statuimus atque decernimus.

A Vicariatu Apostolico de Bulawayo, Sodalibus Missionalibus de Mariannhill commendato, districtum, quem vulgo Wankie vocant, eamque partem districtus Shangani quae inter flumina Kana et Shangani sita est, distrahimus; e Vicariatu autem Apostolico de Salisbury, Sodalibus e

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Societate Iesu concredito, districtum Sebungwe separamus.

E quibus avulsis territoriis novam erigimus et constituimus Praefecturam Apostolicam de Wankie nuncupandam, quam Instituto Hispaniensi a S. Francisco Xaverio pro sacris expeditionibus ad exteras gentes, ad Nostrum tamen et Apostolicae Sedis nutum, excolendam concredimus.

Novae huius Praefecturae iura et onera erunt propria quae ceteris Praefecturis iure tribui solent.

[*Latin ed. p. 778*]

Acts 778 of the Apostolic See – This official commentary applies to the prelates in office at this time, concerning the rights, privileges, and powers pertaining to them, as well as the duties and obligations which, by common law, belong to prelates of this kind. We have decreed in these letters that the venerable brother Caelestinus Iosephus Damiano, Archbishop with the title of Nicopolis in Epirus, and presently the Apostolic Delegate in Southern Africa, will see to the execution of these matters, or he who, at the time when these matters are carried out, presides over that Delegation, granted the appropriate powers for carrying out the task, which may be delegated to any man constituted in ecclesiastical dignity. And to him to whom this task falls, we impose the duty of preparing documents concerning the completion of the matter, and of sending worthy copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. We intend that these letters be effective now and in the future, so that those to whom they pertain diligently observe what has been decreed in them, and thus obtain their full force. Nothing contrary to the effectiveness of these letters can impede them in any way, since by these letters we derogate from all things. Therefore, if anyone, whether knowingly or unknowingly, endowed with any authority, acts contrary to what We have decreed, We command that it be declared entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith must be given to copies of these letters, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity and are signed by a public notary, as would be given if the original were presented. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law to those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the thirty-first day of the month of June, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our pontificate. For the Holy Roman Church:

Eugenius Card. TISSERANT, Cardinal Prefect

Petrus Card. FUMASONI BIONDI, Dean of the Sacred College

Hamletus Tondini, Prefect of the Sacred Congregation for the Propagation of the Faith

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A. Carinci, Archbishop with the title of Seleucia, Protonotary Apostolic
Franciscan Hannibal Ferretti, Protonotary Apostolic
Loco [illegible]
Register of Appeals, Volume LXXXVI, number 80.

[*Latin ed. p. 779*]

Acta Pii PP. XII 779 VI DE OSLO (OSLOENSIS) APOSTOLICUS VICARIATUS DB OSLO AD DIGNITATEM PROVEHITUR DIOECESIS, ((OSLOENSIS)) POSTHAC APPELLANDAE. PIUS EPISCOPUS SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM:

It is a great benefit to the divine religion that, in Norway, a land distinguished by its history, its achievements, and the cultivation of humanitas, the Catholic name has so flourished that it offers a pleasing hope that the Holy Church will there attain its former splendor. In this, We, to whom the Most High Father of Heaven has entrusted the care of His Kingdom here on earth, rejoice greatly, and moreover, We deem it fitting to arrange and order the administration of the Christian cause in such a way that its form and structure may more suitably correspond to the present state of affairs. For this reason, We elevate the Apostolic Vicariate of Oslo to the dignity of a diocese, which shall henceforth be called the Diocese of Oslo. For the documents of virtue, piety, and prudence given here, and especially by the secular priests, to whom the care of this Vicariate has been entrusted, are worthy of just reward, so that these priests may be encouraged to achieve greater fruits, and the constancy of the faithful may be strengthened. Therefore, having considered all that the Holy Council for the Propagation of the Christian Faith deems necessary to be done, and with the agreement of those who consider that they have an interest in this matter, and after carefully considering the matter and being fully aware of what We are about to decree, We, by Our apostolic authority, establish the following: We elevate the Apostolic Vicariate of Oslo to the dignity of a diocese, which shall henceforth be called the Diocese of Oslo, and We place it directly under the authority of Our Holy See. Therefore, the Bishop of Oslo shall have his seat and residence in the city of Oslo, from which the new diocese derives its name.

[*Latin ed. p. 780*]

780. The Apostolic See decrees that a pontifical cathedral shall be established in the renowned church of Saint Olav, located in the same city, which until now has served as the cathedral. To this church, newly erected, and to its temporary administrators, we grant all those rights and privileges, burdens and obligations, with which other episcopal sees and other prelates of the same rank throughout the world are customarily adorned and burdened. Therefore, with regard to the College of Canons, the Bishop of Oslo shall have the responsibility of establishing such a body; however,

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until local circumstances or difficulties prevent this, we grant that, in its place, diocesan consultants be chosen, who shall faithfully assist the Bishop with prudent counsel and zealous dedication. Furthermore, in order to ensure the stability of the dioceses as safely as possible, and considering the institution of young men who, by a certain divine impulse, aspire to the priestly ministry, we desire that a seminary be established as soon as possible. The episcopal table, commonly called the "mensa episcopalis," shall be endowed with any goods that belonged to the Vicariate of Oslo; or with revenues that accrue to the established curia; or, finally, with funds offered by the Congregation for the Propagation of the Faith and by the Christian faithful. In order that those things which we command in these letters may be accomplished, we appoint the Most Reverend Brother Jacob Mangers, Bishop in the titular see of Selia, who has hitherto presided over the Apostolic Vicariate of Oslo and who, on this very day, is proclaimed the first Bishop of Oslo. To him, therefore, we grant all the necessary and appropriate powers for this purpose, which may be delegated to any person, provided that he holds some dignity in the sacred priesthood. Furthermore, we command that the same Most Reverend Brother report the completion of this business in records, from which faithful examples shall be transmitted to the Congregation for the Propagation of the Faith as soon as possible. We intend that these letters be effective now and in the future; in such a way that those things which have been decreed by them shall be diligently observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind shall be able to be contrary to the effectiveness of these letters, since by these letters we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be considered entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, copies of these letters, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if they were presented. If anyone should in any way disregard or fail to comply with these Our decrees in general,

[*Latin ed. p. 781*]

Acta Pii PP. XII, 781: Quicumque haec acta legerit, sciat se poenas esse subiturura iis iure statutas, qui Summorum Pontificum iussa non fecerint. Datum Romae apud S. Petrum, die undetricesimo mensis Iunii, anno Domini millesimo nongentesimo quinquagesimo tertio, Pontificatus Nostri quinto decimo. Pro S. R. E. Cancellario, *Eugenius Card. Tisserant*. *Petrus Card. Fumasoni Biondi*, Sacri Collegii Decanus. *S. Congr. de Propaganda Fide Praefectus*. *Hamletus Tondini*, Apostolicam Cancellariam Regens. *Arthurus Mazzoni*, Proton. Apost. *Silvius Sericano*, Proton. Apost. *Loco £g Plumbi Reg. in Cane. Ap., Vol. LXXXVI, n. S2*.

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LITTERAE APOSTOLICAE, IN TITULO AC PRIVILEGIIS BASILICAE MINORIS DITATUR ECCLESIA CATHEDRALIS POPAYANENSIS B. MARIAE VIRGINI IN CAELUM ASSUMPTAE SACRA.

PIUS PP. XII. Ad perpetuam rei memoriam.

Antiquitas et religio Templi principis Popayanensis in Dicione Columbiana tantopere fertur ut peculiaris honor, Nostro concessu atque beneficio, non immerito ei videatur adiungendus. Praeclarum enim hoc pietatis domicilium, Deiparae Coelo receptae sacrum, recens ab institutis ibi christianis sacris condidit aetas. Non est quidem infitiandum eandem Aedem, cum urbs Popayanum sita sit haud procul a monte ignivomo atque in regione terrae motu ac fremitu saepe quassata, haud raro diffractam, eversam, conspirantibus vero Christifidelium animis semper refectam esse restitutamque. Quin per hominum aetates quater est exaedificata ab imo, novissime autem, super parietinas superiorum Templorum, hoc ineunte saeculo. Admireris ibi artis elegantiam, propter quam nomen Doricum inclaruit, ipsius Aedis molem et amplitudinem, simulacra sculpta vel colorum venustate expressa, praesertim vero sacram supellectilem, antiquitate illustrem, pretio-

[*Latin ed. p. 782*]

782 Acta Apostolicae Sedis - Commentarium Officiale, and also adorned with metals. Nor are there wanting administrators from the order of canons, who diligently and zealously perform the offices of that same temple. Furthermore, there is a great devotion among the Christian faithful to the divine things, so that there is often a gathering and frequent attendance of the clergy there. Moved by these things, the Venerable Brother Didacus Maria Gómez Tamayo, Archbishop of Popayan, expressing the wishes of the Order of Priests and laymen, prayed and requested that We grant the aforementioned temple the name and title of a Minor Basilica. In response to these prayers, and out of Our benevolence towards the citizens of Popayan, readily accepted, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by these letters, perpetually and in every respect, We elevate the Cathedral Church of Popayan, dedicated to the Blessed Virgin Mary, assumed into heavenly glory, to the honor and dignity of a Minor Basilica, with all the rights and privileges that properly belong to such temples. Notwithstanding any contrary things. These things We decree, We establish, We determine, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully observe them now and in the future; and that they shall be rightly judged and defined; and that, from this moment, they shall be considered null and void, if anything to the contrary should be attempted by anyone, with any

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authority whatsoever, knowingly or unknowingly.

Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of April, in the year 1953, in the fifteenth year of Our pontificate.

By special mandate of the Most Holy, to the Cardinal Prefect for Public Affairs of the Church, Gildo Prunola, We grant a Brief Apostolic: THE BLESSED VIRGIN MARY, CALLED *SUYAPA*, AND CULTIVATED IN THE VILLAGE OF THE SAME NAME, WITHIN THE ARCHDIOCESE OF TEGUCIGALPA, IS CHOSEN AS THE HEAVENLY PATRONESS OF THE ENTIRE REPUBLIC OF HONDURAS. PIUS PP. XII. For the perpetual memory of this event.

The image of the Blessed Virgin Mary, which is preserved in the village commonly called "Suyapa," not far from the city of Tegucigalpa, has been most devoutly venerated for two centuries, as is the case...

[*Latin ed. p. 783*]

Acts of the Holy See, Pope XII, 783: We have learned, concerning the entire Honduran nation. For numerous groups of the faithful frequently come there, for the purpose of pious pilgrimage, and perpetually venerate the Blessed Virgin with due reverence. And this place has been abundantly enriched with heavenly graces, and continues to be so. Consequently, the citizens of Honduras have chosen the Mother of God, represented by this image, as the Patroness of the entire Republic. In order that this devotion to the Virgin Mary may grow even greater, the Venerable Brothers, the Sacred Ordinaries of the Republic of Honduras, conspiring together, petitioned Us to establish the Blessed Virgin Mary, now called "Suyapa," as the Patroness of that city. We, for whom it is most dear that the worship of the Queen of Heaven be spread everywhere, willingly resolved to fulfill this request. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these letters, perpetually and in every respect, We choose, We establish, We declare the Blessed Virgin Mary, called "Suyapa," and venerated in the town of that name, within the boundaries of the archdiocese of Tegucigalpa, as the principal Patroness of the entire Republic of Honduras, with all the honors and liturgical privileges that properly belong to the principal patrons of regions. Contrary to anything that may be alleged to the contrary, nothing shall be held to impede this. These things We decree, We establish, We ordain, that these present letters shall forever remain firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be rightly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things, by any authority whatsoever, knowingly or unknowingly, should

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be attempted. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of April, in the year 1853, in the fifteenth year of Our pontificate. By the special mandate of the Most Holy Cardinal Gildo Prunola, Prefect of the Public Affairs of the Church, from Apostolic Briefs.

[*Latin ed. p. 784*]

784 Acta Apostolicae Sedis - Official Commentary on the LETTER TO THE MOST REVEREND FATHER PAUL RICHAUD, ARCHBISHOP OF BURDIGALA: SIXTEEN CENTURIES COMPLETED SINCE THE BIRTH OF SAINT PAULINUS OF NOLA. PIUS PP. XII, Venerable Brother, greetings and the Apostolic Blessing. — We have been thoroughly informed by your recently received letter, filled with devoted piety, for which we offer you many thanks, concerning the preparations being made here to solemnly commemorate the auspicious completion of the sixteenth century since the birth of Saint Paulinus of Nola. We heartily congratulate you on the plan you have undertaken, as we foresee that it will greatly contribute to the strengthening and fostering of religious devotion, and even more so because we understand that our beloved son, Cardinal Maurice Feltin, Archbishop of Paris, will also be present to participate in the celebrations. Burdigala, this city renowned for the fertility of its soil, the elegance of its literature, and its illustrious ecclesiastical history, rightly and deservedly bestows upon itself the title of glory, for it was here that Paulinus was born into this earthly life and spent a considerable portion of his time. Both nature and divine grace were so intimately associated with him that he, endowed with a brilliant intellect and attaining the heights of virtue, became an example and a source of joy for the Church, and for this reason, he moved his contemporaries to admiration. Therefore, let us recall the illustrious events and recount his remarkable deeds. Born into a distinguished family, namely from Roman senators on both his paternal and maternal sides, he possessed such a vast patrimony and extensive estates that these were called the "kingdoms of Paulinus." Skilled in literature by Ausonius, the poet who later became his friend and patron, and cultivated in all eloquence, he excelled in poetic and oratorical pursuits, and was also honored with consular dignities; then, due to changes in circumstances, he relinquished his magistracy and retired to Aquitaine, where he was baptized by Saint Delphin in Burdigala; from there, he crossed the Pyrenees mountains and journeyed to Spain, where he married Therasia, a most pious and virtuous woman. However, after the loss of his beloved son, Celso, and overwhelmed by this grief and other circumstances, he considered certain things to be...

[*Latin ed. p. 785*]

Pope Pius XII, having thoroughly understood that certain individuals

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are most highly esteemed and venerated, and having also sold his conjugal possessions and distributed them to the poor, with the firmest resolution of will, embraced the monastic life, in which the holy Therese also participated. Ordained in Barcelona, he journeyed to Italy and, in a place about five hundred paces from the city of Nola, where the bones of Saint Felix, a presbyter and martyr, rested, he established a stable residence and a certain dwelling, and was made Bishop of Nola. An outstanding cultivator of the Gospel, he pursued a very austere form of ascetic life, and towards Felix, a celestial gift of the greatest benevolence, his piety burned with ever greater fervor, and he vowed to offer an annual hymn in his honor. He also founded basilicas and houses for the reception of guests, seeking and desiring that as many as possible might come to venerate him. Moved by the same devotion, by which he honored Christian heroes who had attained the palm of martyrdom, he strove each year to come to Rome, in order to visit the tombs of the Apostles and to see there his beloved friends, among whom were Pammachius, Paulina, and Melania the Elder. Paulinus possesses the most beautiful virtues of the soul, a natural incentive to excel, so that even our age, which easily neglects the knowledge of God and, abandoning charity, is immersed in vain pursuits, frivolous activities, and shameful pleasures, may be kindly and effectively stirred by him, so that a purer and more joyful spirit may arise. Since this is entirely convincing to us, we desire that the people of Bordeaux and Nola, who have received no small honor from Paulinus, may especially meditate on his examples of life and his sayings, so that, following in his footsteps, they may shine forth with his nobility and grace. It is fitting now to bring to light some noteworthy things that most clearly express his character and manners. Paulinus, "from the most opulent wealth, poor in will and abundantly holy," was always consistent and steadfast throughout his life in his love for poverty and in his disdain for riches; he did not wish to be absent from the cultivation of poetry and friendship in his heart, which was devoted to Christ, and he tempered the austere manner and way of life that he followed with social love: "Let me be with simple food and clothing, let me be dear to my friends." Skillfully and concisely, he composed many poems, and whether in those that he celebrated with a liberal spirit in verse, or in the many letters that he wrote to many, such as Augustine, Jerome, Alypius, Severa, Delphinus, Amandus, and Victricius, a singular sweetness of love shines forth, which binds him with chaste bonds and fills minds with joy. For benevolence, joined with the love of Christ, inflamed by the fire of the Holy Spirit, 1 2 1 S. 2 Poema Y, v. 6 6, MIGNE P. L. 6 1, 4 4 1. AUGUSTINUS, De 50 - ACTA, vol. X X, n. 1 6. Civit. Dei, lib. - 16-12-1953. I. cap. 10, n. 2, MIGNE P. L. 41, 24.

[*Latin ed. p. 786*]

Acts 786 of the Apostolic See – A most important gift was bestowed upon

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him from Heaven itself: Paulinus is truly a glory of Christian friendship, as testified by St. Augustine himself, who derived great solace from his letters: "These... offer the most delightful and most holy sights to those who read them; these letters, letters of genuine faith, letters of good hope, letters of pure charity. How they quench our thirst, and how they reveal the longing and the emptiness of our souls in the courts of the Lord! What holy love they breathe! How much abundance of a sincere heart they reveal! What thanks they give to God! What they obtain from God! Are they sweeter, or are they more ardent? Are they brighter, or are they more fruitful? For what is it that soothes us, that kindles us, that fills us, and that is so serene?" Moreover, he was accustomed to embrace all, not just his friends, whom he loved greatly, as is undoubtedly attested by the records of memory; and this is also evident from these words of the presbyter Uranius, who was intimately familiar with him: "When he had reached the highest rank of the priesthood, he did not wish to appear as a bishop who was feared by anyone; but he made himself a priest who was loved by all. He was never so angry that he did not remember mercy in his anger; for that man could not be angry who despised insults and avoided hatred. He never yielded in judgment without mercy, because he knew that mercy is better than sacrifice." Therefore, let those who are devoted to the monastic life, or who have been raised to the priesthood, learn from the wonderful examples of Paulinus, that they may be rich in faith, content with little, and may show, through their works and words, how sweet is the Lord who dwells in their hearts; let them learn that, when they speak of the matters of the Christian faith and of the law, they may not weary their listeners, but may attract them with the salt of the apostolic flavor, with the brilliance of their senses, and with the careful cultivation of their words, so that they may correct the morals of others and inspire them to desire heavenly things. Just as it is to be considered unbecoming for them to speak in a distorted manner, so it is fitting that, with pure and flowing speech, they should speak of the light of God and of the Kingdom, and of the eternal salvation that is to be obtained, and that they should strive for this through prayer, practice, and labor, and that they should devote themselves to this with the utmost diligence. Urged on by our office and duty, we pray that these gifts of God may abound for you, Venerable Brother, for priests and for the faithful who participate in these solemnities, that they, imitating the exalted example of St. Paulinus, may despise earthly advantages, and may be men of peace, men of the law, and men of God, through diligent charity and the evangelical abundance of speech.

[*Latin ed. p. 787*]

Acta Pontificii Pauli XII, 787: "Ut semper devoti sitis gratiae et causa Christi; dum haec bona prospicient, Apostolicam Benedictionem vobis peramanter impertimus." Datum Romae apud Sanctum Petrum, die V

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mensis Novembris anno MCMXLIII, Pontificatus Nostri quinto decimo.

PIUS PP. XII

AD ELECTAM MULIEREM GERTRUDEM EHRLE, PRAESIDEM FOEDERATIONIS MULIERUM CATHOLICARUM GERMANIAE, OB DENA LUSTRA FELICITER EXPLETA AB EADEM FOEDERATIONE.

Ad nostram amatam filiam Gertrudem Ehrle, ducem centralis organizationis Katholischen Deutschen Frauenbundes in Colonia.

Vestra, carissima filia, nobis rogavit, ut Katholischen Deutschen Frauenbund zur Feier eius aurei jubilaei, quod die 16. Novembris, festo Sanctae Gertrudis Magnae, celebratur, benedictionem nostram conferamus.

Antequam desiderium vestrum satisfaciamus, volumus cum vobis Deo gratias agere pro favore benigno, quod in omnipotentia, misericordia et amore eius, in quinquagenario primario eius exsistentia, ei concessit.

Post Deum, gratias agimus omnibus illis, qui ex viva fide catholica et cum generositate, suam scientiam et industriam ad fines et diversas actiones huius organizationis dedicarunt, vel nunc dedicant.

Ut aliquas actiones principales enumeremus: formationem socialem et civicam, praesertim in questionibus matrimonii, familiae, educationis et scholae; curam pro domina et oeconomia domestica, pro femina in labore et professione, pro agrofemina et puella rusticana; auxilium urgentem pro iuventute femina, pro expulsis et redintegratis; promotionem operis ad auxiliandum sacerdotes; influentiam in radio, cinematographia et pressu, et directionem ad recte utendi eis; collaborationem cum aliis organizationibus feminarum, praesertim catholicis, in patria et foris, cum quaestiones ad tractationem stant, quae omnes tangunt, sicut magna causa pacis.

Multiplicitas harum actionum est manifestatio magni propositi, quem haec organizatio statuit: adducere quaestiones fundamentales vitae feminarum et ad solvendas eas ex principiis.

[*Latin ed. p. 788*]

788 Acta Apostolicae Sedis – To contribute to the official commentary of the Catholic Church. This objective remains linked to the practical tasks that arise from it. Be assured of Our paternal participation and Our most fervent wishes for the fulfillment of these tasks. Our great concern for the female world and the feminine soul, for the dignity of the Christian woman: of the young girl and the unmarried woman, as well as the wife and mother, has been the subject of a series of fundamental addresses, and We have also, more than a year ago, occasionally addressed the Catholic German Women's League during its 13th General Assembly. We were pleased to note that Our words found a receptive audience among the women of Your League, and that they are aware of how important it is today to cultivate the

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Christian personality, the living and active, steadfastly Catholic woman, who draws from the richness of her faith. What We elaborated in the aforementioned letter may be illuminated by a brief observation: Your League is familiar with two enormous problems of our time, namely the problem of marriage and the social problem. The problem of marriage is not lessened or resolved by relaxing the Christian order of marriage, but rather is only increased. If a number of natural and supernatural forces must cooperate to resolve it, then certainly, first and foremost, are men and women who are willing to conform their married life entirely to the order established by God. Neither can the social problem be addressed with purely technical or political means. There, too, what is primarily needed are people – each individual – who are aware before God of their duties towards their neighbor and the entirety of their fellow human beings. In both cases, therefore, the decisive factor is the Christian personality, the Catholic person, who from an early age has learned to impose obligations upon themselves, with regard to God's will and consideration for their fellow human beings, and to practice personal self-denial. For only he who is able to control himself and demand things of himself can mature into a Christian personality. Thus, the main goal is determined, to which Your League should strive in the second half-century of its existence: the formation of the deeply believing and morally strong Christian woman, in a large measure, in all strata of Your people. The task is not easy. However, two sources of strength are available to you: prayer and unconditional fidelity to the teachings of those who represent Christ's place on earth. That these two sources of strength are always abundantly present in Your League...

[*Latin ed. p. 789*]

Acts of Pope Pius XII, 789: May the fullness of the grace of Jesus Christ descend upon him and his endeavors, as a pledge of which, We, with paternal love, bestow the Apostolic Blessing upon the Catholic German Women's League. From the Vatican, November 6, 1953.

PIUS P. XII

To the Reverend Father Peter Basset, O.S.B., Abbot of Saint Martin of Locogé, on the completion of the first century since its restoration.

PIUS P. XII

Beloved son, greetings and the Apostolic Blessing.

Recently, We have been informed that the first century is about to be completed since this Abbey was restored from the Solesmes Congregation of the Order of Saint Benedict, located within the boundaries of the Diocese of Poitiers, in the very places where Saint Martin lived a monastic life before

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being appointed to the illustrious See of Tours, and shone with the sanctity of his morals and with wondrous signs. The commemoration of this event is to be considered opportune, so that thanks may be offered to God, the Most High, who has enriched this monastery with so many benefits over this space of one hundred years, and which has deservedly earned merit in matters of religion and civic life, amidst the serious vicissitudes of times and events in France.

Therefore, We, who have nothing more than the ancient saying "ora et labora" [pray and work] to turn more and more each day to the good of the clergy and the Christian people, not only honor the upcoming celebration with just praise, but also follow it with joyful wishes and auspicious omens. And We are all the more pleased, because We know that the monks of this monastery have often rendered diligent service to this Apostolic See in the eternal city, particularly in perfecting the Vatican edition of the Gradual and the Roman Antiphon, in establishing young clerics in the Byzantine rite, and in preparing a new edition of the Vulgate.

We have no doubt that this solemn celebration of the monks and the care of souls, which is attached to the church of Saint Martin, will draw new strength to undertake and accomplish greater things.

Meanwhile, may the Apostolic Blessing, which is the conciliation of heavenly gifts and the witness of Our special affection, be with you, beloved son, and with all your religious companions, and with all those who participate in the celebration, especially the Coadjutor Bishop.

[*Latin ed. p. 790*]

790 Acta Apostolicae Sedis - We impart this greeting, in the Lord, to the official commentator of the Pictavian diocese and to the General Moderator of the French Congregation. Given in Rome, at Saint Peter's, on the eleventh day of the month of November, in the feast of Saint Martin, Bishop and Confessor, in the year 1953, in the fifteenth year of Our pontificate. PIUS PP. XII. ADDRESSES To the young men from the Italian dioceses who have won the annual competitions in religious instruction. The great multitude of Our sons, who come from every part of Italy and the world to visit the common Father, to manifest their affection to Him and to receive the comforting blessing, compels Us – as you know – to receive them most often together in a general audience; and even this afternoon We shall eagerly meet with you to bless you with all the outpouring of Our heart. However, We have wished to receive you, dear young men, in particular, because We desired to make your personal acquaintance and to express to you all Our joy and Our paternal satisfaction. We know very well with what seriousness the competitions in religious culture are prepared and carried out among the members of parish associations, or among students, rural workers, artisans, and other laborers. But you have had the ability to sustain and overcome even the various "eliminatory" tests at the diocesan and

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regional levels; you are the absolute winners, and We can therefore greet in you the best among the five hundred and fifty thousand young people participating in these peaceful contests. Dear sons! We do not intend to repeat here how much we care about the religious culture of all the faithful, and especially of active Catholics. We have had the opportunity to reaffirm this recently, when receiving your ecclesiastical assistants, the priests skilled in catechetical activities, and the students who won the "Veritas" competition. Today, we would like to take advantage of this brief meeting to tell you how much we desire that you and all the young people of the Catholic Action, possessors * On November 4th of the year 1953.

[*Latin ed. p. 791*]

Acts of Pope Pius XII, 791, having perceived the truth, you felt the need to be its constant disseminators. We desire that, in the very act of receiving the "Banner" from our hands, you undertake to multiply your efforts to bring certainty and light to so many souls ensnared in the coils of doubt and in danger within the darkness. Look around you, beloved children: you will find, everywhere, souls disoriented, because they are so little enlightened; you will encounter them in schools, in workshops, in the fields. And religious ignorance is not only the affliction of the absent and the distant: indeed, even those who frequent churches and approach the sacraments from time to time often have such deficient and insufficient knowledge that it is to be feared that daily occupations and anxieties will suffice to stifle it; and even if they do not, as frequently happens, the icy wind of doubt and the storm of passions will cause the already fragile edifice of their religious culture to collapse. Consider, for example, your dwelling or your district; calculate how many are either completely deprived of every nourishment from the word of God, or are very poorly nourished. This ignorance explains certain – otherwise inexplicable – imprudences, certain deviations, and, alas, some real, even if not perfectly conscious and not confessed, apostasies. For when the Supreme Pontiff, the Church, give precise instructions on matters which they have the right and duty to address, only ignorance can lead to certain attitudes of resistance, both passive and active, even if, in some cases, one wishes to exclude obstinacy and bad faith. Beloved children! The Church today celebrates the feast of St. Charles Borromeo, a most devoted shepherd of souls, whose pastoral activity is usually remembered as one of the most intense, laborious, and fruitful. After four centuries, the traces of his passage are still visible in the parishes of his vast archdiocese, and the spiritual legacy that he left to the Ambrosian Church still amazes those who know it. Well: when he wished to proceed with the renewal of the people, reforming customs and striving to restore the souls of the faithful to God's grace, he took care above all that they possessed a complete and profound knowledge of Christian truths, and for this purpose, he created a true "organization" of religious instruction for

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children and adults. Now, there is no doubt that every shepherd of souls must proceed in the same way, if he truly wishes to solve the problem of the spiritual renewal of his population, as required by the urgency of the times. Many are already doing so; others are preparing to do so. It is necessary that they find in the members of the Catholic Action all possible help.

[*Latin ed. p. 792*]

792 Acta Apostolicae Sedis - Commentarium Officiale. Perhaps your ordinary employment will not always be that of being chosen and used as teachers of catechism for the youngest; for them, the Parish Priest will often seek collaborators within the female branches of the Catholic Action. Rather, after suitable preparation, you might be employed – under the guidance, counsel, and assistance of priests – for the religious instruction of adolescents who do not attend the association, but who nevertheless fall within the scope of your activity, for example, in the context of sports and recreation of all kinds. Meanwhile, for the catechism of children, for catechesis for adults, for courses of religious instruction for the various classes and categories, there is a whole body of work of preparation, of outreach, of organization in general, for which you will be ready to contribute your free time and your many abilities. There is also a work from which none of you should consider themselves exempt: the work of individual contact, soul to soul, in every place, in all circumstances. We would desire that no one speak with you, deal with you, or work with you, without receiving a ray of Christian light in their mind. For this reason, we insist on the necessity, urgency, and effectiveness of the "grassroots" work to be done on the "Missionary Base," in collaboration with the various branches of Catholic Action and with the members of all other organizations. Do, beloved children, that through you, Jesus may enter everywhere, as Teacher and Savior, wherever He has the right to enter, wherever there are souls who, even without realizing it, await and yearn to meet Him.

To the *Iuvenibus* from the Italian Catholic Action, who won the national competition of Christian doctrine.

Our first heartfelt greeting is to you, most beloved children, young people of Catholic Action, winners of the national competition of religious culture.

The increasing number of faithful who have gathered has compelled us to reserve this morning's special audience for your 80 companions who were victorious in the diocesan and regional "preliminary" rounds. However, you must not think that you are, for this reason, any less dear to Our paternal heart: We love all the young people of Catholic Action with the most tender affection, because all are Our joy and Our crown.

To your diocesan ecclesiastical assistants, We entrust – *or* on this, the

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4th of November, in the year 1953.

[*Latin ed. p. 793*]

The Acts of Pope Pius XII contain much – our hopes for you, our anxieties, our desires. Today, we wish to emphasize the absolute necessity for you to stand united and to be, as is your duty and your aspiration, a peaceful yet courageous army, ready to respond to every call from the Church, to every call from the Pope. This readiness and this courage in fulfilling even the smallest desires of the Vicar of Christ has always been one of the most brilliant jewels in the golden crown of Italian Catholic Action youth: generously willing to make any sacrifice, so that this splendor may not be dimmed, so that this glorious tradition may not be interrupted. If the Catholic youth were ever to doubt or question when the Church and the Pope offer teachings and norms, it would not be worthy of its history and its glories. In the history of the Church – as you know – there have always been difficult and particularly troubled periods. Almost always, these involved certain problems that urgently required a proper solution. Remember the barbarian invasions that threatened to overwhelm the nascent Christian civilization; consider the struggles for the free election of the Roman Pontiff against the abusive interference of powerful sovereigns and influential families; recall the disastrous Western Schism, the philosophical trends, and the progressive apostasy tending towards the complete desacralization of human society. In such periods, those who stopped at appearances would have believed in real dangers to the existence, or at least to the work, of the Church among men; in fact, however, with the help of its divine Founder and invisible Head, it has found and will find, until the end of the ages, even opportunities for advancement: a greater precision in its doctrine, a wonderful resurgence of holiness within, and the extension of its apostolate to other lands, thanks to its missions. To the transgressors, God raises up the Saints; to the heretics, He opposes the Doctors; the violence of autocratic Emperors is contained by the courage of the Popes; and to the so-called Protestant Reformation, is opposed the grand work of the Catholic Restoration. Beloved children! Even today, the world is going through one of its most serious periods, and it is not the first time that we have pointed this out to those astonished by the contrast between the lights of a gigantic technical progress and the darkness of a disastrous moral decline, not only due to an increasingly bold immodesty in fashions, figures, and spectacles, but also due to the progressive denial of fundamental truths upon which the divine Decalogue and the Christian conduct of life are based. It seems...

[*Latin ed. p. 794*]

794 Acta Apostolicae Sedis - Commentarium Officiale: Quae humanae structurae quotidie faciunt difficultatem hominibus in itinere ad cognitionem, amorem et cultum Dei, et ad finem ultimum, qui est

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possessio Dei in gloria Sua et felicitate Sua. Coram tanto errore, tanto odio, tantis tenebris, stat Ecclesia, semper vigilans, cum luce et amore suo. Et in Ecclesia – scimus – legiones innumerabiles animarum electarum paratae sunt ad quicunque laborem, ad quicunque holocaustum, ut eam adiuvant in salute mundi. Volitis, carissimi iuvenes, vos esse – cum quincentocinquantamila compeditorum vestrorum per totam Italiam dispersorum – praecursores exercitus iuvenum constructorum? Parati estis amorem vestrum ad Ecclesiam, ad Papam, ostendere? Sunt qui bellum terribile contra eam movent, perfida ratione et subtile tactica: volitis pro ea et cum ea pugnare? Hominibus moritur, etiam illis qui immortales viderentur; humanae institutiones ruunt; succedunt, inter se, eventus quae numquam exspectabantur. Et ad omnem lucem novam, Ecclesia serenatur et benedicitur ab ortu omnium solis novorum.

III. Ad eos qui interfuerunt Conventui quinto nationali Italico Unionis Iureconsultorum catholicorum.

Magna est nobis satisfactio, carissimi filii Unionis Iureconsultorum Catholicorum Italianorum, vos hic congregatos circum Nos videre et vobis cordialmente benedicere. Principio Octobris, alius congressus iuristarum convenit in nostra residendia aestiva, congressus de Diritto penali internationali. Conventum vestrum, sane, characterem nationalem habet; sed argumentum, quod tractat, "natio et communitas internationalis," iterum tangit relationes inter populos et civitates. Non sine causa congressus multiplicantur ad studium quaestionum internationalium, scientificarum, oeconomicorum, et etiam politicarum. Manifestum est quod relationes inter individuos pertinentes ad diversos populos et inter populos ipsos crescunt in latitudine et in profunditate, quod quotidie magis urgente reddit regulamentum relationum internationalium, privatarum et publicarum, tanto plus quanto hoc mutuum appropinquamentum determinatur non solum ab excellentibus possibilitatibus technicorum et ab electione libera, sed etiam ab actione penetrantissima legis immanentis evolutionis. Hoc ergo non reprimendum est, sed potius fovendum et promovendum.

*Dictum die 6 Decembris mensis anno 1953.

[*Latin ed. p. 795*]

Acta Pii PP. XII 795 I In hac opere amplificationis, Communitates Civitatum et populorum, sive quae iam exsistunt, sive quae adhuc non nisi finem consequendum et exsequendum repraesentant, naturalmente particularem momentum habent. Sunt enim communitates, in quibus Civitates supremae, id est, quae nulli aliae Civitati subiacent, in communitatem iuridicam coniunguntur ad certos fines iuridicos consequendos. Falsam notionem daretur de his communitatibus iuridicis, si eas ad imperia mundana praeteriti vel temporis nostri compararetur, in quibus stirpes, populi et Civitates, volentes aut nolentes, in unum

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corpus civile coalescunt. In praesenti autem casu, Civitates, manentes supremae, libere in communitatem iuridicam coniunguntur. Sub hoc aspectu, historia universalis, quae seriem continuam pugnarum pro imperio ostendit, dubitatio est si instauratio communitatis iuridicae Civitatum liberarum quasi utopiam apparere possit. Hae contentiones nimis saepe provocatae sunt ab intentione aliarum Nationum subjugandi et amplificandi ambitum propriae potentiae, vel etiam ex necessitate propriae libertatis et independentiae defendendae. Hoc tempore, contrarium, praecise intentio praevenire dissidios perniciosos ad communitatem supranationalem impellit; considerationes utilitates, quae certamente etiam magnum pondus habent, ad opera pacis diriguntur; et tandem, fortasse ipsa proximitas technica fidem suscitavit, latuente in animo et corde hominum, in communitatem superiorum hominum, a Creatore ordinatam et radicatam in unitate originis, naturae et finis eorum. II Hae considerationes et aliae similes demonstrant quod iter ad Communitatem populorum et eius constitutionem non habet ut normam unicum et ultimam voluntatem Civitatum, sed potius naturam, id est, Creatorem. Ius ad exsistentiam, ius ad respectum et bonum nomen, ius ad propriam characterem et culturam, ius ad developmentum, ius ad observantiam foederum internationalium, et iura aequivalenta, sunt necessitates iuris gentium a natura dictatae. Ius positivum populorum, indispensabile etiam in Communitatis Civitatum, officium habet definitionem accuratiorem necessitates naturae et eas circumstantiis concretis accommodare, et praeterea, per conventum, qui libere contractus est et obrogationem habuit, aliae dispositiones, semper ad finem communitatis directas, imponere.

[*Latin ed. p. 796*]

796 Acta Apostolicae Sedis •- Commentarium Officiale. In hac Communitatis populum, omnis civitas ergo inseritur in ordinatione iuris internationalis, et ideo in ordine iuris naturalis, qui omnia sustentat et coronat. Sic, illa non est – nec umquam fuit – "sovrana" in sensu absoluta libertatis. "Sovranitas," in vero sensu verbi, significat autarkeia et exclusiva potestas in relatione ad res et spatium, secundum substantiam et formam actionis, sed intra ambitum iuris internationalis; non autem in dependentia erga ordinationem iuris propriam cuiuslibet aliae civitatis. Omnis civitas est immediate subiecta iuri internationali. Civitates, quibus mancat haec plenitudo potestatis, vel quibus ius internationale non garantit libertatem ab omni potestate aliae civitatis, ipsae non essent sovranae. Nullus autem civitas posset querelae movere quasi de limitatione suae sovranitatis, si ei negaretur facultas agendi arbitrio et sine consideratione erga alias civitates. Sovranitas non est divinatio aut omnipotentia civitatis, quasi in sensu Hegelianorum, vel secundum modum positivismi iuris absoluti. III. Vobis, cultoribus iuris, non indigemus explicare quomodo constitutio, conservatio et actio verae Communitatis civitatum, praesertim illius quae

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omnes populos amplectitur, sublevant seriem deberum et quaestionum, quasdam valde difficiles et complicatas, quae non possunt resolvi per simplicem affirmationem aut negationem. Tales sunt quaestio de razzis et sanguine cum consequentibus biologicis, psychicis et socialibus; quaestio de linguis; quaestio de familiis characteribus diversis, secundum nationes; de relationibus inter coniuges, parentes et parentelas; quaestio de aequalitate vel equivalentiia iurium in quibus res tanguntur bona, contractus et personas, pro civibus civitatis sovranae qui in territorio aliae civitatis temporariamente morantur, vel ibi domicilium constituunt conservando propriam nationalitatem; quaestio de iure immigrationis vel emigrationis, et aliae similes. Iuris consultus, homo politicus, civitas particularis, sicut Communio civitatum, hic tenenda sunt omnes tendentiae innatae singulorum hominum et communitatum in contactibus et relationibus mutualibus, quae sunt tendentia ad adaptationem et assimilationem saepe impellita usque ad effortum assimilationis; vel contra, tendentia ad exclusionem et destructionem omnium quae apparent non assimilabilia.

[*Latin ed. p. 797*]

Acts of Pope Pius XII, 797: a tendency towards expansion, and again, as its contrary, a tendency to close oneself off and segregate; a tendency to give oneself entirely, renouncing oneself, and, conversely, attachment to oneself with the exclusion of any dedication to others; the lust for power, the greed to keep others under control, etc. All these dynamics of advancement or defense are rooted in the natural disposition of individuals, peoples, races, and communities, in their limitations and restrictions, in which one never finds together everything that is good and just. God alone, the origin of all being, because of His infinity, gathers into Himself all that is good. From what we have expounded, it is easy to draw the fundamental theoretical principle for the treatment of these difficulties and tendencies: within the limits of what is possible and lawful, promote what facilitates and makes the union more effective; restrain what disturbs it; sometimes endure what cannot be smoothed over, and for which, on the other hand, the community of peoples should not be allowed to perish, because of the greater good that is expected from it. The difficulty lies in the application of that principle.

IV. On this matter, we would now like to converse with you – you who love to profess yourselves, Catholic jurists – about one of the questions that arise in a community of peoples, namely, the practical coexistence of Catholic communities with non-Catholic ones. According to the confession of the vast majority of citizens, or based on an explicit declaration in their statutes, the peoples and states that are members of the Community will be divided into Christians, non-Christians, religiously indifferent, or consciously secularized, or even openly atheists. Religious and moral interests will require, throughout the extent of the Community, a well-defined regulation that will apply to the entire territory of the individual

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sovereign states that are members of this community of nations. According to probabilities and circumstances, it is predictable that this regulation of positive law will be stated as follows: Within its territory and for its citizens, each state will regulate religious and moral affairs with its own law; nevertheless, throughout the entire territory of the Community of States, it will be permitted to the citizens of each member state to exercise their own beliefs and ethical and religious practices, as long as these do not contravene the penal laws of the state in which they reside. For the jurist, the statesman, and the Catholic state, the question arises here:

[*Latin ed. p. 798*]

798 Acta Apostolicae Sedis - Commentarium Officiale sito: possuntne ipsi consentire tali ordinatione, cum sit propositum admittendum in communitatem populorum et ibi manere? Nunc, attinentes ad res religiosas et morales, proponuntur duae quaestiones: Prima, concernit veritatem obiectivam et obligationem conscientiae erga id quod obiectivè verum et bonum est; secunda, concernit actionem ipsius communitatis populorum erga singulum statum supremum, et hoc statum erga communitatem populorum in rebus religionis et moralitatis. Prima difficiliter potest esse obiectum disputationis et ordinationis inter singulos statos et ipsam communitatem, praesertim cum in communitate sit pluralitas confessionum religionum. Secunda autem potest esse maximae momenti et urgentiae.

Hic ergo est modus respondendi recte ad secundam quaestionem. Primum omnino oportet affirmare: nullus auctor humanus, nullus status, nulla communitas statuum, qualicunque sit character religiosus eorum, potest dare mandatum positivum aut auctoritatem positivam ad docendum aut faciendum id quod esset contrarium veritati religiosa vel bono morali. Mandatum aut auctoritas huius generis nullam habebit vim obligantem et manebit inefficax. Nulla auctoritas hoc dare potest, quia est contra naturam ad obligandum spiritum et voluntatem hominis ad errorem et malum, aut ad considerandum unum et alterum ut indifferentes. Nec Deus ipse potest talem mandatum positivum aut talem auctoritatem positivam dare, quia essent in contradictione cum Sua absoluta veritate et sanctitate.

Alia quaestio essentialiter diversa est: si in communitate statuum possit, saltem in certis circumstantiis, constituenda norma quae liberum exercitium credentiae et praxis religiosa vel moralis, quae valorem habent in uno statu membro, non impedatur in toto territorio communitatis per leges vel iura statales coactiva. Alio modo, interrogatur si "non impedire," id est, tolerare, in tali circumstantia sit permissum, et ideo positiva repressio non sit semper officium.

Nunc adduximus auctoritatem Dei. Potest Deus, etsi illi esset possibile et facile reprimere errorem et deviationem moralem, in quibusdam casibus eligere "non impedire," sine contradicere Sua infinita perfectione? Possibile

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est quod in certis circumstantiis Ille hominibus nullum mandatum det, nullum officium imponat, nullum etiam ius det impedendi et reprimendi id quod...

[*Latin ed. p. 799*]

Acta Pii Papae III, 799, estne erronea et falsa? Consideratio rerum gestarum respondet affirmative. Manifestat enim quod error et peccatum in mundo abundant. Deus eos reprehendit; et tamen eos tolerat. Ergo, assertio: "Delectatio religiosa et moralis semper debet esse impedita, quantum possibile est, quia tolerantia ipsius est immorali," non potest valere in sua absoluta et absoluta universalitate. Alterum est, quod Deus non dedit nec humanae auctoritati praeceptum absolutum et universale, nec in campo fidei nec in campo moralitatis. Hoc praeceptum non cognoscunt nec opinio communis hominum, nec conscientia Christiana, nec fontes revelationis, nec praxis Ecclesiae. Omittens alios textus Sacrae Scripturae qui ad hunc locum pertinent, Christus in parabola zizaniae dedit hoc monimento: "Permittite zizaniam crescere cum grano usque ad messum." Ergo, officium reprimendi deviationes morales et religiosas non potest esse ultima norma actionum. Hoc officium subest normis superioribus et generalioribus, quae in quibusdam circumstantiis permittunt, et fortasse faciunt optimum, non impedire errorem, ad promovendum bonum maius.

His duobus principiis, ex quibus in casibus concretis responsio ad gravissimam quaestionem de pacto iurisconsulti, viri politici et civitatis regnantes catholicae de formula tolerantiae religiosa et moralis contenti supra dicti, quae ad considerationem pro Communitatis Nationum ferenda sunt, debet derivari.

Primum: Quod non respondet veritati et normae morali, objective nullum ius habet nec ad existentiam, nec ad propagationem, nec ad actionem.

Secundum: Non impedire per leges statales et dispositiones coactivae, tamen justificari potest in interesse boni superioris et amplioris.

Si haec conditio in casu concreto occurrit – quae est "quaestio facti" – ipse vir politicus catholicus primum iudicare debet. In sua decisione, ducetur a consequentiis nocivis quae ex tolerantia oriuntur, comparatis cum illis quae per acceptationem formulae tolerantiae Communitati Nationum parcentur; ergo, a bono quod, secundum prudentem prognosticon, Communitati ipsi ut tali, et indirecte Civitati quae eius membrum est, derivari potest.

Quoad campum religiosum et moralem, etiam iudicium Ecclesiae requiritur. Quae, in... (referens ad Matthaeum 13, 24-30).

[*Latin ed. p. 800*]

Acta 800 Apostolicae Sedis - Commentarium Officiale: Regarding such questions as decisively affect international life, only He is competent in the ultimate instance to whom Christ entrusted the guidance of the entire Church, namely, the Roman Pontiff.

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VI. The establishment of a community of peoples, as has been partially implemented today, but which is being striven for and sought to be perfected to a higher and more complete degree, is an ascent from the bottom to the top, that is, from a plurality of sovereign states to the highest unity. The Church of Christ, by virtue of the mandate of its divine Founder, has a similar universal mission. It must receive into itself and unite in religious unity men of all peoples and of all times. But here the path is, in a certain sense, the reverse; it goes from the top to the bottom. In the former, the higher legal unity of the community of peoples was or is still to be created. In this latter, the legal community, with its universal purpose, its constitution, its powers, and those who are vested with them, is already established from the beginning by the will and institution of Christ Himself. The office of this universal community is, from the beginning, to incorporate as many men and peoples as possible, and thereby to win them entirely to the truth and grace of Jesus Christ. The Church, in fulfilling this mission, has always found itself, and still finds itself to a large extent, facing the same problems that the "functioning" of a community of sovereign states must overcome; only it feels them even more acutely, because it is bound to the object of its mission, determined by its own Founder, an object that penetrates even into the depths of the human spirit and heart. In this state of affairs, conflicts are inevitable, and history demonstrates that there have always been conflicts, there are conflicts now, and, according to the word of the Lord, there will be conflicts until the end of time. For the Church, in its mission, has found itself and finds itself before men and peoples of marvelous culture, others of barely comprehensible civilization, and all possible intermediate degrees: diversity of races, of languages, of philosophies, of religious confessions, of aspirations, and national peculiarities; free peoples and enslaved peoples; peoples who have never belonged to the Church, and peoples who have separated themselves from its communion. The Church must live among them and with them; it can never declare itself "uninterested" in any of them. The mandate imposed upon it by its divine Founder makes it impossible for it to follow the rule of "let it be, let it go."

2 Cf. MATTH., 28, 19.

[*Latin ed. p. 801*]

Acta Pii PP. XII 801 states that the office of the Holy See is to teach and to educate with the utmost inflexibility of truth and goodness, and with this absolute obligation it must stand and operate among men and communities who think in completely different ways. We now return, however, to the two aforementioned propositions: and first, to that of the unconditional denial of everything that is religiously false and morally evil. Regarding this point, there has never been, and there is no, hesitation or compromise for the Church, neither in theory nor in practice. Its conduct has not

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changed throughout history, nor can it change, whenever and wherever it is faced with the alternative: either incense for idols or blood for Christ. The place where you are now, the Eternal Rome, with the relics of a former greatness, and with the glorious memories of its martyrs, is the most eloquent testimony of the Church's response. Incense was not burned before idols, and the blood of Christians sanctified the ground. But the temples of the gods lie in cold ruins, even though majestic; while near the tombs of the martyrs, faithful from all peoples and all languages fervently repeat the ancient Creed of the Apostles. As for the second proposition, namely, tolerance in certain circumstances, and forbearance even in cases in which repression might be pursued, the Church – already out of regard for those who, in good conscience (although erroneous, but invincible), hold different opinions – has been led to act, and has acted, according to that tolerance, after becoming the Church of the State under Constantine the Great and other Christian Emperors, always for higher and more compelling reasons; and so it does today, and in the future it will find itself facing the same necessity. In such individual cases, the Church's attitude is determined by the protection and consideration of the *bonum commune*, the common good of the Church and the State within individual States, on the one hand, and, on the other hand, of the *bonum commune* of the universal Church, of the Kingdom of God over all the world. For the weighing of the pros and cons in the treatment of the "question of fact," the Church has no other rules than those which We have already indicated for the Catholic jurist and statesman, even with regard to the ultimate and supreme instance.

VII. What we have expounded may be useful for the Catholic jurist and statesman even when, in their studies or in the exercise of their profession, they come into contact with agreements (Concordats, Treaties, Conventions).

[*Latin ed. p. 802*]

Acts 802 of the Apostolic See - Official Commentary: Regarding the Concordats (concerning jurisdiction, the manner of life, etc.), which the Church (that is, for a long time, the Apostolic See) has concluded in the past and still concludes today with sovereign states. The Concordats are for it an expression of collaboration between the Church and the State. In principle, that is, in theory, it cannot approve of a complete separation between the two powers. Therefore, the Concordats must ensure for the Church a stable condition of law and fact in the state with which they are concluded, and guarantee to it full independence in the fulfillment of its divine mission. It is possible that the Church and the State, in the Concordat, proclaim their common religious conviction; but it can also happen that the Concordat, together with other aims, has the purpose of preventing disputes about matters of principle and of removing from the beginning possible sources of conflict. When the Church has affixed its

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signature to a Concordat, this applies to its entire content. But its inner meaning can be, with mutual knowledge of both high contracting parties, graded; it can signify an express approval, but it can also mean a simple tolerance, according to those two principles which are the norm for the coexistence of the Church and its faithful with powers and men of other beliefs. This, beloved sons, is what we intended to discuss with you more extensively. For the rest, we trust that the international community may banish every danger of war and establish peace; as for the Church, may it ensure that everywhere the way is open for it, so that it may establish in the spirit and in the heart, in the thoughts and actions of men, the kingdom of Him who is the Redeemer, the Legislator, the Judge, the Lord of the world, Jesus Christ, the God who is above all things, blessed for ever. Therefore, as we accompany your work with our paternal wishes for the greater good of the peoples and for the improvement of international relations, we impart to you, as a pledge of the richest divine graces, with a heartfelt outpouring, the Apostolic Blessing. 3 3 Rom., 9, 5.

[*Latin ed. p. 803*]

Acta Pii Pp. XII 803: NUNTIUS RADIOPHONICUS CHRISTIFIDELIBUS CANTABRICAE REGIONIS DATUS, OB PRIMUM ELAPSUM SAECULUM A QUO B. MARIA V., (NUESTRA SEÑORA DE BEGOÑA) NUNCUPATA, EIUSDEM REGIONIS PATRONA CAELESTIS PROCLAMATA FUIT, SOLLEMNIA CELEBRANTIBUS.

Venerable Brothers and beloved sons, who, gathered in the city of Bilbao, are now concluding the great mission, organized to commemorate the fiftieth anniversary of the proclamation of Our Lady of Begoña as the Patroness of the "very Noble and very Loyal Lordship of Vizcaya": If he who honors his mother has been compared to one who accumulates a great treasure, to whom would we compare you at this moment, as we behold you with the eyes of the spirit, in such an imposing number, overflowing with enthusiasm, as you acclaim your Mother of heaven, that Mother at whose feet and under whose auspices it can be said that all your lives have unfolded? We do not intend now to go back to the centuries, shrouded in no small mist of time, when your strong lineage – always simple, but always indomitable – without ever bending its proud neck to any yoke, nevertheless immediately inclined its forehead to receive upon it the purifying waters of baptism; from that time on, as has been very well said, that people, of saints, of wise men, and of warriors, would always be a people above all Christian, who have known how to preserve almost intact until our days the purest essences of their robust and healthy spirituality. It was, therefore, natural that, when your city was born into history, at the very dawn of the 14th century, it should do so almost in the shadow of that Church or Monastery of Santa María de Begoña, which already probably existed not long after the 9th century, and which, situated on that last slope of the hill of Artagan,

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would preside over these six centuries of your life, offering you warmth and devotion at all times, refuge in your calamities, light and encouragement in your endeavors.

* Die 15 Novembris a. 1953.

* Cfr. Eccli., 3, 5. Silverio F. de Echevarría, Historia del Santuario (Tolosa, 1892) pages 4 and following. image of N. S. de Begoña.

[*Latin ed. p. 804*]

804 Acta Apostolicae Sedis - Commentarium Officiale, quae sunt horae obscurae, protectio et scutum in omnibus periculis et contra impetus omnium inimicorum vestrorum. Bonum testimonium praebetur huius manifestae protectionis in non pauculis factis extraordinariis quae historici recitant, quae sunt, non solum testibus tacitis, sed eloquentibus, non solum viginti octo lampades argenteae quae continuo ardunt coram altari Basilicae modernae, sed etiam innumerabiles ex vota quae pendent ex muris eius, quae fortasse manu tremula sunt offerta ab aliquo veteri lupo maris, qui in momento putavit se numquam iterum terram calcare; et ita, usque ad magna officia temporum modernorum: peregrinationem inobliviabilem anni 1880, coronationem sollemnissimam anni 1900 et illam proclamationem anni 1903 quae, ut nihil ei deseret, etiam rubricata est sanguine martyrii. Haec est praecise dies quam amor vester filialis non voluit omitti sine digna commemoratione; sed commemoratione tam singulari quam etiam Nos non vollemis ut careret laus Nostra. Iam, per tres hebdomas integras, primo intra ipsum Bilbaum et deinde ab Usánsolo et Galdácano usque ad Guecho et Santurce, per totam illam riam Nervión is – quae quasi est medulla spinalis omnis activitatis et prosperitatis modernae vestrae admirabiliter – tres centena missionarii ferventes, in plus quam centum centris missionum, quasi dimidio millionis animarum meminere veritates fundamentales fidei Sanctae Nostrae, exhortantes eas ad renovationem vitae Christianae et offerentes generose reconciliationem et remissionem peccatorum. Inter has volumus praesertim meminare filios Nostros amantissimos, operarios, qui semper sunt obiectum singularis amoris pro Patre communi, congregatos in illis potentibus centriis fabricarum ubi vita est durior et pericula pro anima multo maior. Speramus ut fructus desiderati a Pastore vestro zelante abundantissime sunt consecuti, ita ut in posterum omnes resplendeatis maioris interioritatis religiosa, maioris sensus communitatis spiritualis, traditionis vivificatae, minoris immoralitatis, maioris disinteressis et puritatis morum, minoris aviditatis voluptuarium et commoditatum et, praesertim, vivacioris desiderii pro triumpho iustitiae socialis! Et sicut olim, simul miles Hispanus fortis qui audacter penetrabat in silvas Americanas, ferens civilizationem et fidem; et nauta audax qui ex portibus vestris exiebat ut litora vestra protegeret, se iactaret in ignotum vel partem caperet in magnis expeditionibus Hispanicis, omnes habebant scriptum in

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vexillis suis vel in prois suis nomen Begoña et impressum in cordibus suis amorem ad Matrem illam carissimam; sic nunc omnis filius illius terrae nobili, illius Villae nobilissimae,

[*Latin ed. p. 805*]

Acta Pii Pp. XII 805: "May you always be a fervent Christian, and may you bring to the apostolic field the zeal, perseverance, and breadth of vision that have brought you so many and so just triumphs in your human endeavors, leading you to the enviable position in which you find yourselves today, thanks to divine assistance and your own efforts. 'Make yourself a treasure according to the precepts of the Most High, and it will profit you more than gold,' says Divine Wisdom, for 'He who trusts in his riches shall fall; but the just shall flourish like foliage.'"

"And you, O Most Holy Mother of Begoña, from that 'Sacred Shrine of the Lordship of Vizcaya,' it seems that you delight in contemplating the fidelity and devotion of your good children; you, to whom they render worship under the most sweet name – especially dear to us – of Our Lady of the Assumption: do not cease to intercede for them before the Heart of your most beloved Son, so that they may always be worthy of their name and their history, and that, neither may some be led astray by the hardships and labors of this life, nor others by the excessive prosperity of a moment, but that they never turn their eyes away from that heaven where you await them, to which they must aspire with all their desires, and where they must place their only and true homeland!"

"These are our sentiments and our desires, and while, in order to consolidate further the fruits of your mission and to obtain from on high more abundant grace, we impart, with paternal affection, our Apostolic Blessing to you, Venerable Brother, Prelate of the diocese, and to whom, above all others, the merit of this most happy undertaking must be attributed; to all our Brothers in the Episcopate who accompany you at this time; to the most worthy authorities, who have contributed so much to this undertaking of a purely spiritual nature; to the priests, religious, and religious women, as well as to all the faithful who, in any way, hear our voice; to beloved Bilbao, to all of Vizcaya, and to all of Spain."

[*Latin ed. p. 806*]

806 Acta Apostolicae Sedis - Commentarium Officiale SS. CONGREGATIONUM

SUPREMA SACRA CONGREGATIO S. OFFICII

NOTIFICATIO

It is asked whether, with the Apostolic Constitution Christus Dominus, and also considering the related Instruction of the Holy Office, the privilege

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enjoyed by some churches of celebrating the first Mass of Christmas vigil in the evening hours has been revoked. Regarding this matter, it is made known that this privilege, being of a liturgical nature, does not fall within the clauses abolished by the Constitution Christus Dominus, under this aspect. However, priests who celebrate under these circumstances, as well as the faithful who approach Holy Communion, must adhere to the current regulations concerning Eucharistic fast.

Palace of the Holy Office, December 12, 1953.

SACRA CONGREGATIO CONSISTORIALIS

LAMACENSIS

DECRETUM DE CAPITULI CATHEDRALIS INNOVATIONE

Since the ancient Lamacensis Cathedral Chapter, having undergone various changes over the years, requires new statutes to be established, the Most Reverend Dom Ioannes a Silva Campos Neves, Bishop of Lamacensis, has requested from the Apostolic See that it be reformed and more clearly described. The Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Peter, Cardinal of the Holy Roman Church, Pro-Nuncio Apostolic in Lusitania, and exercising the special faculties granted to it by His Holiness, Our Lord Pope Pius Divine Providence XII, has approved this reform and has decided that it should be enacted for the greater glory of God in the Church.

[*Latin ed. p. 807*]

The Sacred Consistorial Congregation, 807. Therefore, in order that the work may be completed, with the consent of others who are interested or who presume to have an interest, the present Decree, which shall be valid as if it had been issued with the Apostolic seal, establishes that from now on, the Lamecan Chapter, with all others abolished, shall consist of four Dignities, namely, a Dean, a Cantor, an Archdeacon, and an Archpriest, and eight canons, to whom the Ordinary Bishop may add two or more beneficiaries or mansionaries who appear to be suitable for performing the sacred functions in the cathedral church. However, it is granted that the current canon to whom the Dignity of "Major Treasurer" has been conferred in the same Chapter may retain his office, and that Dignity shall be extinguished as soon as it becomes vacant in any way. Regarding the vestments of the mansionaries, the Sacred Congregation decrees that they shall wear a rochet without sleeves and a black mozzetta. Since it is fitting that those who are associated with the Bishop's senate and council should be adorned with certain insignia, it is permitted that the Dignities and canons, within the limits of their own diocese, may wear a clerical garment

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whose collar and front edges are adorned with a small rose-colored gorget. With regard to choral service and other offices, rights and privileges, the norms of common law, legitimate customs, and special statutes shall be strictly observed. To carry out all of these things, the aforementioned Apostolic Nuncio in Lusitania is appointed, and he is granted the necessary and appropriate powers, including the power to delegate to any man in ecclesiastical dignity, to effect the purpose in question, with the burden imposed upon him of sending, as soon as it is permissible, to the same Sacred Consistorial Congregation a certified copy of the act of execution completed. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the fifteenth day of the month of June, in the year 1953.

[Signature] Fr. A. I. Card. PIAZZA, Bishop of Sabina and Mandela, Secretary.

[Signature] L. S. Iosephus Ferretto, Assistant.

[*Latin ed. p. 808*]

Acts of the Apostolic See 808 - Official Commentary

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS

DECREE

That the Marian Year, recently proclaimed throughout the world by the Encyclical Letter "Fulgens Corona," may begin and proceed with the greatest solemnity and equal magnificence, the Most Holy Pope Pius XII, moved by Divine Providence, has graciously deigned to grant the following to the Most Reverend Local Ordinaries: that in each cathedral church, collegiate church, conventual church, parish church, as well as in the more important churches and chapels, even those belonging to religious congregations, and especially in Marian shrines and churches dedicated to the Blessed Virgin Mary, to which the people are accustomed to frequent, with the exception of private chapels, for a period of one half-hour after midnight, which falls between the seventh and eighth days of December 1953, and also during the same days of December of the year 1954, one Holy Mass, even a solemn Mass, may be celebrated, in which, or immediately after it is completed, the faithful, properly disposed, may participate in the sacred Synaxis, observing the fast from midnight.

This concession is valid for the Most Reverend Ordinaries, provided that sacred prayers to God and to the Blessed Virgin Mary, Immaculate, are offered for the praiseworthy and very important benefits enumerated individually in the aforementioned Encyclical Letter, for a period of at least two hours, within which time is included the time taken to celebrate the Mass, and provided that all that is legally required is observed, and that every precaution is taken to prevent any irreverence or profanation.

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Given in Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on the 26th day of November, 1953.

[Signature]

B. Card. ALOISI MASELLA, Bishop of Preneste, Pro-Prefect

L. © S. F. Bracci, Secretary.

[*Latin ed. p. 809*]

SACRA CONGREGATIO CONCILII

CIRCULARIS DE NOVIS FORMULIS DIGUNI EUCHARISTICI UT INTRODUANTUR IN CATECHISMO BEATI PII X

Ut notum est, per Constitutionem Apostolicam *Christus Dominus* die 6 Ianuarii 1953, praestantissimus Pontifex Pius PP. XII novam disciplinam pro diginio Eucharistico statuit, et Sacra Congregatio Sancti Officii, eodem die, instructionem emisit normas proprias ad regularem observationem huius disciplinae (Acta Apostolicae Sedis, vol. XXXXV, pag. 15 et 47). Postea, ob curam huius Sacri Dicasterii Concilii, eadem Sacra Congregatio Sancti Officii, cum augusta approbatione Sancti Patris, disposuit ut in Catechismo Beati Pii X mutationes sequentes adhibeantur ad interrogationes 335, 339 et 340, necnon ad responsiones pertinentes:

335. Quae res necessariae sunt ad bonam Communionem?

R. Ad bonam Communionem necessariae sunt tres res: 1° esse in gratia Dei; 2° scire et cogitare quem accipimus; 3° esse jejunem ab hora noctis.

339. In quid consistit jejunium Eucharisticum?

R. Jejunium Eucharisticum consistit in abstinendi ab omni cibo vel potione, praeter aquam naturalem.

340. Quidquid, qui non est jejunem potest umquam Communionem accipere?

R. Qui non est jejunem potest Communionem accipere in periculo mortis; praeterea in circumstantiis particularibus a Ecclesia determinatis.

340-bis. Quae sunt hae circumstantiae particulares a Ecclesia determinatae?

R. Sunt sequentes: 1°) Infirmos licet Communionem accipere, etiam postquam medicamenta vel potiones accipiunt, si propter grave incommodum – ab confessore cognitum – non possunt totum jejunium observare. 2°) Qui Communionem accipiunt ad horam noctis, vel post longum iter, vel post laborem debilitantem, potionem aliquam accipere possunt usque ad horam unam antequam communicent, si grave incommodum – ab confessore cognitum – sentiant ad totum jejunium observare.

[*Latin ed. p. 810*]

Acta Apostolicae Sedis 810 - Commentarium Officiale 3) In Missis ves-

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pertinis, is qui a cibis solidis abstinuerunt per tres horas et a potabilibus per unam horam, communionem accipere possunt. 340-ter. Num in permissionibus ad potanda, etiam liquida alcoholica comprehenduntur? R. In permissionibus ad potanda, alcoholica excepta sunt. Hoc ita communicatur ad propriam informationem et normam. Romae, 14 Novembris 1953. G. Card. BRUNO, Praefectus L. © S. P. Roberti, Secretarius.

SACRA CONGREGATIO DE PROPAGANDA FIDE ET INSULARUM BERMUDARUM.

DECRETUM.

PRAEFECTURA APOSTOLICA INSULARUM BERMUDARUM DELEGATIONI APOSTOLICAE IN BRITANNIA ADSIGNATUR.

Cum per Decretum Sacrae Congregationis Consistorialis diei 19 mensis Februarii anni praesentis, insulae, vulgo "Bermude" nuncupatae, separatae sint ab Archidioecesi Halifaxiensi et erectae in Praefecturam Apostolicam, Insularum Bermudarum appellandam, iurisdictioni huius Sacri Consilii Christiano Nomini Propagando plene subiectam, eidem Sacro Consilio visum est, ob peculiaria rerum adiuncta, memoratam Praefecturam Apostolicam Insularum Bermudarum Delegationi Apostolicae in Britannia adsignare.

Quam sententiam Sanctissimus Dominus Noster Pius Divina Providentia Papa XII, in Audientia diei 24 mensis Martii anni praesentis, referente infrascripto huius Sacrae Congregationis Cardinali Praefecto, benigne excipiens, ratam habuit et confirmavit atque hoc ad rem Decretum confici et expediri mandavit.

Datum Romae, ex Aedibus Sacrae Congregationis de Propaganda Fide, die 24 mensis Martii a. D. 1953.

P. Card. FUMASONI BIONDI, Praefectus L.

S$| S. f Ph. Bernardini, Archiep. tit. Antioch. in Pisidia, a Secretis.

[*Latin ed. p. 811*]

The Sacred Congregation for the Propagation of the Faith, 811, to the Most Reverend Hermanus Tillemans, M.S.F., Apostolic Vicar of Merauke, and to the Most Reverend Father Antonius Cremers, O.F.M., Apostolic Prefect of Holland (New Guinea), concerning a change in boundaries.

Since the Most Reverend Hermanus Tillemans, M.S.F., Apostolic Vicar of Merauke, and the Most Reverend Father Antonius Cremers, O.F.M., Apostolic Prefect of Holland (New Guinea), had requested a certain change in the boundaries between the Apostolic Vicariate of Merauke and the Apostolic Prefecture of Holland, so that the work of evangelization might be more suitably carried out in that part of the territory of Merauke, which is commonly called "Mimika," it was deemed fitting to proceed with a new

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definition of the boundary between the two ecclesiastical circumscriptions mentioned above.

Therefore, this Sacred Congregation for the Propagation of the Faith has decided that the aforementioned territory of "Mimika," which hitherto belonged to the Apostolic Vicariate of Merauke, should be separated from the Apostolic Vicariate of Merauke and annexed to the Apostolic Prefecture of Holland, so that henceforth the dividing line between the aforementioned ecclesiastical circumscriptions, starting from the borders of Australian Papua, running through the highest mountain ranges, shall not, as hitherto, extend as far as Aetnae Bay, but shall reach 137° 30′ East longitude, and then turn southward, following the same meridian, until it reaches the sea.

This decision of the Sacred Congregation for the Propagation of the Faith, having been approved and confirmed by the Cardinal Prefect of the same Sacred Congregation, by virtue of the special faculties granted to him by Our Most Holy Father, Pope Pius XII, on October 11, 1952, the territory of "Mimika" is separated from the Apostolic Vicariate of Merauke and annexed to the Apostolic Prefecture of Holland, and this decree is issued concerning the matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 26th day of the month of June in the year of Our Lord 1953.

P. Card. FUMASONI BIONDI, Prefect.

L. © S. f Ph. Bernardini, Archbishop titular of Antioch in Pisidia, from the Secretariat.

[*Latin ed. p. 812*]

812 Acta Apostolicae Sedis - Commentary of the PONDICHERI and CUDDALORE Vicariates. DECREE CONCERNING THE ARCHDIOCESE OF PONDICHERI. The name ((CUDDALORE)) is added to the Archdiocese of Pondicherry. Whereas the Most Reverend Augustus Simeon Colas, Archbishop of Pondicherry, had proposed that the name of the city of Cuddalore be added to the present denomination of the Archdiocese of Pondicherry, so that the said Archdiocese would henceforth be called Pondicherry and Cuddalore, the Most Holy Father, Pope Pius XII, in an audience granted on the 7th day of the current month of August to the Cardinal Prefect of this Sacred Congregation for the Propagation of the Faith, deigned to approve the aforementioned proposal and ordered the present Decree concerning the matter to be drawn up. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 7th day of the month of August, in the year of Our Lord 1953. P. Card. FUMASONI BIONDI, Prefect. L. ® S. C. Corvo, Under-Secretary. IV. GOANEN-POONEN. DECREE. Whereas, after consultation

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with the Holy See, the territory of the Archdiocese of Goa, belonging to the Indian Union and comprising the civil districts of Belgaum, North Canara, Ratnagiri, and Sawntwadi, has been separated from the aforementioned Archdiocese, which is under the jurisdiction of the Sacred Congregation for Extraordinary Affairs, and has been entrusted to the Sacred Congregation for the Propagation of the Faith, it is proposed that two of these districts, namely Ratnagiri and Sawntwadi, be united to the Diocese of Poona. Whereas the Most Holy Father, Pope Pius XII, graciously received and approved the aforementioned proposal in an audience held on the 19th day of September of the current year, He deigned to unite the aforementioned districts of Ratnagiri and Sawntwadi to the Diocese of Poona, and ordered the present Decree concerning the matter to be drawn up and made publicly known. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 19th day of the month of September, in the year of Our Lord 1953. P. Card. FUMASONI BIONDI, Prefect. L. © S. Ph. Bernardini, Archbishop titular of Antioch in Pisidia, Secretary.

[*Latin ed. p. 813*]

SACRED CONGREGATION OF RITES 815

SACRED CONGREGATION OF RITES

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, HELENA GUERRA, FOUNDRESS OF THE INSTITUTE OF THE OBLATES OF THE HOLY SPIRIT, COMMONLY KNOWN AS THE SISTERS OF ST. ZITA.

UPON THE DOUBT: Whether it is established that she possessed the theological virtues of Faith, Hope, and Charity, both in God and in her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their associated virtues, in the case and to the extent that is relevant.

The city of Lucca, in Etruria, is to be celebrated not only for its antiquity and civil glory, but, which is of greater importance, especially in our times, for the sanctity of some of its citizens, by which it is wonderfully and magnificently illuminated. To avoid prolonging the discourse, it suffices to mention two: St. Gemma Galgani, who reached the pinnacle of sanctity in Lucca, and Helena Guerra, to whom honor is due for having been a mistress of human and spiritual arts, concerning whose virtues this decree is concerned.

She had excellent parents, distinguished for their integrity, honesty, and piety, namely, Anthony and Faustina Franceschi, who on June 23rd of the

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year 1835, gave birth to their daughter, and on the same day, enriched her with the divine grace of adoption through the sacrament of Baptism.

Rarely did a mother, moved by divine charity, educate her daughter so gently, yet so firmly, and led her through vivid instruction to a fervent and steadfast piety. She would only kiss her before she slept, and she strove to turn her away from worldly vanities. To ensure that the innocence of her children was not in the least tainted by the company of their peers, she did not allow them to attend public games, but instead, she brought teachers into the home.

Helena, not disturbed by this strictness, made remarkable progress in Christian perfection from her early youth, and prepared herself to carry out divine plans. Abundantly endowed with the gifts of the Holy Spirit through the Sacrament of Confirmation in the year 1843, and from the following year, receiving the Body of Christ daily, she desired to live a heavenly life, even while still in this world. Endowed with a keen intellect, she...

[*Latin ed. p. 814*]

814 Acta Apostolicae Sedis - Through diligent study, she cultivated her knowledge of letters to such an extent that she drew from the Sacred Scriptures and the Holy Fathers a profound understanding, as is evident in many of her writings. Moved by apostolic zeal, she founded an association of young women called "Spiritual Friends," for which she herself wrote the rules, so that they might teach Christian doctrine and practice piety. Nor was this enough. In the year 1872, the day after the feast of the Immaculate Conception, together with several pious women, outstanding in their virtue, she established a community of life, similar to a religious order. After a decade, Archbishop Ghilardi clothed them in religious habits, and, favoring their most humble desire, she named them after Saint Zita, who flourished in holiness through her devotion to the service of the family of Lucca; and later, the title "Spirits of the Holy Spirit" was added to their name. She established a twofold purpose for this Institute in the rules she herself wrote: to promote the worship of the Holy Spirit and to educate young girls. She promoted the worship of the Holy Spirit because she lamented that the third Person of the Most Holy Trinity was venerated by so few, as if forgotten, as the most wise Pope Leo XIII wrote in the Encyclical *Divinum Illud Munus*, published with the utmost humility in the year 1897: "Indeed, there are even those who, when asked whether they have received the Holy Spirit, answer in the same way as some did in times past to the Apostle Paul: 'But we have not heard whether the Holy Spirit is.' (Acts 19:2)." She devoted herself entirely to this promotion, through her words and writings on spiritual theology. Imbued with this supernatural spirit, she wisely and prudently governed the Institute and took care of its spread. However, since the works of God must be marked by the sign of the

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cross, it happened that, with God's permission, a great storm arose against God's Handmaid. Calumnies, instigated against her by certain individuals, were presented to the Archbishop, and, as if absurd, were dismissed by the highest authority in the year 1906 and rejected within the Institute itself. These injuries, as later written by the Sacred Congregation of Religious, after considering the circumstances: "She received them with the great magnanimity with which she was endowed." Suspected of being involved in all matters of the Institute, she was removed from all care of it, and, indeed, she was forbidden to write spiritual works, drawing closer to God, she led an angelic life, detached from earthly things, in contemplation of heavenly things. On April 1, 1914, she ascended to the heavenly nuptials. After her death, the sanctity of God's Handmaid was unanimously recognized by all. Therefore, in the year 1930, an ordinary process of inquiry was instituted; and, with the necessary legal formalities observed, the cause for beatification was introduced on May 5, 1936, with the favor of the blessed Pope Pius XI.

[*Latin ed. p. 815*]

"The Sacred Congregation of Rites, after conducting the necessary investigations, on June 26, 1951, before the undersigned Cardinal, Prefect and Promoter of the Cause of the Holy Roman Church, held a Preliminary Congregation, to which a Preparatory Congregation followed on January 20, 1953. Finally, on April 21 of this year, a General Congregation was convened before His Holiness Pope Pius XII, in which the aforementioned Cardinal proposed the following question for discussion: Whether the virtues of faith, hope, and charity, both with regard to God and with regard to one's neighbor, as well as the cardinal virtues of prudence, justice, temperance, and fortitude, along with their respective adjuncts, are to be considered heroic in the case and in the manner in which they were exercised by the Venerable Helena Guerra. The Reverend Cardinals, Officials, Prelates, and Consultor Fathers gave their votes. The Most Blessed Father, however, postponed issuing his judgment on this matter, pouring forth fervent prayers in the meantime. Therefore, His Holiness summoned to himself the aforementioned Cardinal, the Prefect and Promoter of the Cause of the Holy Roman Church, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, and, after celebrating the divine sacrifice, declared: That the virtues of faith, hope, and charity, both with regard to God and with regard to one's neighbor, as well as the cardinal virtues of prudence, justice, temperance, and fortitude, along with their respective adjuncts, are to be considered heroic in the case and in the manner in which they were exercised by the Venerable Helena Guerra. He also ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on June 26, 1953. [Signature] C. Card. MICARA, Bishop of Velletri, Prefect. [Signature] L. S. F. A. Carinci,

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Archbishop of Seleucia, Secretary.

REGARDING THE CANONIZATION OF THE BLESSED FRANCIS ANTONIUS FASANI, CONFESSOR, PRIEST OF THE ORDER OF THE FRATI MINORI CONVENTUALI. CONCERNING THE QUESTION OF WHETHER A COMMISSION SHOULD BE APPOINTED TO REOPEN THE CAUSE in the case and in the manner in which it was exercised.

The Venerable Servant of God, Francis Antonius Fasani, Priest of the Order of the Frati Minori Conventuali, exercised heroic virtues, as decreed by Pope Leo XIII on June 21, 1891, and furthermore, the Supreme Pontiff, happily reigning, declared him to be renowned for miracles."

[*Latin ed. p. 816*]

On April 15th, in the year 1951, the Blessed among the Blessed were solemnly enrolled in the Acts of the Apostolic See. From that time onward, the devotion and piety of the faithful towards the venerable Blessed Francis Anthony have so greatly increased in many dioceses, especially in the region of Apulia in Italy, that new miracles attributed to his invocation and intercession by God are reported, concerning which investigations seem opportune to be carried out by apostolic authority for the further progress of the Cause. Therefore, at the urgent request of the Reverend Father Antonio Ricciardi, General Postulator of the Order of Friars Minor Conventual, and after considering the letters of certain Archbishops and Bishops, as well as the Reverend Father Minister General of the aforementioned Order, His Eminence and Reverend Lord Alexander Cardinal Verde, Relator of the same Cause, in the ordinary assembly of the Congregation for Sacred Rites, convened on the designated day at the Vatican, proposed the following question for discussion: Whether a commission should be appointed for the resumption of the Cause in the case and for the purpose in question. And the Eminences and Reverend Fathers, entrusted with the safeguarding of sacred rites, after the presentation by His Eminence, and after hearing the Reverend Father Doctor Salvatore Natucci, General Promoter of the Faith, having carefully considered all matters, judged it advisable to respond: Affirmative, that is, that a commission should be appointed for the resumption of the Cause, if it pleases the Most Holy [Pope]. On July 14th, 1953. Finally, all of these matters having been reported to His Holiness, our Lord Pope Pius XII, by the undersigned Pro-Prefect of the Congregation for Sacred Rites, His Holiness, having approved the response of the aforementioned Sacred Congregation, deigned with his own hand to sign the commission for the resumption of the Cause of Canonization of the Blessed Francis Anthony Fa'sani, Confessor. Given at Rome, on the 26th day of the month of July, in the year of the Incarnation of the Lord 1953. [Signature] C. Card. MICARA, Bishop of Velletri, Pro-Prefect. [Signature]

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A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 817*]

The Sacred Congregation of Rites, 817, III, SEGUSIEN. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, EDWARD JOSEPH ROSAZ, BISHOP OF SEGUSIEN. REGARDING A DOUBT: Whether a commission for the introduction of the cause should be appointed, and to what effect. These words of exhortation, placed in the mouth of the Lord, are wisely presented: "Son, abandon yourself and you will find me. Stand without choice and without all possessions, and you will always profit. For a greater grace will be added to you immediately as soon as you resign yourself, and you will not resume [them]" (Imitation of Christ, I, III, 37). These words are truly most wise, for: "What is man?... what has he earned? Certainly, I can truly consider this... I am nothing, I can do nothing, I have nothing good in me... in all things I am deficient, and unless I am helped and inwardly enlightened by you, I am entirely tepid and dissolute" (Ibid., 40). If anyone is deeply convinced of this truth, he renders himself a suitable instrument in the hands of God for carrying out such great works, which exceed human powers and manifestly reveal a divine work. Many examples of this kind can be cited in the Church of God, among which the works of the most humble Servant of God, Edward Joseph Rosaz, must be numbered. And indeed, in Segusii, in the Piedmont region, a land of Saints and Blesseds, on February 15, 1830, he was born to Romuald and Joseph Dupraz, the seventh of eight children, and on the following day he was reborn in the sacred waters of baptism. After studying in Turin and then in Salutias, he was a student in a certain college. Feeling called to the sacred ministry, he entered the Segusien Seminary in 1848, and then the Nicene Seminary near Var in 1851, where he was promoted to the priesthood on the Saturday of the Fourth Summer Season in the year 1854. The year before, he joined the Third Franciscan Order. Even before he was a deacon, he was elected by the Segusien Bishop as a canon of the Cathedral Church for the presentation of patrons. He was not lacking in the grace of the sacred orders. He neglected no priestly ministry. He was always present in the confessional, and he cultivated the entire Segusien diocese and its surroundings with evangelical preaching, bringing forth abundant and salutary fruits. 52 - ACTA, vol. XX, no. 16. — December 16, 1953.

[*Latin ed. p. 818*]

818 Acta Apostolicae Sedis - Commentarium Officiale. Moved by the condition of certain young girls and the dangers to which they were exposed, and undeterred by any difficulties or objections, but relying solely on the help of Divine Providence, as did another St. Joseph Cottolengo, he began in 1836 to gather together, as a preliminary step to the "Refuge for

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Poor Girls," a group of young women whose upbringing was failing due to various circumstances, and he founded a Congregation of the Third Order of St. Francis. Divine Providence never failed him, as Aloisius Anglesio, his successor and spiritual heir, had foretold; and thus the "Refuge for Poor Girls" was expanded, and its own church was enriched. The Bishop, diligently observing the fervent zeal of souls, appointed him as chaplain of the prisons, director of the civil college for the education of boys, supervisor of the Sisters of St. Joseph, and finally, as rector of the episcopal seminary. Due to his great virtue, his zeal for souls, his learning, and his skill in managing affairs, his reputation extended beyond the boundaries of the diocese, and reached the ears of the Supreme Pontiff, the Servant of God, Pope Pius IX, who, on December 31, 1877, promoted the hesitant Servant of God to the episcopal see of Segusio. He perfectly fulfilled all his episcopal duties. He never neglected the preaching of the Word of God; he diligently took care that Christian instruction should be taught throughout the diocese, that the sacrament of penance should be administered properly, and that the faithful should frequently attend the holy Mass; he fostered and expanded the schools of the Brothers of Christian Schools, so that they might be guided by a Christian spirit. He vigorously combated the so-called Liberalism, which trampled upon the rights of the Church, both with his words and his writings. He encouraged religious families and generously made use of their works for the good of the faithful. The Bishop, always vigilant and engaged in these and many other activities, never ceased from labor, filled with the spirit of God, which he constantly nourished through prayer and strengthened through the practice of penance. Overcome by his labors, he died on May 3, 1903, comforted by the sacraments of the Church, perfectly conformed to the divine will, and having piously recited a hymn of thanksgiving, he breathed his last with the words: "Into your hands, O Lord, I commend my spirit." The entire people, lamenting, proclaimed that he had gone to be a saint; and his reputation for holiness has never diminished with the passage of time. Therefore, from 1930 to 1939, an ordinary process was conducted in the Segusio diocese regarding his reputation for holiness, his writings, and the lack of any prohibited cult offered to him. In the meantime, fervent letters arrived from the Most Reverend and Reverend Cardinal Maurilio Fossati, the metropolitan, from several archbishops and bishops, from the Chapter of the Segusio Cathedral, and from Geneva...

[*Latin ed. p. 819*]

To the Most Holy Congregation of Rites, the following is presented concerning the introduction of the Cause of Servants of God. Having observed the laws that must be observed, the Most Reverend Lord Joseph Bo, from the innermost chambers, at the urgent request of the Promoter of the Cause, the Most Eminent and Reverend Cardinal Adeodatus Piazza, Bishop of

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Sabina and Mente, who is the Relator of the Cause, posed the following question for discussion in the assembly of the Ordinary Congregation of Sacred Rites, held on the 14th of this month: Whether a commission for the introduction of the Cause should be signed in the case and for the purpose under consideration, and he presented it accordingly. After hearing this report, as well as the votes of the Official Prelates, and after mature deliberation, the Most Eminent and Reverend Fathers, entrusted with the preservation of sacred rites, decreed: That the commission should be signed, if it pleases the Most Holy Father. Furthermore, the aforementioned Cardinal, in his report to the Most Blessed Father, was granted the grace by His Holiness to personally sign the commission for the introduction of the Cause of the Servant of God, Edward Joseph Rosaz. Given in Rome, on the 26th of July, in the year of Our Lord 1953.

jjß C. Card. MICARA, Bishop of Velletri, Pro-Prefect.

f A. Carinci, Archbishop of Seleucia, Secretary.

IV DECREE FOR THE WHOLE CITY AND THE WHOLE WORLD: By order of the Supreme Pontiff, Pope Pius XII, through the Encyclical Letters "Fulgens Corona," promulgated on the 8th of September of the current year, in order that the piety of the Christian people may burn ever more brightly towards the Most Holy Virgin Mary, and that both private and public supplications may be offered to the most sweet Mother, the Sacred Congregation of Rites, by mandate of the Most Holy Lord, has graciously decreed that, during this Marian Year, from the octave of December of this month until the same date next year, in all churches and chapels, on each Sunday of the year, a single votive Mass, sung or read, concerning the Immaculate Conception of the Blessed Virgin Mary, may be celebrated, provided that it does not coincide with a feast of the first or second class, on a weekday, vigil, or octave that is privileged of the first and second order, nor with the feast, vigil, or octave of the Most Holy Virgin herself; and furthermore, some pious exercise should be performed in honor of the Blessed Virgin Mary. All other regulations are to be observed. Contrary decrees are to be disregarded. Given on the 29th of November, 1953.

£g C. Card. MICARA, Bishop of Velletri, Pro-Prefect.

f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 820*]

820 Acta Apostolicae Sedis - Commentarium Officiale

ACTA TRIBUNALIUM

Citation edictalis

MATRITEN. NULLITATIS MATRIMONII (MORERA-LAGUARDA)

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Cum ignoretur locus actualis commorationis Domini Henrici Laguarda, in causa conventi, eundem citamus ad comparendum, sive per se sive per procuratorem legitime constitutum, in sede Tribunalis S. R. Rotae (Roma Palazzo della Cancelleria) die 22 Martii 1954 hora meridiana, ad concordandum de dubio disputando, vel infrascripto subscribendum et ad diem designandam, qua habebitur Turnus Rotalis pro causae definitione. An constet de matrimonii nullitate, in casu. Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedicti Domini Henrici Laguarda curare debent, ut de hac edictali citatione ipse moneatur.

Emmanuel Bonet, Ponens

Ex Cancellaria Tribunalis S. R. Rotae, die 20 Novembris 1953.

E. Fiore, Notarius

* * *

Being unknown the actual place of residence of Mr. Henri Laguarda, defendant in this cause, we cite him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on March 22, 1954, at 12 o'clock, to resolve the doubt mentioned below, or to subscribe to it, and to set the date for the decision of the cause before the Rota. Does a nullity of the marriage exist in this case? The ordinaries of the places, the pastors, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Henri Laguarda, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 821*]

Acts of the Offices 821 ACTS OF THE OFFICES SECRETARY OF STATE - His Holiness Pope Pius XII, in the Audience granted to the undersigned Pro-Secretary of State of the same Holiness for Ordinary Affairs, on October 28, 1953, deigned to approve the definitive Statutes of the Pius XII Foundation for the Apostolate of the Laity.

G. B. Montini

I. The Pius XII Foundation for the Apostolate of the Laity is founded and established in the City of the Vatican. The Foundation possesses its own legal personality.

II. The purpose of the Foundation is to administer the initial endowment of the aforementioned Foundation, as well as movable and immovable property that will be transferred to it in the future, in order to support and promote international Catholic works of the apostolate of the Laity.

III. The Secretariat of State assumes oversight of the Foundation.

IV. The Foundation is administered by a Board of Directors composed of five members, who shall be appointed by the Secretariat of State. The Board elects from among its members a President, a Vice-President, and a

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Delegate.

V. The Secretariat of State appoints a Board of Auditors composed of three full members and two substitutes, who shall conduct periodic administrative and financial audits, examine the annual prospective and final budgets, and prepare reports to be presented to the Secretariat of State. The Secretariat of State approves the prospective and final budgets of the Foundation.

VI. For all legal purposes, the Foundation is jointly represented by the President and the Delegate of the Board of Directors.

VII. The Foundation shall issue its own internal regulations, which shall be approved by the Secretariat of State.

VIII. The present Statutes shall be published in the "Acts of the Apostolic See."

[*Latin ed. p. 822*]

Acta 822 Apostolicae Sedis - Commentarium Officiale

DIARIUM ROMANAE CURIAE

SEGRETERIA DI STATO

NOMINE

Per Breve Apostolico, il Santissimo Padre Pio XII, felicemente regnante, si è degnato di nominare:

2 aprile 1953.

L'Emo e Revmo Signor Cardinale Valeri Valerio, Protetttore della Ven. Caterina da Siena, dell'Istituto Francescano dell'Immacolata Concezione, del Santuario di Nostra Signora del Pilastrello in Lendinara (Adria).

Congregazione dello Spirito Santo (Roma).

S. E. Revma Monsig. da Costa Nunes Giuseppe, Patriarca-Arcivescovo titolare di Odesso, Vice Camerlengo di Santa Romana Chiesa.

S. E. Revma Monsig. Antoniutti Ildebrando, Arcivescovo titolare di Sinnada di Frigia, Nunzio Apostolico in Spagna.

L'Emo e Revmo Signor Cardinale Siri Giuseppe, Protetttore delle Terziarie Francescane (Parigi).

L'Emo e Revmo Signor Cardinale Micara Clemente, Protetttore delle Suore della Concezione (Roma).

L'Emo e Revmo Signor Cardinale Valeri Valerio, Protetttore delle Suore di S. Antonio ai Monti (Napoli).

L'Emo e Revmo Signor Cardinale Roncalli Angelo Giuseppe, Protetttore delle Suore di N. di Genova.

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L'Emo e Revmo Signor Cardinale Lercaro Giacomo, Protetttore dell'Arciconfraternit del Rifugio, dette "Suore del Rifugio".

S. E. Revma Monsig. Siino Salvatore, Arcivescovo titolare di Perge, Nunzio Apostolico nella Repubblica Dominicana.

9 novembre

L'Emo e Revmo Signor Cardinale Ottaviani Alfredo, Protetttore dei Canonici Regolari dell'Immacolata Concezione (Roma).

[*Latin ed. p. 823*]

Diarium Romanae Curiae 823, 14 November 1953. The Most Reverend and Illustrious Cardinal Angelo Giuseppe Roncalli, Protector of the Religious Sisters of the Zélatrice Missionaries of the Most Sacred Heart of Jesus (Rome).

His Excellency, the Most Reverend Monsignor Giovanni Panico, titular Archbishop of Giustiniana, Apostolic Delegate in Canada. By a communication from the Secretariat of State dated 19 November 1953, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint His Excellency, the Most Reverend Monsignor Giuseppe da Costa Nunes, Patriarchal Archbishop titular of Odessa, as a Consultor to the Sacred Congregation for Extraordinary Ecclesiastical Affairs. Similarly, by communications from the Secretariat of State, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

Domestic Prelates of His Holiness:

26 September 1953.

Monsignor Michele Walsb, of the Archdiocese of Saint Louis.

Monsignor Luigi Antonio Wempe, of the same Archdiocese.

Monsignor Tommaso Raimondo Woods, of the same Archdiocese.

Gaetano Alibrandi, of the Diocese of Acireale.

Monsignor Emanuele Clarizio (Rome), in October.

Monsignor Giovanni Delaney, of the Archdiocese of New York.

Monsignor Emilio Di Matteo, of the same Archdiocese.

Monsignor Guglielmo Jordan, of the same Archdiocese.

Monsignor Giuseppe Kerwin, of the same Archdiocese.

Monsignor Michele McGuire, of the same Archdiocese.

Monsignor Giuseppe O'Connel, of the same Archdiocese.

Monsignor Patrizio O'Leary, of the same Archdiocese.

Monsignor Giorgio Beemsterboer, of the Archdiocese of Chicago.

Monsignor Valentino Belinski, of the same Archdiocese.

Monsignor Matteo Canning, of the same Archdiocese.

Monsignor Giovanni Collins, of the same Archdiocese.

Monsignor Walter Croarkin, of the same Archdiocese.

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Monsignor Matteo Cummings, of the same Archdiocese.
Monsignor Giuseppe Cussen, of the same Archdiocese.
Monsignor Francesco Dolan, of the same Archdiocese.
Monsignor Giacomo Duffin, of the same Archdiocese.
Monsignor Francesco Flaherty, of the same Archdiocese.
Monsignor Lorenzo Frawley, of the same Archdiocese.
Monsignor Enrico Friel, of the same Archdiocese.
Monsignor Giuseppe Garrity, of the same Archdiocese.
Monsignor Giacomo Gleeson, of the same Archdiocese.

[*Latin ed. p. 824*]

Acta 824 of the Apostolic See - Official Commentary - October 15, 1953.
Most Reverend Mr. Gleeson Patrick, of the same Archdiocese;
Most Reverend Mr. Gorman William, of the same Archdiocese.
Most Reverend Mr. Heimsath George, of the same Archdiocese.
Most Reverend Mr. Hillinger Raymond, of the same Archdiocese.
Most Reverend Mr. Horvath Ernest, of the same Archdiocese.
Most Reverend Mr. Kachnowski Felix, of the same Archdiocese.
Most Reverend Mr. Kasprzycki Blaise, of the same Archdiocese.
Most Reverend Mr. Kelly Edward, of the same Archdiocese.
Most Reverend Mr. Krizka Martin, of the same Archdiocese.
Most Reverend Mr. Lawler James, of the same Archdiocese.
Most Reverend Mr. McCarthy John, of the same Archdiocese.
Most Reverend Mr. McGowan Joseph, of the same Archdiocese.
Most Reverend Mr. McMahon John, of the same Archdiocese.
Most Reverend Mr. Muleahey Eugene, of the same Archdiocese.
Most Reverend Mr. Murphy James, of the same Archdiocese.
Most Reverend Mr. Muzik Martin, of the same Archdiocese.
Most Reverend Mr. O'Brien William, of the same Archdiocese.
Most Reverend Mr. Owens William, of the same Archdiocese.
Most Reverend Mr. Picard Gerard, of the same Archdiocese.
Most Reverend Mr. Primeau Ernest, of the same Archdiocese.
Most Reverend Mr. Reed Thomas, of the same Archdiocese.
Most Reverend Mr. Rooney William, of the same Archdiocese.
Most Reverend Mr. Schmid John, of the same Archdiocese.
Most Reverend Mr. Smaza Edward, of the same Archdiocese.
Most Reverend Mr. Sprengel John, of the same Archdiocese.
Most Reverend Mr. Sugrue John, of the same Archdiocese.
Most Reverend Mr. Terlecke Arthur, of the same Archdiocese.

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Most Reverend Mr. Walsh James, of the same Archdiocese.

Most Reverend Mr. Wunder George, of the same Archdiocese.

Most Reverend Mr. Bertoglio Francis, of the Archdiocese of Milan.

Extraordinary Secret Chamberlains of His Holiness:

1950.

Most Reverend Mr. Arena Philip, of the Archdiocese of Palermo.

Most Reverend Mr. Mineo Nunzio, of the same Archdiocese.

Most Reverend Mr. Panzeça Theotista, of the same Archdiocese.

Most Reverend Mr. Scimeca Daniel, of the same Archdiocese.

January 27, 1951.

Most Reverend Mr. Matzfeld John, of the Archdiocese of Paderborn.

Most Reverend Mr. Hebestreit Paul, of the same Archdiocese.

March 29; August 8.

Most Reverend Mr. Nasca Peter, of the Archdiocese of Palermo.

Most Reverend Mr. Vannelli John, of the same Archdiocese.

September 21.

Most Reverend Mr. De Angelis Anthony (Rome).

October 30.

Most Reverend Mr. Schmidt Hermann Joseph, of the Archdiocese of Paderborn.

August 25.

[*Latin ed. p. 825*]

Diarium Romanae Curiae 825, March 29, 1952. Monsignor Gaul Enrico, of the Archdiocese of Cologne. April 1: Monsignor Schulte Gaspare, of the Archdiocese of Paderborn. September 23: Monsignor Zaunbrecher Giuseppe, of the Archdiocese of Cologne. December 4: Monsignor Elfes Giorgio, of the same Archdiocese. December 4: Monsignor Budde Gustavo, of the same Archdiocese. December 4: Monsignor Hartmann Giuseppe Ermanno, of the same Archdiocese. December 4: Monsignor Weisskichel Ferdinando, of the same Archdiocese. December 4: Monsignor Bennek Giuseppe, of the Archdiocese of Paderborn. December 6: Monsignor Buetzler Teodoro, of the Archdiocese of Cologne. December 14: Monsignor Fetten Teodoro, of the same Archdiocese. December 14: Monsignor Queck Giuseppe, of the same Archdiocese. December 21: Monsignor Wieser Alberto, of the Archdiocese of Freiburg in Brisgovia. December 21: Monsignor Ruf Ermanno, of the same Archdiocese. January 20, 1953. Monsignor Bruno Leopardo, of the Archdiocese of Palermo. February 17: Monsignor Menino de Souza Giuseppe, of the Archdiocese of Bombay. February 17: Monsignor Vaz Francesco Saverio, of the same Archdiocese. February 21: Monsignor Vinbruck Guglielmo, of the Archdiocese of

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Cologne. March 9: Monsignor Lariviere Ruggero, of the Archdiocese of Ottawa. April 10: Monsignor Boudreaux Warren L., of the Diocese of Lafayette, Louisiana. April 10: Monsignor Martin Ignazio, of the same Diocese. April 21: Monsignor Esders Giovanni, of the Diocese of Osnabrück. April 21: Monsignor Hoberg Ermanno, of the same Diocese. April 23: Monsignor Hofer Maurizio A., of the Diocese of Covington. April 23: Monsignor Undreiner Giorgio, of the Archdiocese of San Antonio. June 16: Monsignor Girolami Ciro, of the Diocese of Arezzo. July 13: Monsignor Agostini Alessandro (Rome). July 13: Monsignor Bordin Giuseppe (Rome). July 15: Monsignor Del Pezzo Vincenzo, of the Diocese of Nocera dei Pagani. July 28: Monsignor Fernandes Salvatore, of the Archdiocese of Goa and Damão. July 27: Monsignor Vento Francesco, of the Diocese of Albenga. July 29: Monsignor Michelini Ottavio, of the Diocese of Carpi. August 1: Monsignor Gerada Emanuele, of the Archdiocese of Malta. August 6: Monsignor Tacoli Oddone, of the Archdiocese of Modena. August 13: Monsignor Cafasso Carlo, of the Diocese of Mondovì. August 13: Monsignor Punzi Quirico, of the Diocese of Monopoli.

[*Latin ed. p. 826*]

• August 13, 1953, from the Apostolic See – Official Commentary. Monsignor Tartarelli Cosimo, of the same diocese. 20. Monsignor Di Napoli Giovanni, of the diocese of Cariati. 27. Monsignor Forino Giuseppe, of the monastery of Monte Vergine, of the jurisdiction "nullius." Bocconcelli Cristoforo, of the diocese of Urbania. Monsignor. Monsignor Fini Alessandro, of the same diocese. 28. Monsignor Federico Amabile, of the same diocese. Monsignor Pica Matteo, of the diocese of Diano-Teggiano. Monsignor Quagliarello Sebastiano, of the same diocese. September 1. Monsignor Cocco Angelo, of the diocese of Iglesias. Monsignor Caroli Giovanni, of the archdiocese of Taranto. Monsignor Russo Cosimo, of the same archdiocese. 26. Monsignor Breitenbeck Giuseppe, of the archdiocese of Detroit. October 8. Monsignor Lambruschini Ferdinando, of the diocese of Luni. Monsignor Plenteda Angelo, of the archdiocese of Otranto. Lanciotti Lino (Rome). Monsignor. Monsignor Etteldorf Raimondo, of the archdiocese of Dubuque. 12. Monsignor Dailey Edoardo, of the archdiocese of Chicago. 5. Monsignor Fitzgerald Tommaso, of the same archdiocese. Monsignor Grady Tommaso, of the same archdiocese. Monsignor Higgins Giorgio, of the same archdiocese. Monsignor Houlihan Giovanni, of the same archdiocese. Monsignor Lavin Francesco, of the same archdiocese. Monsignor McElligott Francesco, of the same archdiocese. Monsignor McManus Guglielmo, of the same archdiocese. Monsignor Meehan Tommaso, of the same archdiocese. Monsignor Mozeris Damaso, of the same archdiocese. Monsignor O'Donnell Cleto, of the same archdiocese. Monsignor Piwowar Stanislao, of the same archdiocese. Monsignor Wycislo Luigi, of the same archdiocese. Monsignor Zock Raimondo, of the

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same archdiocese. Monsignor Llaguno Canals Alfredo, of the archdiocese of San Cristobal de la Havana. Extraordinary Papal Chamberlains of the Sword and Cape of Saint [Peter]: December 22, 1952. Mr. Barone de Guttenberg Carlo Teodoro, of the archdiocese of Bamberg. February 15, 1953. Mr. Barone de Loé Walter, of the archdiocese of Cologne. April 23. Mr. Conte Capelle Roberto, of the diocese of Namur. Honorary Papal Chamberlains in purple vestments of His Holiness: September 11, 1951. Monsignor Cusimano Rocco, of the archdiocese of Palermo. Monsignor Faciano Francesco, of the same archdiocese. November 10, 1952. Monsignor Boos Giuseppe, of the archdiocese of Cologne.

[*Latin ed. p. 827*]

Diarium Romanae Curiae 827, 30 Ianuarii, 1953. Reverendissimus Dominus Oehmen, Gulielmus, ex dioecesi Aquisgranae. 13 Augusti: Reverendissimus Dominus Pizzanelli, Pius, ex dioecesi Pontremoli. 27 Augusti: Reverendissimus Dominus Spugnini, Gaetanus, ex dioecesi Urbaniae. 5 Septembris: Reverendissimus Dominus Pregliasco, Iosephus Natalis, ex dioecesi Mondovì. 5 Octobris: Reverendissimus Dominus Borghesi, Virgilius, ex dioecesi Sansepolcro. Camerarius honorarius supranumerarius, militans in Ordine Spadae et Cappae, die 8 Augusti: 17 Iulii, 1953, Dominus Brusati, Ludovicus, ex archidioecesi Mediolanensi. Camerarius honorarius extra Urbem Sanctitatis: 29 Decembris, 1952. Reverendissimus Dominus Polizzi, Iosephus, ex archidioecesi Panormitana.

HONORES:

Per litteras Secretarii Status, Sanctissimus Pater Pius XII, beatissime regnans, dignatus est conferre:

Crucem Grandem Ordinis Pia: 19 Decembris, 1952, Domino Virissimo Cunha Paulo Arsenio, Ministro Negotiorum Externorum Lusitaniae.

Crucem Grandem Ordinis Sancti Gregorii Magni, classe civili: 24 Martii, 1952, Domino Sarmento Rodrigues, Emanueli M., Ministro Ultramarinarum Lusitaniae.

19 Decembris: Domino Trigo de Negreiros, Ioachimo, Ministro Internorum Lusitaniae.

Eodem die: Domino Ulrich, Iosepho F., Ministro Operum Publicorum Lusitaniae.

30 Septembris, 1953: Suae Excellentiae Domino Gartz, Ake Henrik, Ministro Finniae apud Sanctam Sedem.

7 Octobris: Domino Gilberti, Ferrucio, ex archidioecesi Mediolanensi.

Commendam cum Placa Ordinis Sancti Gregorii Magni, classe civili: 18 Septembris, 1952, Domino Schmittlein, Raimundo, ex dioecesi Mogontiae.

19 Decembris: Domino De Espregueira Mendes, Roberto (Lusitania).

Eodem die: Domino De Sá e Melo, Emanueli (Lusitania).

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Eodem die: Domino Trigo de Moráis, Antonio (Lusitania).

31 Iulii, 1953: Domino Goretti, Otriade, ex archidioecesi Neapolitana.

21 Augusti: Domino Cicogna, Furio, ex archidioecesi Mediolanensi.

10 Octobris: Domino Zeiller, Iacomo, ex archidioecesi Lutetiae.

[*Latin ed. p. 828*]

828 Acta Apostolicae Sedis - Commentarium Officiale.

The Order of Saint Gregory the Great, military class:

December 12, 1952. To Mr. da Cámara Liberale (Portugal).

July 31, 1953. To Mr. Guedes Benard Paolo (Portugal).

The Order of Saint Gregory the Great, civil class:

July 31, 1953. To Mr. Del Giudice Luigi, of the Archdiocese of Naples.

September 19. To Mr. Batista y Gonzalez de Mendoza Agostino, of the Archdiocese of San Cristoforo in Havana.

October 10. To Mr. Freddi Bruno (Rome).

June 13, 1950. To Mr. Maurigi Giuseppe, of the Archdiocese of Palermo.

To Mr. Pavone Michele, of the same Archdiocese.

September 2, 1952. To Mr. Scimone Salvatore, of the same Archdiocese.

December 6. To Mr. Vogels Luigi, of the Archdiocese of Cologne.

To Mr. Morris Michele, of the Diocese of Ranchi.

December 12. To Mr. Nazaré de Oliveira Giovanni (Portugal).

December 19. To Mr. Banha da Silva Lionello Pietro (Portugal).

December 26. To Mr. Benavente Luigi (Portugal).

January 26, 1953. To Mr. Coyle Cirillo, Abbot, of the Diocese of Sacramento.

To Mr. Devine Enrico Giuseppe, of the same Diocese.

To Mr. Mitchell Pietro E., of the same Diocese.

To Mr. Dovifat Emilio, of the Diocese of Berlin.

February 29. To Mr. Mutsaerts Giovanni Francesco, of the Archdiocese of Malines.

To Mr. Pereira Giuseppe, of the Archdiocese of Bombay.

March 17. To Mr. Soares Luigi, of the same Archdiocese.

To Mr. Corridori Giuseppe, of the Archdiocese of Milan.

May 16. To Mr. Spagnolli Giovanni, of the same Archdiocese.

May 29. To Mr. Troyer Giuseppe, of the Diocese of Vittorio Veneto.

June 24. To Mr. Fremiotti Pietro, of the suburbicarian Diocese of Porto e S. Rufina.

To Mr. Monti Bruno, of the Diocese of Treviso.

July 14. To Mr. Cassar Torreggiane Antonio, of the Archdiocese of Malta.

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To Mr. Pozzi Guido, of the Archdiocese of Milan.

August 21. To Mr. Ferrini Baldini Alberto, of the Diocese of Arezzo.

September 19. To Mr. Suárez y León Michele, of the Archdiocese of San Cristoforo in Havana.

October. To Mr. Migliore Giuseppe, of the Archdiocese of Otranto.

[*Latin ed. p. 829*]

Diary of the Roman Curia 829. Concerning the Knighthood of the Order of Saint Gregory the Great, civil class:

September 2, 1952. To Mr. Marzetti Gino, of the Archdiocese of Palermo.

November 26. To Mr. Mcoletti Vincenzo, of the same Archdiocese.

December 6. To Mr. Pareknnnel Giuseppe Tommaso, of the Diocese of Palai.

December. To Mr. Aust Giuseppe, of the Archdiocese of Cologne.

December. To Mr. Laarmann Francesco, of the same Archdiocese.

December 19. To Mr. Homan Boni (Portugal).

December. To Mr. Leotte Tavares Enrico (Portugal).

December. To Mr. Louro Enrico (Portugal).

January 7, 1953. To Mr. Louie Ellis Giovanni, of the Diocese of Sacramento.

February. To Mr. Serretta Giuseppe, of the Archdiocese of Palermo.

February 14. To Mr. de Groof Francesco, of the Archdiocese of Malines.

March 7. To Mr. Laduron Edoardo, of the Diocese of Namur.

April 1. To Mr. Vaerwick Valentino, of the Diocese of Gand.

April 10. To Mr. Abdalla Antonio, of the Diocese of Lafayette, Louisiana.

April. To Mr. Abshire Rendali U., of the same Diocese.

April. To Mr. Aycock Giovanni B., of the same Diocese.

April. To Mr. Boudreaux Ernesto A., of the same Diocese.

April. To Mr. Broussard Alcide L., of the same Diocese.

April. To Mr. Broussard Wilmore Sr., of the same Diocese.

April. To Mr. Brulet Wilmore J., of the same Diocese.

April. To Mr. Connolly Giovanni, of the same Diocese.

April. To Mr. Cornay Howard J., of the same Diocese.

April. To Mr. Fruge Mattia, of the same Diocese.

April. To Mr. Gassie Voorhies L., of the same Diocese.

April. To Mr. Ibert Carlo, of the same Diocese.

April. To Mr. Landry Giacomo, of the same Diocese.

April. To Mr. Larcade Lorenzo, of the same Diocese.

April. To Mr. Lipari Frank, of the same Diocese.

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April. To Mr. Maraist Patrizio, of the same Diocese.
April. To Mr. Martin Murry, of the same Diocese.
April. To Mr. Motty Roberto, of the same Diocese.
April. To Mr. Osterland Andrea, of the same Diocese.
April. To Mr. Peck Alberto, of the same Diocese.
April. To Mr. Provost Arturo, of the same Diocese.
April. To Mr. Riebl Giuseppe, of the same Diocese.
April. To Mr. Sabatier Giorgio J., of the same Diocese.
April. To Mr. Stelly Aurelio, of the same Diocese.
April. To Mr. Sehwering Leo, of the Archdiocese of Cologne.
April 11. To Mr. Scbuemmer Carlo, of the same Archdiocese.
April 18. To Mr. Tirez Giuseppe, of the Archdiocese of Malines.
May 2. To Mr. Van Breedam Carlo, of the same Archdiocese.
May.

[*Latin ed. p. 830*]

830 Acta Apostolicae Sedis - Commentarium Officiale, 6 Maii 1953.
Domino Mauricio de Brouwer, ex Dioecesi Brugensis.
Domino Giuseppe Panceri, ex Archidioecesi Mediolanensi.
20 Augusti, 28 Septembris.
Domino Edoardo Filippo Buddy, ex Archidioecesi Sancti Ludovici.
Domino Edmondo Lorenzo Haas, ex eadem Archidioecesi.
Domino Georgio E. Henegan, ex eadem Archidioecesi.
Domino Leone Giacomo Wieck, ex eadem Archidioecesi.
29 Octobris, 18.
Domino Prospero Sanehirieo, ex Dioecesi Tricariciens.
Domino Enrico Pierroz, ex Archidioecesi Madras et Meliapor.
Domino Rodolfo Berger, ex Archidioecesi Chicagoensi.
Domino Cushman Bissell, ex eadem Archidioecesi.
Domino Francesco Brodnicki, ex eadem Archidioecesi.
Domino Giacomo Callahan, ex eadem Archidioecesi.
Domino Giuseppe Cavanaugh, ex eadem Archidioecesi.
Domino Marco Cronin, ex eadem Archidioecesi.
Domino Walter Cummings, ex eadem Archidioecesi.
Domino Matteo Fitzgerald, ex eadem Archidioecesi.
Domino Paolo Galvin, ex eadem Archidioecesi.
Domino Leander Rüssel, ex eadem Archidioecesi.
Domino Giuseppe Merrion, ex eadem Archidioecesi.
Domino Giacomo Mulcahey, ex eadem Archidioecesi.

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Domino Erberto Nash, ex eadem Archidioecesi.

Domino Giovanni Nering, ex eadem Archidioecesi.

Domino Daniele Ryan, ex eadem Archidioecesi.

Domino Erberto Schmitz, ex eadem Archidioecesi.

Domino Giovanni Sheehan, ex eadem Archidioecesi.

Domino Giovanni Svetina, ex eadem Archidioecesi.

Domino Giovanni Walz, ex eadem Archidioecesi.

Domino Guglielmo Paolo McGervey, ex Dioecesi San Diego.

De Ordine Sancti Gregorii Magni, Classe Militari: 19 Decembris 1952.

Domino Luigi Emanuele Tavares (Lusitania).

De Magno Ordine Sancti Sylvestri Papae: 19 Decembris 1952.

Domino Vasco Pereira da Cunha (Lusitania).

De Commenda cum Placca Ordinis Sancti Sylvestri Papae: 19 Decembris 1952.

Domino Mario Cunha (Lusitania).

Domino Giuseppe Emanuele da Costa (Lusitania).

Domino Giovanni Gaspar (Lusitania).

[*Latin ed. p. 831*]

Diarium Romanae Curiae 831, December 19, 1952. To Mr. Lourenço Agostino (Portugal), September 18, 1953. To Mr. Pamer Massimiliano, of the Archdiocese of Vienna. The Insignia of the Order of Saint Sylvester the Pope: June 15, 1953. To Mr. Del Grosso Angelo, of the Archdiocese of Milan. August 21. To Mr. Ravaioli Giuliano, of the Diocese of Forlì. The Cross of the Order of Saint Sylvester the Pope: June 13, 1950. To Mr. Mastro Calogero, of the Archdiocese of Palermo. June 16. To Mr. Ruffini Paolo, of the Diocese of Mantua. March 24, 1952. To Mr. Nunes Emerico (Portugal), September 2. To Mr. Di Lorenzo Ignazio, of the Archdiocese of Palermo. To Mr. Loffredo Mario, of the same Archdiocese. To Mr. Mastroiacomo Aurelio, of the same Archdiocese. To Mr. De Capitani Serafino, of the Archdiocese of Milan. November 15. December 19. To Mr. Barradas Giorgio (Portugal). To Mr. D'Almeida Leopoldo (Portugal). To Mr. D'Almeida Fernandes Stefano (Portugal). To Mr. De Melo Breyner Andressen Tommaso (Portugal). To Mr. Martins Barata Giorgio (Portugal). January 7, 1953. To Mr. Spreutels Maurizio Lodovico, of the Archdiocese of Malines. To Mr. Balisaux Roberto, of the same Archdiocese. February 2. To Mr. Demain Roberto, of the same Archdiocese. April 14. To Mr. Billstein Enrico, of the Archdiocese of Cologne. April 18. To Mr. Lanman Carlo B. (Steubenville). April 20. To Mr. Meert Ernesto, of the Archdiocese of Malines. May 2. To Mr. Scbockaert Rufino, of the same Archdiocese. To Mr. Faerber Carlo, of the Archdiocese of Friburgo in Brisgovia. May 11. To Mr. Raggi Luigi, of the Archdiocese of Newark. May 20. To Mr. Saldanha

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Vittorino Francesco, of the Archdiocese of Goa and Damâo. July 6. To Mr. Galasso Girolamo, of the Diocese of Avellino. July 9. To Mr. Bergerre Max (Rome). July 21. To Mr. Chiatante Ennio, of the Archdiocese of Otranto. July 22. To Mr. Lugari Francesco (Rome). August 18. To Mr. Contessa Salvatore, of the Archdiocese of Genoa. To Mr. Peschiera Emilio, of the same Archdiocese. To Mr. Scianatico Sabino, of the Archdiocese of Bari. August 20. To Mr. Darby Antonio, of the Archdiocese of Milan. August 21. To Mr. Buffetti Enrico (Rome).

[*Latin ed. p. 832*]

832 Acta Apostolicae Sedis - Official Commentary, August 21, 1953. To Mr. Ficoneri Astorre (Boma). September 29th: To Mr. Giorgio Agostino Botturi, of the Archdiocese of Milan. September 29th: To Mr. Giuseppe Galli, of the same Archdiocese. September 29th: To Mr. Emilio Trabucchi, of the same Archdiocese. September 29th: To Mr. Angelo Bianchini, of the Patriarchate of Venice. October 5th: To Mr. Ernesto Francesconi (Rome). The Knighthood of the Order of Saint Sylvester the Pope: September 5, 1950. To Mr. Pasquale Antonio, of the Archdiocese of Palermo. September 23, 1952: To Mr. Guglielmo Peters, of the Diocese of Münster. December 6th: To Mr. Carmelo Federico, of the Archdiocese of Palermo. December 18th: To Mr. Alessandro Kabza, of the Archdiocese of Cologne. December 19th: To Mr. Giuseppe Simöes (Portugal). January 29, 1953: To Mr. Felice Goerlich, of the Diocese of Berlin. January 29th: To Mr. Giuseppe Koehler, of the same Diocese. February 15th: To Mr. Arturo Bertinchamps, of the Archdiocese of Malines. March 23rd: To Mr. Aldo Atzori Onano, of the Archdiocese of Cagliari. April 11th: To Mr. Giovanni Kolter, of the Archdiocese of Cologne. May 2nd: To Mr. Leone Roels, of the Archdiocese of Malines. May 2nd: To Mr. Renato Wevebergh, of the same Archdiocese. May 11th: To Mr. Antonio Bavaj, of the same Archdiocese. July 26th: To Mr. Giulio Tortori (Rome). July 27th: To Mr. Ernesto Pinto (Uruguay). August 20th: To Mr. Mario Rossi, of the Archdiocese of Sassari. August 21st: To Mr. Annibale Di Rienzo, of the Diocese of Isernia. August 21st: To Mr. Carlo Giorgio, of the Diocese of Venafro. August 22nd: To Mr. Luigi Papetti, of the Diocese of Brescia. August 22nd: To Mr. Francesco Falsini (Rome). August 22nd: To Mr. Serafino Majerotto (Rome). August 22nd: To Mr. Alberto Verdinelli (Rome). August 28th: To Mr. Adolfo Alliata (Rome). September 1st: To Mr. Clemente Picco, of the Diocese of Pinerolo. September 7th: To Mr. Giancarlo Franceschi (Rome). September 7th: To Mr. Augusto Mitolo (Rome). September 18th: To Mr. Italo Fraschetti (Rome). September 29th: To Mr. Giuseppe Pugiotto, of the Patriarchate of Venice. September 29th: To Mr. Leone Scattolin, of the same Patriarchate. October 3rd: To Mr. Stanislao Marcinone, of the Diocese of Tivoli. October 3rd: To Mr. Paolo Marziale, of the same Diocese. October

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6th: To Mr. Vincenzo Rega, of the Diocese of Castellammare di Stabia.

[*Latin ed. p. 833*]

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ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA PII PP. XII

CONSTITUTIONES APOSTOLICAE

I. LEOPOLDOPOLITANUS (INONGOËNSIS)

Territoria separantur ex Vicariatu Apostolico Leopoldopolitano, et novus Vicariatus Apostolicus erigitur, nomine (INONGOËNSIS).

PIUS, EPISCOPUS, SERVUS SERVORUM DEI

Ad perpetuam rei memoriam:

"Ut sollerti agricolae, qui velit suae vineae fecunditatem augere, oportet ut ex vitibus excerpeant palmites eosque serant eo ferme consilio ut novas vites excitet quae uberiores fructus suo tempore pariant; ita oportet Nobis, qui Dominicae vineae labores suscepimus, ex dioecesibus quasdam demere partes iisque novas circumscriptiones, quae dicuntur, ecclesiasticas, condere, cum spes affulgeat posse per hoc christianam veritatem latius diffundi moresque gentium mitescere."

Nunc autem videtur, si, diviso territorio Vicariatus Apostolici Leopoldopolitani, quod est in Congo Belgico, novus Vicariatus Apostolicus erigatur, id fore christianae rei in eadem regione magno usui animorumque utilitati.

Quae cum ita sint, ea probantes quae venerabiles Fratres Nostri S. R. E. Cardinales Sacro Coetui Fidei Christianae Propagandae praepositi hac in re censuerint esse facienda; audita quoque sententia venerabilis Fratris.

[*Latin ed. p. 834*]

834 Acta Apostolicae Sedis - Official Commentary by Peter Sigismund, Archbishop with the title of Neapolis in Pisidia, and also Apostolic Delegate in the Belgian Congo and in Buanda Urundi; furthermore, those who, with their consent, deem themselves to have some authority in this matter; after carefully considering the matter, we establish the following, exercising the fullness of power which we have received from Christ. We separate

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from the Apostolic Vicariate of Leopoldopolis that region, which is named after the lake known as Leopold II, and which is bounded on the one hand by the right bank of the Kasai River, on the other hand by the boundaries of the Apostolic Prefectures of Bikoro and Kolwezi, and finally by the boundaries of the Apostolic Vicariate of Coquilhatville, and we establish this as a new Apostolic Vicariate, to be called Inongo, and which shall be entrusted to the members of the Congregation of the Immaculate Heart of Mary, under our guidance and that of the Apostolic See. For they have already sown the seeds of the Christian truth there with much labor, and have produced abundant fruits for the Church. To the Apostolic Vicariate of Inongo, which we have now established, and to its superiors, all the rights, privileges, and honors are granted which are rightfully granted to all Vicariates and their superiors; they shall also be subject to all the obligations and burdens with which others are burdened throughout the world. In order that what we have commanded in these documents may be carried out, we choose the Most Reverend Brother Peter Sigismund, whom we mentioned above, to whom we grant all the powers necessary to carry out this matter, which he may also delegate to any other person who is constituted in ecclesiastical dignity. We also charge this Most Reverend Brother to draw up the documents of the completed work and to transmit faithful copies thereof to the Sacred Congregation for the Propagation of the Faith as soon as possible. If, at the time when these decrees are brought to a conclusion, another person is in charge of this delegation, we grant to that person the rights and obligations necessary to carry out this matter, with the right also to delegate. We intend these documents to be effective now and in the future; in such a way that what has been decreed herein shall be religiously observed by those to whom it pertains, and thus obtain their force. No prescriptions of any kind can be contrary to the effectiveness of these documents, since by these documents we abolish all others. Therefore, if anyone, with any authority, knowingly or unknowingly acts contrary to what We have decreed, We declare that such action is entirely invalid and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies of these documents, whether printed or handwritten, which bear the seal of those constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Let all who despise or in any way disregard our decrees know that they will incur penalties.

[*Latin ed. p. 835*]

The Acts of Pope Pius XII, page 835, state that those who have not fulfilled the orders of the Supreme Pontiffs will be subject to the laws established by right. Given in Rome, at St. Peter's, on the thirtieth day of the month of June, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our Pontificate.

For the Holy Roman Church,

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Eugenius, Cardinal, Secretary of State.

Peter Fumasoni Biondi, Cardinal, Dean of the Sacred College.

Prefect of the Congregation for the Propagation of the Faith.

Hamletus Tondini, Regent of the Apostolic Chancery.

A. Carinci, Archbishop titular of Selene, Protonotary Apostolic.

Francis Hannibal Ferretti, Protonotary Apostolic.

[Reference: *Acta Apostolicae Sedis*, Vol. LXXXVI, no. 84.]

II. ARABIA (KUWAIT): A PORTION OF THE TERRITORY SEPARATED FROM THE APOSTOLIC VICARIATE OF ARABIA IS ESTABLISHED AS A NEW APOSTOLIC PREFECTURE, TO BE CALLED "OF KUWAIT."

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION:

As that steward, "faithful and prudent, whom the lord has appointed over his household" (Luke 12:42), diligently administers the affairs of the house, so that he may provide for the needs of his master, so too We, who, seated in the Chair of Peter, have the entire human race entrusted to us by the will of God, strive with all our strength to provide for the well-being of the Christian faithful, so that the Kingdom of God may daily progress with greater joy on this earth.

Therefore, since it has seemed opportune that the growth of the Christian religion in Arabia may be promoted more effectively if a new Apostolic Prefecture is established from the portion separated from the Apostolic Vicariate of Arabia, We gladly approve and confirm what the Sacred Congregation for the Propagation of the Faith has decreed concerning this matter.

After carefully considering the matter, and therefore with certain knowledge of what We are about to do, and with the agreement of those whose interests are involved in any way, We, exercising Our supreme apostolic authority, establish the following:

From the Apostolic Vicariate of Arabia...

[*Latin ed. p. 836*]

Acta 836 of the Apostolic See – Official Commentary: To you, entrusted with the care of the entire region that faces east and which is under the civil jurisdiction and authority of the Principality of Kuwait, not excluding either part of this territory commonly known as "neutral," we separate. Therefore, we establish a new Apostolic Prefecture from this region, which shall henceforth be called Kuwait; its boundaries and limits shall be the same as those of the region mentioned above. We entrust its governance, subject to our and the Holy See's approval, to the Order of the Discalced Carmelites. To this Apostolic Prefecture of Kuwait, which we establish today, and to its temporary superiors, we grant all rights, privileges, and

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honors with which other Prefectures and their superiors enjoy throughout the world; but we also wish them to be bound by the same duties and obligations as others. We declare these documents to be effective now and in the future, so that those to whom they pertain may religiously observe what has been decreed herein, and thus may they obtain their full force. No prescriptions of any kind, contrary to the contents of these documents, shall be able to take effect, since by these documents we derogate from all such. Therefore, if anyone, with whatever authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies and texts of these documents, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are signed by a public notary, shall have the same full faith as if the original were presented. Whoever in any way disregards or rejects Our decrees in general should know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given at Rome, near St. Peter's, on the thirty-ninth day of the month of June, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our pontificate. For the Holy Roman Church: EUGENIUS Card. TISSERANT, Prefect of the Sacred College. PETRUS Card. FUMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith. Hamletus Tondini, Apostolic Chancellor. Alfonsus Carinci, Archbishop ad titulo, Seleucis in Isauria. Dec. Prot. Apost. Arthurus Mazzoni, Apostolic Protonotary. Place: Room 8, Lead Register, Canonical Archives, Volume LXXXVII, number 5.

[*Latin ed. p. 837*]

Acta Pontificia Pauli XII, 837, III, HALIFAXIENSIS (YARMUTHENSIS): Regionēs quae ab Archidioecesi Halifaxiensi separantur, ex quibus nova dioecesis efficitur, Yarmuthensis nuncupanda.

PIUS EPISCOPUS, SERVUS SERVORUM DEI, ad perpetuam rei memoriam: Romanas partes Pontificis has praecipue esse existimamus, ut nempe supernae veritatis lucem omnibus hominibus aptiore in dies ratione afferendam curent, quos Christus Iesus « de tenebris vocavit in admirabile lumen suum » (1 Pet. 2, 9); quapropter Nos, qui in Petri cathedra sedentes omnium saluti prospicimus, magnopere laetamur cum, Deo adiuvante, Ecclesias condere vel etiam immutare possumus, ut commodius in iisdem res christiana administretur. Hoc enim faciendum nunc putamus quod ad Halifaxiensem archidioecesim attinet, quae fines suos ita extendit ut nova sit ex ea dioecesis constituenda. Explorato igitur quid venerabilis Frater Hildebrandus Antoniutti, Archiepiscopus titulo Synnadensis in Phrygia et Apostolicus in Canadensi Natione Delegatus, de hoc sentiat, atque consilio praeterea audito venerabilium Fratrum Nostrorum, Sacrae Romanae Ecclesiae Cardinalium, Negotiis Consistorialibus praepositorum, ac consensum

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pariter eorum omnium supplentes, quorum quomodocumque res intersit, de plenitudine apostolicae Nostrae potestatis, haec quae sequuntur, consulto et cogitata, decernimus atque statuimus.

Ab Halifaxiensi archidioecesi has separamus regiones, e priscis Comitum possesionibus appellatas, nempe Kings, Annapolis, Bigby, Yarmouth et Shelburne. Ex quibus distractis et in unum veluti coactis territoriis, novam erigimus dioecesim, quam Yarmuthensem appellari volumus. Huius novae dioecesis episcopalem sedem in urbe statuimus cui nomen apud populum Yarmouth, quam igitur in civitatis episcopalis gradum, ad iuris communis normam, perducimus. Episcopi vero cathedram in templo collocari iubemus, Sancto Ambrosio dicato, cui propterea, ad templi cathedralis dignitatem elato, omnia tribuimus iura et privilegia, onera pariter et obligationes quae ceterarum cathedralium aedium sunt propria. Haec praeterea Yarmuthensis diócesis eiusque Praesules, iisdem iuribus honoribusque fruentur, quibus omnes ornantur per terram.

[*Latin ed. p. 838*]

"38 Acta Apostolicae Sedis - Official Commentary concerning the rare circumstances of dioceses and their prelates; likewise, they are bound by the same burdens and obligations. We desire that the See of Yarmouth be a suffragan of the Metropolitan Church of Halifax, whose Metropolitan Archbishop rightfully governs, and the current Bishop of Yarmouth shall be subject to him. Furthermore, due to difficulties, the College of Canons may not be established; therefore, we grant the faculty that diocesan Consultors, according to the prescriptions of Canon Law, may serve in their place, assisting the Bishop with counsel and prudence in the administration of diocesan affairs. Moreover, we establish the Episcopal table, which shall consist of goods derived from a proportionate share of the assets of the Halifax table, or any revenues, or offerings made by the faithful; these goods shall be divided in such a manner as to faithfully observe the instructions described in Canon 1500 of Canon Law. Likewise, concerning the election of a Capitular Vicar or Administrator, in the event of a vacancy, and concerning the institution of young men who are a hope for the Church, and concerning the rights and obligations of the faithful and clergy, and other matters of this kind, we prescribe the same as is commanded by Canon Law. With regard to the clergy specifically, we decree that as soon as these Letters are brought to execution, the clergy of the Church shall be considered to be assigned to it, within the boundaries where they rightfully reside. Finally, we desire that all documents and records pertaining to the recently established Church of Yarmouth be promptly sent by the Halifax Chancery to the archives of the Yarmouth Chancery. All of these things we decree and establish in such a way that they may be effective according to law, notwithstanding any contrary provisions. In order that those things which we command in these Letters may be accomplished, we choose the

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venerable brother Hildebrand Antoniutti, or he who at the time these decrees are brought to bear, presides over the Apostolic Delegation in the Canadian Republic; to him, therefore, we grant all necessary powers to delegate to any man who has attained some dignity in the sacred priesthood. We also command that the same venerable brother record this completed business in the records, and that he transmit faithful copies thereof to the Most Holy Congregation of the Consistory as soon as possible. We will and order that these Letters be effective now and in the future; in such a way that those things which have been decreed through them shall be religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, contrary to the efficacy of these Letters shall be able to prevail, since through these Letters we derogate from all such things. Therefore, if anyone, by any authority, knowingly or unknowingly, acts contrary to what We have decreed, We command that it be declared utterly void and of no effect. Therefore, no one shall be permitted to tear or corrupt these documents of Our will."

[*Latin ed. p. 839*]

Acta Pii PP. XII, 839: It is permitted; indeed, copies of these documents, whether printed or handwritten, bearing the seal of a person lawfully holding ecclesiastical office, and simultaneously signed by a public notary, shall be considered entirely valid, just as if the original were presented. Whoever, in general, disregards or in any way rejects Our decrees, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given in Rome, at St. Peter's, on the sixth day of the month of July, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our pontificate. For the Holy Roman Church, [signed] Eugenius Cardinal Tisserant; [signed] Fr. Adeodatus I. Cardinal Piazza, Dean of the Sacred College; [signed] Secretary of the Sacred Congregation Consistorialis; Hamletus Tondini, Apostolic Chancellor; [signed] Alfonsus Carinci, Archbishop titular of Selene, Protonotary Apostolic; [signed] Bernardus De Felicis, Protonotary Apostolic. *Acta Apostolicae Sedis*, Plumbi Reg in Cane, vol. LXXXVI, n. 89. IV. HARTFORD: THE DIOCESE OF HARTFORD IS RAISED TO THE DIGNITY OF A METROPOLITAN CHURCH. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Having considered and with earnest contemplation, We have observed the numerous and significant advancements that the religious affairs of the Diocese of Hartford have achieved, whose progress deserves equal praise; therefore, having deducted certain territories, We have decided to establish other dioceses. These are the Dioceses of Bridgeport and Norwich, which We establish by Apostolic Letters sealed with the leaden seal, given this very day. Now, wishing either to better serve these Sees or other regions of the same area, and also desiring to give open testimony of Our benevolence to

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the Diocese of Hartford, We have decided...

[*Latin ed. p. 840*]

840 Acta Apostolicae Sedis - The Official Commentary informs us that this city, the most important metropolis, should be distinguished by its dignity and honor, and that it should, as a mother, shine and be superior to the Churches that we have mentioned; with the hope that, as it excels among neighboring cities with such an abundance of life and fervor of works, it may continue to increase its power and virtue day by day, and in some way communicate with those same dioceses. After careful consideration, and after consulting the opinion of the venerable Brother John Cicognani, Hamlett, Apostolic Delegate in the United States of America, holding the title of Archbishop of Laodicea in Phrygia; and after seeking the advice of our venerable Brothers, the Cardinals who preside over the Consistorial Affairs of the Holy Roman Church; and after hearing the venerable Bishops to whom this matter pertains; and finally, after obtaining the consent of those who believe they have some right in this matter, exercising the apostolic power with which We preside over all of the Christian family, We decree that the following be carried out. We separate and release the Church of Hartford from the jurisdiction of the metropolitan see of Boston, and We raise it, with all its accumulated honors, powers, privileges, and also burdens, to the rank and dignity of a metropolitan see. Furthermore, We desire to invest the venerable Brother Henry J. O' Prien, whose praises have shone in the governance of the diocese of Hartford, with the dignity of Archbishop, and We entrust to him the governance of the Church of which We speak. It is to be hoped that, with a happy course and a firm hand, he will guide it to where the salvation and port of Christians is located, and which is evident. To this venerable Brother and his successors, these Our Letters grant all the rights and privileges that are granted to all Archbishops, namely: to carry a cross before him within the boundaries of the province in which he will have charge, and to use the pallium, after having requested it in a public consistory and having obtained it from Us. He will, however, be bound by the same obligations as all other superiors of the same rank. The new ecclesiastical province of Hartford will consist of the following Churches: Bridgeport and Norwich, which We now establish with apostolic letters and subject to that see; and Providence, which We likewise, through these letters, separate from the archdiocese of Boston and assign to it. Furthermore, We decree that the Bishops of these dioceses shall be subject to and obey the Metropolitan of this province, according to what is contained in the Code of Canon Law. The boundaries of the Province shall be the boundaries of all the dioceses that comprise it: namely, Hartford, Bridgeport, Norwich, and Providence. The execution of these present letters will be overseen by the venerable Brother whom We have mentioned, Hamletus John Cicognani, or by the one who, at the time when

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these decrees are to be carried out, presides over that Delegation.

[*Latin ed. p. 841*]

The acts of Pope Pius XII, 841. To whomever it may be that this business falls, we grant all the rights necessary to carry out this matter, and we authorize the delegation of this task to another person, if circumstances require, provided that the person is of ecclesiastical standing. The documents pertaining to these matters shall be drawn up, and their faithful copies shall be sent to the Sacred Congregation of the Consistory as soon as possible. We intend these letters to be effective now and in the future, so that those to whom they pertain shall religiously observe what has been decreed therein, and thus they shall have full force. No prescriptions of any kind whatsoever shall be able to oppose the effectiveness of these letters, since by these letters we abolish all such prescriptions. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly acts contrary to what We have decreed, We command that such action be declared entirely null and void. Therefore, it is not permitted to anyone to tear or alter these documents of Our will; rather, copies of these letters, whether printed or handwritten, bearing the seal of a person of ecclesiastical standing and signed by a public notary, shall have the same validity as if the original were presented. Whoever in any way disregards or disobeys Our decrees in general, let him know that he will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Villa of Gandolfo, near Rome, on the sixth day of the month of August, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our pontificate.

For the Holy Roman Church,
Eugenius Card. TISSERANT,
Chancellor.
Fr. Adeodatus T. Card. PIAZZA,
Dean of the Sacred College,
Sacred Congregation of the Consistory,
Secretaries:
Hamletus Tondini,
Regent of the Apostolic Chancery,
Arthurus Mazzoni,
Protonotary Apostolic,
Albertus Serafini,
Protonotary Apostolic.
Loco
[Seal]

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Register of the Apostolic Chancery, Volume LXXXVII, Number 18.

[*Latin ed. p. 842*]

842 Acta Apostolicae Sedis - Official Commentary

V. HARTFORD (NORWICH) FROM THE HARTFORD DIOCESE, CERTAIN REGIONS ARE SEPARATED, FROM WHICH A NEW DIOCESE IS ESTABLISHED, TO BE CALLED (NORWICH).

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, "TO PERPETUALLY REMEMBER THAT DIVINE WORD OF CHRIST, BY WHICH HE COMMITTED THE FLOCK OF CHRISTIANS AND THEIR PASTORS TO BLESSED PETER, THE PRINCE OF THE APOSTLES, IT CONSTANTLY REMINDS US AND ENJOINS US TO OMIT NOTHING WHATSOEVER CONCERNING THE NEEDS OF THE PEOPLE." AND SINCE WE ARE CONVINCED THAT THE ADVANTAGES OF THE HOLY CHURCH CAN BE BETTER PROVIDED FOR AND GREATER FRUITS REAPED IF LABORS ARE DIVIDED AMONG MORE WORKERS, WE DO NOT HESITATE, IF CIRCUMSTANCES REQUIRE IT, TO EXPAND THE TERRITORIES OF DIOCESES AND TO ESTABLISH NEW SEATS THEREFROM. WHEREFORE, SINCE THE CHURCH OF HARTFORD IS EXTENDED TO AN EXCESSIVE WIDTH, AND IT HAS REACHED SUCH A STAGE OF INCREASE, EITHER IN HUMAN OR RELIGIOUS MATTERS, THAT SCARCELY CAN A SINGLE BISHOP, HOWEVER EAGER FOR THE GLORY OF GOD AND PATIENT IN LABORS, ATTEND TO SO MANY AND SUCH AFFAIRS, WE HAVE DEEMED IT WISE TO DEDUCE SOMETHING FROM HIS Cares AND TO ESTABLISH A NEW DIOCESE FROM THE TERRITORY OF HIS SEAT.

AND SINCE THIS IS SO, AFTER HEARING THE OPINION OF THE VENERABLE BROTHER JOHN CICOGNANI, ARCHBISHOP WITH THE TITLE OF LAODICEA IN PHRYGIA, AND HIS APOSTOLIC DELEGATE IN THE FEDERATED STATES OF NORTH AMERICA; AND AFTER CONSULTATION WITH THE COUNCIL OF THE VENERABLE BROTHERS, OUR CARDINALS, PRESIDENTS OF THE CONSISTORIAL AFFAIRS OF THE HOLY ROMAN CHURCH; AND AFTER ALSO HEARING THE VENERABLE HARTFORD BISHOP, TO WHOM THESE MATTERS CONCERN; AND FINALLY, AFTER OBTAINING THE CONSENT OF THOSE WHO CONSIDER THEMSELVES TO HAVE SOME RIGHT IN THIS MATTER; AFTER CAREFULLY CONSIDERING ALL THESE THINGS, AND EXERCISING THE POWER WHICH WE HOLD OVER THE ENTIRE CHRISTIAN FAMILY, WE HAVE DECREED THE FOLLOWING:

FROM THE TERRITORY OF THE HARTFORD DIOCESE, WE SEPARATE THOSE REGIONS WHICH BEAR THE NAMES: NEW LONDON, TOLLAND, WINDHAM, MIDDLESEX, AND WE BRING THEM INTO THE FORM OF A NEW DIOCESE, WHICH WE WISH TO BE CALLED

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NORWICH, AND WE DESIGNATE THE CITY, WHICH IS COMMONLY CALLED NORWICH, AS ITS SEAT AND DOMICILE. THE EPISCOPAL CATHEDRA, HOWEVER, WILL BE LOCATED IN THE CHURCH OF SAINT PATRICK, BISHOP AND CONFESSOR, WHICH IS FOUND IN THE SAME CITY OF NORWICH, AND WE WILL ELEVATE THAT CHURCH TO THE HONOR AND DIGNITY OF A CATHEDRAL. THE NEW BISHOP OF THE NORWICH DIOCESE...

[*Latin ed. p. 843*]

The Acts of Pope Pius XII, 843: We grant to this diocese its governance and administration, together with the rights, privileges, burdens, and obligations that belong to all other bishops. This newly established Church shall be subject to and a suffragan of the Hartford See, which we, on this very day, elevate to the dignity of a metropolitan archdiocese through our apostolic letters, sealed with the leaden seal, entitled "Divina illa"; furthermore, the clergy of Norwich shall be under the jurisdiction of the Metropolitan of Hartford. In accordance with what is prescribed in the Code of Canon Law, we command that a College of Canons be established. If this cannot be done at present, we grant that, in its place, diocesan consultors be chosen, who will assist the bishop with sincere counsel and diligent work in the expeditious handling of important matters. Furthermore, we decree that a seminary, at least of the elementary level, be established as soon as possible for the instruction of boys called to the ministry. This shall continue until the matter is brought to a successful conclusion, and a better method for the instruction of these boys can be devised. As for the clergy, we decree that, as soon as the new diocese is established, the clergy of that Church shall be considered to be legitimately residing within its territory. The documents and acts pertaining to the new diocese shall be sent from the Hartford Chancery to the Norwich Chancery. The episcopal table, which is called the mensal, shall consist of those goods that come from a proportionate share of the division of assets belonging to the Hartford diocese; or that are offered by Christian faithful; or finally, from the revenues of the Chancery. All that we have commanded in these letters shall be carried out by the Most Reverend Brother Hamlet John Cicognani, whom we have appointed, or by the one who, at the time these decrees are brought to fruition, presides over that delegation. To whomever it may fall to complete this task, we grant all the powers necessary to carry out the matter, and the authority to delegate, if necessary, and we impose the obligation to draw up a faithful record of the completed work and to send copies of it to the Sacred Congregation Consistorial as soon as possible. We intend these letters to be effective now and in the future; in such a way that those to whom they pertain shall observe religiously what has been decreed in them, and thus they shall have full force. Nothing of any kind contrary to the effectiveness of these

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letters shall be able to prevail, since through these letters we abolish all that is contrary. Therefore, if anyone, with any authority, knowingly or unknowingly, acts contrary to what We have decreed, it shall be considered entirely null and void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the same full faith shall be given to copies of these letters, whether printed or handwritten, that bear the seal of those constituted in ecclesiastical dignity, and are signed by a public notary, as would be given to these letters if they were presented. These Our decrees, if anyone should despise or disregard them in any way,

[*Latin ed. p. 844*]

Acta 844 of the Apostolic See – The Official Commentary states that anyone who has disparaged it should know that they will incur the penalties established by law for those who have not obeyed the orders of the Supreme Pontiffs. Given from the Palace of Gandolfo, near Rome, on the sixth day of the month of August, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our Pontificate. For the Holy Roman Church, [signed] EUGENIUS Card. TISSERANT, Chancellor. [signed] Fr. ADEODATUS I. Card. PIAZZA, Dean of the Sacred College, Prefect of the Sacred Congregation Consistorial. [signed] Hamletus Tondini, Regent of the Apostolic Chancery. [signed] Arthurus Mazzoni, Apostolic Protonotary. [signed] Albertus Serafini, Apostolic Protonotary. [signed] Loco & Plumbi Reg. in Cane. Ap., vol. LXXXVII, n. 17.

VI. HARTFORD: A PORTION IS SEPARATED FROM THE DIOCESE OF HARTFORD, WHICH IS REDUCED TO THE FORM OF A NEW DIOCESE, TO BE CALLED BRIDGEPORT.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE TO BE REMEMBERED.

Whoever considers the history of the city of Hartford will surely marvel at the great and numerous increases it has experienced, so that from the small beginnings that some colonists established in the seventeenth century on the pleasant shores of the Connecticut River, it has become a great city, rich in commerce and arts, in a short time. No less blessed have been the increases in religious matters. It has come to pass that the first Catholic priest who came to that region in the year eighteen hundred and thirty-two, behold, now his flock has multiplied in great numbers; and while the first Bishop of this diocese was the father of few children, now the Prelate of this people has a flock as numerous as is almost the sand on the seashore. The faith of this Christian people is evidenced by the beauty and grandeur of the temples, the colleges of religious societies, the schools, and many other

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things.

[*Latin ed. p. 845*]

The Acts of Pope Pius XII, 845, magnificently attest to other undertakings of this kind. Since these undertakings are so numerous and extensive that it is difficult for any individual Bishop, even one experienced in affairs and devoted to the glory of God, to address them all, we have decided to detach a portion of territory from the Hartford diocese in order to establish a new diocese. Therefore, after consulting with the Most Reverend Brother John Cicognani, Archbishop with the title of Laodicea in Phrygia, and Apostolic Delegate in the United States of America; and after the advice of our Most Reverend Brothers, the Cardinals who preside over the Consistorial Affairs of the Holy Roman Church; after also hearing the Most Reverend Brother Henry Joseph O'Brien, Bishop of Hartford; and supplementing their consent with those who believe they have some right in this matter; and after carefully considering the matter itself, we, exercising the power which we have received from Christ over the entire Church, decree the following. We separate from the very extensive Hartford diocese that region commonly known as Fairfield, and we reduce it to the form of a new diocese, to be called the Diocese of Bridgeport. We establish the seat of this Church in the city which, in the language of its inhabitants, is called Bridgeport, and which is located in the territory of Fairfield; and we deem it fitting to place the cathedral of the Bishop in the church of Saint Augustine, Bishop and Confessor, and for this reason we raise that church to the rank of a cathedral. We grant to this new See, and to its Prelates, all those rights, privileges, and honors which are proper to all dioceses with Bishops of the same rank. We also wish that they be subject to the same obligations as all others throughout the world. The Diocese of Bridgeport shall be subject and suffragan to the Hartford See, which we, through Apostolic Letters sealed with lead ("Divina illa"), given on this very day, raise to the honor and dignity of an archdiocese. Furthermore, its Bishops shall be entirely subject to the jurisdiction of the Metropolitan of Hartford. We urge that he to whom this new Church has been entrusted to see to it that a college of canons be established, who, by the splendor of their ceremonies, may enhance the solemnity of the services, and who may assist the Bishop in the more important affairs of his administration. If this cannot be accomplished immediately, we grant permission for diocesan consultants to be chosen, according to Canon 423 of the Code of Canon Law. At the very least, an elementary seminary should be established for the education and instruction of boys whom God, by His goodness, has called to the ministry of the priesthood: for these young men are a great hope for the Church, and the future leaders of the Christian people. With regard to the clergy, we decree that as soon as the new diocese is established, the clergy of that diocese shall be considered as belonging to that Church, in whose territory

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they legitimately reside. And all those acts and documents which pertain to the See which we are establishing shall be sent from the Curia of Hartford to the Curia of Bridgeport. These...

[*Latin ed. p. 846*]

From the Acts of the Apostolic See, 846: We have entrusted the execution of these matters to the venerable Brother Hamletus Ioannes Cicognani, of whose merits we have already spoken; to whom we grant all powers to delegate to any other person, provided that such person is in ecclesiastical office. If, at the time when these matters are entrusted to execution, another person should preside over this Delegation, we likewise grant him the same powers to delegate, if necessary. It will be the duty of the person who completes the task to transmit to the Sacred Congregation of the Consistory, as soon as possible, the documents pertaining to it, and faithful copies thereof. We intend these Letters to be effective now and in the future; so that those things which are decreed through them may be religiously observed by those to whom they pertain, and thus obtain their full force. The effectiveness of these Letters shall not be hindered by any law of any kind, since through these Letters we derogate from all such laws. Therefore, if anyone, whether endowed with authority or not, knowingly or unknowingly, acts contrary to what We have decreed, We command that such action be considered utterly void. Therefore, no one is permitted to tear or corrupt these documents of Our will; rather, the same faith shall be given to copies of these Letters, whether printed, handwritten, or bearing the seal of a person in ecclesiastical office, and signed by a public notary, as would be given to the original. Let those who in any way despise or disregard Our decrees know that they will incur the penalties prescribed by law for those who have not obeyed the commands of the Supreme Pontiffs. Given from the Palace of Gandolfo, near Rome, on the sixth day of the month of August, in the year of Our Lord nineteen hundred and fifty-three, in the fifteenth year of Our pontificate. For the Holy Roman Church:

Eugenius, Cardinal, Prefect

Fr. I. Adeodatus, Cardinal, Dean of the Sacred College

S. Congr. Consistorialis, Secretary

Hamletus Tondini, Apostolic Chancellor

Arthurus Mazzoni, Protonotary Apostolic

Albertus Serafini, Protonotary Apostolic

(Reference: Registry of Lead, in the Archives of the Cardinal Prefect, volume LXXXVII, number 1.)

[*Latin ed. p. 847*]

Acts of Pope Pius XII, 847. LETTER TO THE MOST REVEREND CARDINAL FELTIN, ARCHBISHOP OF PARIS, CONCERNING THE PROMO-

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TION OF A DAY OF PRAYER FOR PEACE AMONG ALL CHILDREN, TO BE HELD NEXT MAY.

PIUS PP. XII. The painful spectacle of a world wounded and divided, upon which dark clouds ceaselessly loom, has already provided us with numerous occasions to exhort all our sons to prayer and penance, in order to obtain from the "Father of Mercies" the invaluable benefit of a just and stable peace among the nations. You are aware, in particular, that during the recent war, We especially invited the children each year, as the month of May approached, to implore this gift of peace through the most powerful intercession of the Virgin Mary, Mother of God and our Mother. "May she obtain for us," We said, "that wherever avaricious desire creeps in, love may spread; that where injustice reigns, forgiveness may be introduced; that discord, which divides minds, may be succeeded by concord, which brings them closer and strengthens their union; and that, finally, where the horror of enmities causes divisions and upheavals, the pacts of renewed friendship may calm minds and restore all things to the tranquility and harmony of order."

Such an appeal retains, alas, its full relevance even to this day: the clamor of arms has not yet ceased in certain regions, and, above all, minds, both on the social level and in the international order, are far from having everywhere embarked on the path of loyal and just mutual understanding. Therefore, We favorably consider the project, of which you inform us, of a World Day of Prayer for Children for Peace, to be held in May 1954. This initiative, which seeks, in each parish and each school, to inspire the unanimous prayer of children for world peace and the offering, for this intention, of their generous sacrifices, undoubtedly responds to the great intentions of the Marian Year, as We proclaimed them in Our recent Encyclical Letter "Fulgens Corona."

If it pleases God, We intend to address a paternal exhortation to all Our sons on this occasion.

[*Latin ed. p. 848*]

Acta 848 Apostolicae Sedis - Commentarium Officiale: We are grateful for what may be accomplished to ensure the successful realization of this Day. Indeed, this Day must be more than a mere manifestation of ephemeral fervor; it will awaken in these dear children a sense of their Christian brotherhood throughout the world; it will make them love the ideal and understand the conditions for true peace of hearts, families, and societies; and finally, it will stimulate among this youth zeal for virtue, a love of prayer, and the courage of sacrifice, without which there is neither a serious reform of conscience nor a work of profound and lasting peace. We willingly commend the spiritual success of this Day to the maternal patronage of the Immaculate Virgin, and, as a pledge of Our paternal wishes, We grant to you and to all those who have contributed to its

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success, Our Apostolic Blessing. From the Vatican, November 30, 1953. PIUS PP. XII

NUNTIUS RADIOPHONICUS SOCIIS SODALITATUM ITALICARUM AB ACTIONE CATHOLICA:

When, leaving aside all disturbances, He gathered the Apostles and disciples around Him, He spoke to them not in parables, but with open clarity, and the tone of His voice must have been particularly heartfelt and affectionate. We would like something similar to happen, beloved sons and daughters of the Italian Catholic Action, today when the progress of modern technology brings you in some way more intimately with Us, allowing Us to speak heart to heart with each of you: priests, assistants, men, women, young people, workers, graduates, teachers. Today you are all together, although the magnificent spectacle of your memorable gatherings is not visible, nor are the joyous shouts of countless throngs resounding at this moment. Today, there is no noise, no clamor. But you are all gathered together, and We can speak to all of you; and while the physical eyes remain as if half-closed, a wondrous sight presents itself before Our spirit: countless souls scattered throughout Italy, now concentrated around the Common Father to hear His word and receive His Blessing.

* Given on this day, December 8, in the year 1953.

1 MATTH., 13.

[*Latin ed. p. 849*]

We imagine you assembled in churches, large churches in cities, and small, but beautiful chapels in villages almost lost in the mountains; elsewhere in parish halls, or in the modest home of your good parish priest; and perhaps there, we think of you with sadness and with a very special affection, a small group of members listening alongside their father and pastor, who are weeping, because the fury of the devil has directed all its blows against the parish, succeeding in bringing spiritual desolation and death to you, and practically leaving you in the desert. Here, beloved sons and daughters; We enter – as Our voice does – into your homes, to be with you: fathers and mothers, dear, silent old people, young people full of vigor, and young women with springtime on their faces. With particular tenderness, We approach the dear and perhaps restless children, to whom – at the end of this message – We wish to express Our particular desire. Finding ourselves all united, the image of a large family arises spontaneously in Our mind, a family in which the variety of its members does not diminish the fragrance of love, which generates concord and preserves peace. And in this family, today is a great feast; a feast for all, because all approach the altar and repeat the offering of themselves to God, again swearing absolute fidelity to the Church. A feast, in particular, for the most beloved young

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people, to whom belongs, as is right, Our paternal approval and Our most affectionate wishes. They commemorate today the 85th anniversary of their foundation, because in the distant year 1868, on a night of prayer in the church of Santa Rosa in Viterbo, the first branch sprouted from the heart of Mario Fani, which could better be called the first root of the robust trunk of the unified Catholic Action, established in 1922 and endowed with the present regulations with the Statutes of 1946. We long to converse with you familiarly, as a father does with his children, sharing in their joys, confiding our anxieties to them, and expressing our desires to them. And since today is also the feast of the common Mother, marking the hundredth anniversary since Our glorious Predecessor, Pius IX, with the power of his infallible magisterium, placed another gem in Her crown, proclaiming Her Immaculate, We will have before Our eyes the image of the most holy Virgin, as We speak to you and invite you to look at Her, to be enchanted by Her, to imitate Her, and to feel supported and protected by Her. The sacred liturgy will guide us, which never tires of calling Her: "pulchra ut luna," 2 2 Off. in Assumptione B. M. V. throughout.

[*Latin ed. p. 850*]

Acta 850 Apostolicae Sedis - Commentarium Officiale: bella come la luna; electa ut sol, fulgida come il sole; terribile come un esercito schierato, terribilis ut castrorum acies ordinata.

1. Innanzitutto, diletti figli e figlie, contemplate Maria, «bella come la luna, pulchra ut luna». Questo è un modo per esprimere l'eccelsa bellezza di Lei. Quanto deve essere bella la Vergine! Quante volte siamo stati colpiti dalla bellezza di un volto angelico, dall'incanto di un sorriso di bambino, dal fascino di uno sguardo puro! E certamente nel volto della propria Madre, Dio ha raccolto tutti gli splendori della sua arte divina. Lo sguardo di Maria! Il sorriso di Maria! La dolcezza di Maria! La maestà di Maria, Regina del cielo e della terra! Come splende la luna nel cielo oscuro, così la bellezza di Maria si distingue da tutte le bellezze, che paiono ombre accanto a Lei. Maria è la più bella di tutte le creature. Voi sapete, diletti figli e figlie, quanto facilmente una bellezza umana, che è come l'ombra d'un fiore, rapisce ed esalta un cuore gentile: che cosa dunque esso non farebbe dinanzi alla bellezza di Maria, se potesse contemplarla svelata, faccia a faccia? Così Dante vide nel Paradiso, in mezzo a «più di mille Angeli festanti», «ridere una bellezza, che letizia — era negli occhi a tutti gli altri santi»: Maria!

2. Intanto, su quel volto non si rivela soltanto la bellezza naturale. Nell'anima di Lei, Dio ha riversato la pienezza delle sue ricchezze con un miracolo della sua onnipotenza, e allora Egli ha fatto passare nello sguardo di Maria qualcosa della sua dignità sovrumana e divina. Un raggio della bellezza di Dio splende negli occhi della sua Madre. Non pensate voi che il volto di Gesù, quel volto che gli angeli adorano, dovesse riprodurre

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in qualche modo i lineamenti del volto di Maria? Così il volto di ogni figlio rispecchia gli occhi della madre. *Pulchra ut luna*. Felice chi potesse vederti, Madre del Signore, chi potesse bearsi dinanzi a te; potessimo, o Maria, rimanere con te, nella tua casa, per servirti sempre!

3. Ma la Chiesa non paragona Maria soltanto alla luna; servendosi ancora della Sacra Scrittura, passa ad un'immagine più forte ed esclama: Tu sei, o Maria, «electa ut sol», eletta come il sole. La luce del sole ha una differenza grande da quella della luna; è luce che scalda e che vivifica. Splende la luna sui grandi ghiacciai del polo, ma il ghiaccio rimane compatto e infecondo, così come rimangono le tenebre e perdura il gelo nelle notti lunari dell'inverno. La luce della luna non porta il calore, non porta la vita.

* Cant. 31, v. 130-135.

* Cant. 6, 10.

[*Latin ed. p. 851*]

Acta Pii PP. XII 851: "Vita est sol." Nunc Maria, quae pulchritudinem lunae habet, etiam ut sol lucet et irradiat calorem vivificantem. Loquentes de Ea, loquentes ad Eam, "noli oblivisci quod est vera Mater nostra, quia per Eam vitam divinam accipimus. Nos Iesum dedit, et cum Iesu, fontem ipsius gratiae. Maria est mediatrix et distributrix gratiarum. Electa ut sol." Sub luce et calore solis, in terra, plantae florescunt et fructum dant; sub influxu auxiliorum huius solis, quae est Maria, bonae cogitationes in animis fructificant. Fortasse, iam in hoc momento, estis repleti charismate quod emana ex Virgine Immaculata, Matre divinae gratiae, Mediatrice gratiarum, quia Regina mundi. Oh! si habemus vocem Sancti Bernardi, qui numquam cessabat laudare, cantare, admirari, exsultare coram trono Virginis! Oh! si habemus linguam angelorum, ut possimus dicere pulchritudinem, magnitudinem Reginae suae! Redite, carissimi filii et filiae, ad historiam vitae vestrae: non videtis textum gratiarum Dei? Potestis ergo cogitare: in illis gratiis, Maria intervenit. Flores sunt prolati, fructus maturati in vita mea, gratia caloris huius Feminae electae ut sol. Num hodie orastis? Gratia quae vos ad actum tam exquisitae pietatis movit, fortasse gratia specialis Mariae est, per Mariam venit. Nunc audite hunc Nostrum Nuntium honoris ad Virginem: num aliquae verba eius plus in corde vestro penetrant, suscitantes sentimenta bona et anhela fervoris? Hoc est charisma quod ad animas vestras pervenit per intercessionem Mariae, per lucem illius solis caeli, quae est Maria. Speratis diem quo ad Paradisum pervenietis per gratiam perseverantiae usque ad ultimam instantiam vitae? Conficitis vos mori in gratia Dei? Etiam haec gratia ad vos, devoti Mariae, perveniet per risum Eius, per radios illius solis.

3. Sed alia imago, quae ab Ecclesia ex Scriptura Sacra sumpta est, ad Virginem applicatur. Maria est pulchra per se, sicut luna, fulgida circum se, sicut sol; sed contra "inimicum," fortis est, terribilis, sicut exercitus in proelio dispositus. Acies ordinata. In hoc die gaudii et exsultationis, Deus scit,

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quam valde vultis obliviscere asperitatem temporum quae transmittimus! Sed pericula, quae super genus humanum gravant, tam magna sunt, ut Nos numquam desinamus – ita dicere licet – clamorem Nostrum ad excitam. Ibi est "inimicus," qui ad portas Ecclesiae premit, qui animas minatur. Et...

[*Latin ed. p. 852*]

852 Acta Apostolicae Sedis - Commentarium Officiale: Ecco un altro aspetto – sempre presente – di Maria: la sua forza nel combattimento. In verità, dopo il misero caso di Adamo, il primo annuncio su Maria, secondo l'interpretazione di molti Santi Padri e Dottori, ci parla di inimicizia tra Lei e il serpente, nemico di Dio e dell'uomo. Come è essenziale per Lei essere fedele a Dio, così è essenziale per Lei essere vincitrice del demonio. Senza alcuna macchia, Maria ha calpestato la testa del serpente tentatore e corrotto. Quando si avvicina Maria, il demonio fugge; così come scompaiono le tenebre, quando spunta il sole. Dove è Maria, non è Satana; dove è il sole, non è il potere delle tenebre. Cari figli e figlie dell'Azione Cattolica Italiana! Oh, se questi tre splendori di Maria diventassero le vostre luci! Se le tre immagini della Sacra Scrittura si applicassero, in realtà, a ciascuno di voi e a tutta l'Associazione! Vorremmo, prima di tutto, che voi, come figli e figlie di Maria, cercaste di riprodurre nell'anima vostra la sua bellezza sovrumana. Abbiate, dunque, a immagine di Lei, l'unione perfetta con Gesù. Sia Gesù in voi, siate voi in Lui, fino alla fusione della vostra vita con la vita di Lui. Siano nella vostra mente gli splendori della fede, e, come Lei, vedete, giudicate, ragionate secondo Dio. Il vostro cuore, quanto è possibile, aspiri all'integrità del cuore di Lei, che nulla ha diviso con altri e ha conservato per Dio tutto il suo calore, i suoi palpiti, la sua vita. Con le visuali dello spirito, con gli ardori del cuore, coltivate la dedizione assoluta a Dio. Figli e figlie di Maria, portate nei lineamenti dell'anima vostra le sembianze della Madre del cielo. Fate passare attraverso un mondo avvolto nelle tenebre e coperto di fango fasci di luce e il profumo di una purezza incontaminata. In secondo luogo, vorremmo che foste come il sole, il quale riscalda e vivifica. Il calore del vostro amore riscaldi le persone e le cose che vi circondano. Fate distinguere in ogni luogo la vostra presenza col fervore della vostra carità. Il demonio ha invaso la terra con l'odio: fate rivivere, prepotente, l'amore. Tanti sono ancora cattivi, perché non sono stati finora abbastanza amati. Vivificate tutto quanto cadrà sotto l'influsso dei vostri raggi. Siate, cioè, come Maria e con Maria, strumenti di vita nelle anime, che oggi muoiono di freddo e di fame, ma potrebbero tornare alla casa del Padre, se fossero mosse dalle vostre parole, trascinate dal vostro esempio. Finalmente, applicate anche a voi la terza immagine di Maria: siate forti contro il "nemico". Qui non si tratta più soltanto del vantaggio spirituale

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di ciascuno di voi, ma della vostra collaborazione per il bene.

[*Latin ed. p. 853*]

Acta PU Pp. XII 853 concerning souls. May all of the Catholic Action, which in its individual members must be beautiful as the moon and vivifying as the sun, be, in the face of the "enemy," strong as an army arrayed in battle. And thus, our familiar gathering takes on almost the appearance of a "roll call" of the principal division of the great Catholic army of Italy. In Our recent Encyclical "Fulgens corona," We once again denounced the unfolding of a terrifying plan to "eradicate from the minds the faith of Christ," for the invasion of the world by the enemy of men and of God. And it is men – miserable men – who serve as instruments for this destructive work. There is a struggle underway that grows almost daily in proportion and violence, and it is therefore necessary that all Christians, but especially all members of the Catholic Action, "stand firm and fight to the death, if necessary, for their mother Church, with the weapons that are permitted." This is obviously not a matter of conflict between peoples with the destruction of homes and the slaughter of men. We have repeatedly condemned war, and since sad signs of danger to peace reappear here and there, We again implore God, that He may prevent, with His omnipotence, that new sorrows and new tears be caused on earth by the recklessness and wickedness of some. We speak instead of the struggle that evil, in its many forms, wages against good; the struggle of hatred against love, of bad habits against purity, of selfishness against social justice, of violence against peaceful living, of tyranny against freedom. The outcome of this struggle is already assured, guaranteed by the infallible word of God. The day will come of the triumph of good over evil, because it will come, as We say with immense sadness, that those who have wished to do without God will be "cursed to eternal fire" and who have remained obstinate in their impenitence until the end. But there are battles whose outcome is not certain, because it is also entrusted to the good will of men. In some areas, the "enemy" has prevailed: it is necessary to regain the lost ground – that is, the souls that have been led astray – so that Jesus may reign again in hearts and in the world.

Beloved children and daughters! We call you again to assemble, certain that all of you – without any evasion – will respond to Our voice. Under the gaze of Mary, Queen of Victories, prepare yourselves to live, 5 Cf. 8 MATTH. 25, 41. St. BERNARD, Ep. 2, 2, 1, n. 3; MIGNE, PL, vol. 182, col. 387.

[*Latin ed. p. 854*]

854 Acta Apostolicae Sedis – Un commentario ufficiale, per così dire, in un clima di generale mobilitazione, pronti a qualsiasi sacrificio, disposti a qualsiasi eroismo. Abbiamo invitato i fedeli di tutto il mondo a sfruttare

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l'Anno Mariano, che oggi comincia, per promuovere manifestazioni di omaggio a Maria nei suoi santuari. Ma ciò che preme soprattutto è che si compia uno sforzo comune per avviare l'Italia verso una rinascita religiosa integrale. Perché ciò avvenga, sarà naturalmente necessario preparare un piano razionale che vi coinvolga tutti in modo organico, e voi provvederete a muovervi secondo una strategia esatta e ben studiata, schierandovi ordinatamente e fissando bene gli scopi da conseguire. È necessario, per questo, rafforzare la vostra unione interna, accentuando sempre più il carattere unitario della vostra organizzazione, e poi accogliendo tutti fraternamente, come compagni d'arme, a combattere fianco a fianco la stessa battaglia. L'esercito cattolico è composto anche da altre forze che sarebbe insensato ignorare o contrariare. Vi è posto per tutti, e di tutti vi è bisogno in questo immenso fronte da coprire per respingere gli assalti del "nemico". Ricordate però tutti che non vi è ordinato schieramento se, nel rispetto della varietà e delle capacità, non viene assicurata l'unità di comando; per questo vivamente esortiamo voi e tutte le forze cattoliche a farvi guidare nel lavoro apostolico da chi lo Spirito Santo ha posto a reggere la Chiesa di Dio. Nello scegliere gli "obiettivi" va inoltre osservato l'ordine dei valori: dovete quindi preferire lo spirituale al materiale, il definitivo al provvisorio, l'universale al particolare, ciò che urge a ciò che può essere rimandato ad altro tempo. Quanto alla tattica da seguire, ricordate che l'azione individuale è quella che dà i migliori risultati. Mediante la "Base Missionaria", l'Azione Cattolica ha già iniziato un lavoro unitario con il quale esce dalle sue sedi per andare a portare la verità ai lontani. Ma questo metodo produrrà buoni effetti soltanto se tutta l'Azione Cattolica cercherà di attuarlo e se opererà in collaborazione con le altre forze cattoliche. Ciò raccomandammo lo scorso anno agli Uomini di Azione Cattolica; oggi lo diciamo specialmente a voi, carissimi Giovani, che foste i primi a nascere e siete ancora così pieni di vigore e di freschezza. Siate, oggi e sempre, le avanguardie ardimentose di questo pacifico esercito, in spirito di perfetta unione con tutti e di completa dedizione ai Pastori che guidano la Chiesa. Ed ecco l'ultima Nostra parola, che vogliamo rivolgere ai fanciulli e alle fanciulle in ascolto, per esprimere loro un Nostro desiderio.

[*Latin ed. p. 855*]

Acts of Pope Pius XII, 855: With what heart did Jesus love you, and with what tenderness did He receive you? When speaking to the crowds, He presented you as models for entering the Kingdom of Heaven. The Pope also loves you, just as Jesus loved you. You are the beloved of the Pope, just as you were the apple of Jesus' eye. Now, dear children, the Pope needs your help. The Pope has so many anxieties, so many fears for the fate of this world, threatened with ruin. Do you want to help the Pope? Do you want to help the Church to save the world, to save humanity in danger? Then lift your clear and pure eyes to heaven; join your little hands and offer

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your innocence to Jesus. Tell Jesus to save the Church, to save souls. Be, with your prayers and your small sacrifices, the guardian angels of all the Catholic Action, which places all its hopes in you. Here: We kneel and recite a prayer with you. Join us in gently persuading your heavenly Mother: O Virgin, beautiful as the moon, delight of heaven, in whose face the blessed gaze and the angels reflect themselves, may we, your children, resemble you, and may our souls receive a ray of your beauty, which does not fade with the years, but shines in eternity. O Mary, sun of heaven, awaken life wherever there is death, and illuminate the spirits where there is darkness. Reflecting yourself in the faces of your children, grant us a reflection of your light and your fervor. O Mary, strong as an army, grant victory to our ranks. We are so weak, and our enemy rages with such arrogance. But with your banner, we feel safe in overcoming him; he knows the strength of your foot, he fears the majesty of your gaze. Save us, O Mary, beautiful as the moon, chosen as the sun, strong as an army arrayed, supported not by hatred, but by the flame of love. So be it.

[*Latin ed. p. 856*]

856 Acta Apostolicae Sedis - Commentarium Officiale

ACTA TRIBUNALIUM

SACRA ROMANA ROTA

Citation edictalis
IANUARIA.

DE NULLITATIBUS MATRIMONII (DE MONTI S-SARACCO)

Cum ignoretur locus actualis commorationis Domini Ioseph Saracco, in causa conventi, eundem citamus ad comparendum, sive per se sive per procuratorem legitime constitutum, in sede Tribunalis S. R. Rotae (Roma, Palazzo della Cancelleria) die 5 Martii 1954, hora undecima, ad concordandum de dubio disputando, vel infrascripto subscribendum et ad diem designandam, qua habebitur Turnus Rotalis pro causae definitione.

An constet de matrimonii nullitate, in casu?

Ordinarii locorum, parochi, sacerdotes et fideles quicumque notitiam habentes de loco commorationis praedicti Domini Ioseph Saracco curare debent, ut de hac edictali citatione ipse moneatur.

Dinus Staffa, Ponens

Ex Cancellaria Tribunalis S. R. Rotae, die 16 Decembris 1953.

E. Fiore, Notarius

*Etant inconnu le lieu de la demeure actuelle de Mr Ioseph Saracco,

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défendeur en cette cause, nous le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancelleria) le 5 mars 1954, à 11 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la décision de la cause devant la Rote.

Conste-t-il de la nullité du mariage dans le cas?

Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit Mr Ioseph Saracco devront, dans la mesure du possible, l'avertir de la présente citation.*

Since the original text contains both Latin and French, I have translated both sections.

[*Latin ed. p. 857*]

Diarium Romanae 857

DIARIUM ROMANAE CURIAE

Sábado, 19 de diciembre de 1953, el Sumo Pontífice recibió en una solemne Audiencia a Su Excelencia el Dr. Yezdezard Dinshaw Gundevia, Enviado Extraordinario y Ministro Plenipotenciario de la India, para la presentación de las Cartas Credenciales.

SACRA CONGREGACIÓN DE LOS RITOS

En el Congreso ordinario de la S. Congregación de los Ritos del viernes 16 de octubre de 1953, se trató:

a) de la validez de los procesos apostólicos sobre milagros, que se afirman haber sido operados por intercesión de:

1. El Beato Gaspare del Bufalo, sacerdote, fundador de los Misioneros del Preziosísimo Sangue (Preciosísimo Sangre).

2. El Venerable Siervo de Dios Marcellino Giuseppe Benedetto Ohampagnat, sacerdote, fundador del Instituto de los Pequeños Hermanos de María, o Hermanos Maristas de las Escuelas.

3. La Venerable Sierva de Dios Elena Guerra, fundadora de las Oblatas del Espíritu Santo, llamadas Hermanas de S. Zita.

b) del no culto del Siervo de Dios Giovanni Gailhac, sacerdote, fundador del Instituto del Sagrado Corazón de María Virgen Inmaculada.

c) de la validez de los procesos Ordinario y Apostólico sobre las virtudes de la Sierva de Dios Maria Emilia Fristel, fundadora de la Congregación de las Hermanas de los Sagrados Corazones de Jesús y María.

En el Congreso de la S. Congregación de los Ritos del día 26 de octubre de 1953, se trató, entre otras cosas, de la validez de los Procesos Ordinarios informativos y apostólicos sobre las virtudes y milagros, en particular,

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del Siervo de Dios Luigi Balbiano, Vicario cooperador de la parroquia de Avigliana, Turín; y de los Procesos apostólicos sobre dos milagros atribuidos a la intercesión de la Sierva de Dios Maria della Provvidenza (Smet), fundadora del Instituto de las Hermanas Auxiliadoras de las Almas purgantes.

El martes, 27 de octubre de 1953, en el Palacio Apostólico Vaticano, se reunió la S. Congregación de los Ritos preparatoria, en la cual los Eminentísimos y Reverendísimos Señores Cardenales, los Reverendísimos Prelados Oficiales y los Reverendísimos Consultores teólogos discutieron sobre dos milagros, que se afirman haber sido operados por intercesión del Beato Pio X.

El martes, 10 de noviembre de 1953, en el Palacio Apostólico Vaticano se reunió la S. Congregación de los Ritos preparatoria, en la cual los Eminentísimos y Reverendísimos Señores...

[*Latin ed. p. 858*]

858 Acta Apostolicae Sedis - Official Commentary: The Cardinal Prefect, the Reverend Official Prelates, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the intercession of the Venerable Servant of God, Sister Maria Assunta Pallotta, of the Institute of the Franciscan Missionary Sisters of Mary. On Tuesday, November 17, 1953, in the Apostolic Palace at Castel Gandolfo, in the august presence of the Holy Father, the General Congregation of Rites was convened, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the Reverend Theological Consultors gave their votes concerning the miracles of the Blesseds: Pius X; Peter Louis Mary Chanel, priest of the Society of Mary, the first martyr of Oceania; and Mary Crucifix of the Rose, Virgin, foundress of the Institute of the Handmaids of Charity. On Tuesday, November 24, 1953, in the Palace of Congregations at St. Callisto, under the presidency of the Eminent and Reverend Lord Cardinal Micara, the preparatory Congregation was convened, in which the Reverend Prelates and the Reverend Theological Consultors discussed the martyrdom of the Servants of God: Raphael Captier, professed priest of the Order of the Friars Preachers, and twelve companions, who were killed, as is said, out of hatred for the faith. On Tuesday, December 15, 1953, in the Apostolic Palace at the Vatican, the Ordinary Congregation of Rites was convened, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelates discussed: 1. The resumption of the cause of canonization of the Blessed Anthony M. Pucci, Confessor of the Order of the Servants of Mary. 2. The introduction of the cause of the Servants of God: a) Louis Mary Palazzolo, priest, foundress of the Sisters of the Poor of Bergamo. b) Frederick Ozanam, foundress of the Society of the Conferences of St. Vincent de Paul.

SECRETARY OF STATE – APPOINTMENTS: By letters from the Secre-

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tary of State, the Holy Father Pius XII, happily reigning, deigned to appoint: December 17, 1953. The Eminent and Reverend Lord Cardinal Gaetano Cicognani, Member of the Supreme Tribunal of the Apostolic Signatura. The Eminent and Reverend Lord Cardinal Gaetano Cicognani, Member of the Pontifical Commission for the Authentic Interpretation of the Code of Canon Law.

[*Latin ed. p. 859*]

From the *Diarium Romanae Curiae* 859, in parallel with documents from the Secretariat of State, it is recorded that the Most Holy Father, Pope Pius XII, may he reign happily, deigned to appoint:

Assistants to the Papal Throne:

December 13, 1952. His Excellency, Reverend Monsignor Edward Myers, titular Archbishop of Berea.

March 8, 1953. His Excellency, Reverend Monsignor James G. Sancho, Archbishop of Nueva Segovia.

April 23. His Excellency, Reverend Monsignor Jan Giovanni Maria, Bishop of Cap-Haïtien.

May 25. His Excellency, Reverend Monsignor Antonio Benedetto Martins Junior, Archbishop of Braga.

Apostolic Protonotaries, as if participating:

June 19, 1951. Monsignor William MacMaster, of the diocese of Argyll and the Isles.

April 18, 1953. Monsignor Edward Rissane, of the diocese of Kerry.

May 13. Monsignor Alfonso de los Rios Cock, of the diocese of Manizales.

May 21. Monsignor John Corrigan, of the archdiocese of New York.

May 21. Monsignor Charles Giblin, of the same archdiocese.

May 21. Monsignor Thomas McMahon, of the same archdiocese.

May 21. Monsignor Gerard Geisen, of the diocese of Covington.

June 4. Monsignor James McPeak, of the diocese of Syracuse.

August 2. Monsignor John Fletcher, of the archdiocese of Boston.

October 28. Monsignor Robert Adda, of the diocese of Vicenza.

November 13. Monsignor Donato Pagano, of the diocese of Bovino.

Domestic Prelates of His Holiness:

July 30, 1952. Monsignor Thomas Bird, of the archdiocese of Birmingham.

December 4. Monsignor Carmelo Grech, of the diocese of Gibraltar.

January 10, 1953. Monsignor Henry Thompson, of the diocese of Leeds.

January 10. Monsignor Theodoric Worlock, of the archdiocese of Westminster.

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January 20. Monsignor Michael Foylan, of the diocese of Dunkeld.

February 1. Monsignor John Matthew Quinn, of the archdiocese of Armagh.

February 17. Monsignor Adrian van der Meijden, of the diocese of Bois-le-Duc.

March 7. Monsignor Neil MacKellaig, of the diocese of Argyll and the Isles.

March 24. Monsignor Richard Post Regnerò, of the archdiocese of Utrecht.

April 16. Monsignor Fidel Albano, of the archdiocese of Nueva Segovia.

[*Latin ed. p. 860*]

Acta 860

April 27th » May 11th

May 19th » May 21st » May 28th » May 30th

June 24th

July 30th

August 2nd

September 17th

September 16th

October 9th

October 28th

Apostolicae Sedis - Commentarium Officiale 1953.

The Most Reverend Daniel Cortés, of the same Archdiocese.

The Most Reverend Thomas Tegerina do Prado, of the Diocese of Valencia in Brazil.

The Most Reverend Thomas Comber, of the Diocese of Saint Augustine.

The Most Reverend Patrick Joseph Donohoe, of the same Diocese.

The Most Reverend Jeremiah Patrick O'Mahoney, of the same Diocese.

The Most Reverend Donald Reidy, of the Diocese of Kerry.

The Most Reverend Joseph V. Stanford, of the Archdiocese of New York.

The Most Reverend Thomas Tobin, of the Archdiocese of Portland in Oregon.

The Most Reverend Charles Smith, of the same Archdiocese.

The Most Reverend Joseph Damen, of the Diocese of Ruremonda.

The Most Reverend Francis McCarthy, of the Diocese of Winona.

The Most Reverend George Berardi, of the Diocese of Albenga.

The Most Reverend Edmond Marion, of the Diocese of Burlington.

The Most Reverend Charles Towne, of the same Diocese.

The Most Reverend Francis P. Devan, of the Diocese of Ogdensburg.

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The Most Reverend Albert Farrell, of the same Diocese.

The Most Reverend Edgar Gallagher, of the same Diocese.

The Most Reverend Arthur Leary, of the same Diocese.

The Most Reverend Joseph Luker, of the same Diocese.

The Most Reverend John Kenney, of the Archdiocese of New York.

The Most Reverend Anthony Arszulowicz, of the Diocese of Grand Rapids.

The Most Reverend James Bryant, of the same Diocese.

The Most Reverend Arthur Bukowski, of the same Diocese.

The Most Reverend William Ernmet Fraser, of the same Diocese.

The Most Reverend John Maksymowski, of the same Diocese.

The Most Reverend William Murphy, of the same Diocese.

The Most Reverend Joseph Shaw, of the same Diocese.

The Most Reverend Raymond Sweeney, of the same Diocese.

The Most Reverend Vincent Brosnan, of the Archdiocese of New York.

The Most Reverend Gustavo Tulli (Rome).

The Most Reverend Roderick A. MacEachen, of the Diocese of Columbus.

The Most Reverend James Magno, of the Diocese of Piazza Armerina.

The Most Reverend Ernesto Dalla Libera, of the Diocese of Vicenza.

The Most Reverend Jeremiah Simeone, of the same Diocese.

[*Latin ed. p. 861*]

Diarium Romanae Curiae 861, October 28, 1953. Reverend Monsignor Pieropan Giacomo, of the same diocese. November 5. Reverend Monsignor Wassermann Guglielmo, of the diocese of Bressanone. November 6. Reverend Monsignor Santin Antonio, of the diocese of Vittorio Veneto. November 7. Reverend Monsignor Vives Recasens Francesco, of the archdiocese of Tarragona.

Extra Chamberlain of His Holiness: February 23, 1953. Reverend Monsignor Dougherty Tommaso, of the diocese of Salford. April 16. Reverend Monsignor Calip Osmundo, of the archdiocese of New Segovia. May 11. May 15. May 21. May 22. May 23. May 24. May 25. May 26. May 27. May 28. June 5. July 30. August 17. August 18. August 19. September 9. October 9. October 10. October 23. October 25.

Reverend Monsignor Batenburg Giovanni Bernardo, of the archdiocese of Utrecht. Reverend Monsignor van Susante Giovanni Giacomo, of the diocese of Bois-le-Duc. Reverend Monsignor Love Giovanni, of the diocese of Saint Augustine. Reverend Monsignor McNulty Giovanni, of the same diocese. Reverend Monsignor Rastatter Rowan Tommaso, of the same diocese. Reverend Monsignor Huys Gerardo, of the diocese of Breda.

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Reverend Monsignor Argy Guglielmo, of the diocese of Ogdensburg. Reverend Monsignor Verreau Luigi, of the diocese of Grand Rapids. Reverend Monsignor Walen Giuseppe, of the same diocese. Reverend Monsignor Guardone Emilio, of the diocese of Albenga. Reverend Monsignor Zazzara Giovanni Maria, of the archdiocese of Philadelphia. Reverend Monsignor Del Giudice Giuseppe, of the diocese of Segni. Reverend Monsignor Don Pietro, of the archdiocese of Colombo in Ceylon. Reverend Monsignor Gualdi Antonio Maria, of the diocese of Carpi. Reverend Monsignor Castellano Catello, of the diocese of Castellammare di Stabia. Reverend Monsignor Vitale Michele, of the same diocese. Reverend Monsignor Bonizzoni Alfredo Maria, of the diocese of Crema. Reverend Monsignor Grassi Scalvini Giovanni, of the same diocese. Reverend Monsignor Raimondi Giuseppe, of the same diocese. Reverend Monsignor Gentili Otello, of the diocese of Macerata. Reverend Monsignor Belluzzo Giuseppe, of the diocese of Vicenza. Reverend Monsignor Bison Ofelio, of the same diocese. Reverend Monsignor Canova Lidio, of the same diocese. Reverend Monsignor Cera Girolamo, of the same diocese. Reverend Monsignor Dal Grande Eugenio, of the same diocese. Reverend Monsignor Fracasso Benigno, of the same diocese. Reverend Monsignor Lorenzon Giuseppe, of the same diocese.

[*Latin ed. p. 862*]

862 Acta Apostolicae Sedis - Commentarium Officiale, 28 Octobris 1953. Reverendissimus Dom. Marola Camillus, eadem dioecesi. » » » Reverendissimus Dom. Seapin Iosephus, eadem dioecesi. 3 Novembris » Reverendissimus Dom. Consoli Zappala Iosephus, archidioecesi Catanae. 5 » » » Reverendissimus Dom. Baur Ioannes Baptista, dioecesi Brixianae. 9 » » » Reverendissimus Dom. Mattathil Cyrillus, dioecesi Kottayam. » » » Reverendissimus Dom. Theccanat Matthaeus, eadem dioecesi. » » » Reverendissimus Dom. Uralil Stephanus, eadem dioecesi. » » » Reverendissimus Dom. Grosso Michael, archidioecesi Taurinorum.

Camerarii secreti supranumerarii Spadae et Cappae Sanctitatis: 22 Decembris 1952. Dominus Grant-Ferris Robertus G., dioecesi Cliftonis, 14 Ianuarii 1953. Dominus Hood Haroldus, archidioecesi Westmonasteriensi.

HONORES

Per Litteras Secretarii Status, Sanctissimus Pater Pius XII, felici mente regnans, dignatus est conferre:

Crucem Grandem Ordinis Pius: 20 Novembris 1953.

S.E. Generalis Magloire Paulus E., Praesidi Republicae Haitiae.

Commendam cum Placa Ordinis Sancti Gregorii Magni, classe civili: 1 Februarii 1953.

Domino Romme Carlo P. M., archidioecesi Ultraiecti.

Commendam Ordinis Sancti Gregorii Magni, classe civili: 14 Decembris

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1952.

Domino Danson Carlo, dioecesi Salfordiae. » » » Domino Pegge Vilfrido, eadem dioecesi. 29 Ianuarii 1953. Domino Brenninkmejier Villibrordo, archidioecesi Ultraiecti. 21 Aprilis » Domino De Almeida Prado Iosepho Maria, dioecesi Sancti Caroli del Pinhal. 23 Maii » Domino Askin Davide, dioecesi Brooklynae. 19 Augusti » Domino Amoury Sigiedo Iosepho, vicariatus apostolico Insularum Bahamensium. » » » Domino Dupuch Alfredo E. Gerolamo, eodem vicariatu apostolico. » » » Domino Otis Johnson Samueli, eodem vicariatu apostolico. 3 Octobris » Domino Gerring Hugone, dioecesi Stoccolmae. 29 » » Domino Lentini Vincentio, archidioecesi Sancti Pauli Brasiliae.

[*Latin ed. p. 863*]

Diarium Romanae Curiae 863. II. The Knighthood of the Order of Saint Gregory the Great, civil class: 1952. To Mr. Thomas Bodkin, of the Archdiocese of Birmingham. To Mr. Alfred Theodore Flynn, of the same Archdiocese. December 14th. To Mr. Samuel Sanderson, of the Archdiocese of Liverpool. January 3rd, 1953. To Mr. William M. Schellekens, of the Diocese of Haarlem. To Mr. William G. M. van Ogtrop, of the same Diocese. February 24th. To Mr. Joseph James van den Brekel, of the Diocese of Bois-le-Duc. April 15th. To Mr. Peter G. M. Kallen, of the Diocese of Ruremonda. April 23rd. To Mr. Louis M. Schoenmakers, of the Diocese of Bois-le-Duc. To Mr. Andrea Dor, of the same Diocese. May 9th. To Mr. Clement M. G. Aleven, of the Archdiocese of Utrecht. May 11th. To Mr. John Loose, of the Diocese of Breda. June 6th. To Mr. Harold Shrimpton, of the Diocese of Salt Lake City. June 15th. To Mr. John Clarey, of the Archdiocese of Saint Paul, Minnesota. July 1st. To Mr. Edward Wren, of the Archdiocese of San Francisco. July 14th. To Mr. Ruben Baratti, of the Diocese of Guastalla. November 6th. To Mr. Guiscardo Martelli, of the same Diocese. To Mr. Aldo Berlini, of the Diocese of Rimini. July 23rd. The Grand Cross of the Order of Saint Sylvester: October 19, 1953. To Mr. Paul Gerosa, of the Archdiocese of Milan. The Commanderate of the Order of Saint Sylvester: November 15, 1952. To Mr. Gerardo Freiré da Silva, of the Diocese of Campanha. March 27, 1953. To Mr. Daniel Thomas Davies, of the Archdiocese of Westminster. October. To Mr. Augusto Cartoni (Rome). October 13th. To Mr. General Luciano Jame, of the Archdiocese of Paris. October 27th. To Mr. Bruno Carulli, of the Archdiocese of Milan. October 29th. To Mr. Adolfo Seminari, of the same Archdiocese. To Mr. Gino Celomi, of the Diocese of Teramo and Atri. To Mr. Bechir Murad, of the Archdiocese of Mossul of the Syriacs. November 30th. To Mr. Vittorio Molino, of the Diocese of Alba.

[*Latin ed. p. 864*]

II. Cavalierato dell'Ordine di San Silvestro Papa

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15 novembre 1952.

Ad Dominum Lázaro Ribeiro Benedetto, ex dioecesi Campaniae.

14 decembris: Ad Dominum Alim Petro, ex archidioecesi S. Sebastiani de Rio de Janeiro.

Ad Dominum Ribeiro Parente Antonio, ex eadem archidioecesi.

7 Martii 1953.

Ad Dominum Bürger Cornelio, ex dioecesi Haarlem.

Ad Dominum Coebergh Henricum Petro, ex eadem dioecesi.

1 Aprilis: Ad Dominum Albano Paolino, ex archidioecesi Novae Segovia.

23: Ad Dominum Blommers Ioannem Mariam, ex archidioecesi Utrecht.

25: Ad Dominum Coppes Petro Henricum, ex dioecesi Bois-le-Duc.

Ad Dominum Conijn Henricum, ex dioecesi Haarlem.

29 Maii: Ad Dominum Nienhaus Hermannum, ex archidioecesi Utrecht.

11 Iunii: Ad Dominum Lenzinger Iacobum, ex dioecesi Basileae et Lugduni.

9 Iulii: Ad Dominum O'Connor Arturum Seymur, ex dioecesi Jessore.

29 Octobris: Ad Dominum D'Epifanio Ludovicum (Roma).

6 Novembris: Ad Dominum Piana-Agostinelli Iosephum (Roma).

16:

NECROLOGIUM

30 Novembris 1953.

Dominus Masterson Iosephus, Archiepiscopus Birminghamiae.

15 Decembris: Dominus Porta Bonaventura, Episcopus tit. Ancusa.

25: Dominus Medina Leonida, Archiepiscopus tit. Neopatrassi.

[*Latin ed. p. 865*]

Ann. XXXV, 30 December 1953 (Ser. II, v. XX) - No. 18

ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

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[*Latin ed. p. 867*]

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III. 1951

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Constitutiones Apostolicae (Siamiamensis).

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Qui universum hominum. - Apostolica Praefectura de Puchi, in Sinis, ad dioecesis dignitatem evehitur, Puchivanae posthac appellandae

De Siangyang 161 163

[*Latin ed. p. 868*]

Index of documents arranged in chronological order 868 PAGE 1951 August. ST. LOUIS (in the state of Missouri). A very important matter. - 9 1952 » » » October 15 » » » 18 » » » 28 » November 1 » » » 8 » » » » » 13 » » » 14 » » » » » 29 » December 4 The ecclesiastical province of St. Louis, with its suffragan sees of Kansanopolitana (in the state of Kansas), Salinensis, Wichita, and Dodgepolitana, is divided, and from these, a new ecclesiastical province is established, to be called "Kansanopolitana in Kansas." The metropolis of this ecclesiastical province will be Kansanopolitana in Kansas, which, for this reason, is elevated to the rank and dignity of a metropolitan church. . 166 ST. LOUIS IN MARAGNAN (Teresian). How remarkable. - The ecclesiastical province of St. Louis in Maragnan is divided, and from it, three dioceses are separated: Teresiana; Paranaibense, and Oeirensis, and the Prelature Nullius of Bom Jesus de Piaui (of Bom Jesus in Piaui), and a new ecclesiastical province is established, to be called "Teresiana." 168 ST. CAROL DE PINHAL. The Divine Shepherd of souls. - A collegiate chapter is established in the cathedral church of St. Carol de Pinhal. . 209 PASSO FUNDENSIS. For the sake of the apostolate. - A collegiate chapter is established and constituted in the cathedral church of Passofundens. . 171 HOLY SPIRIT. How great and always has been. - A collegiate chapter is established and constituted in the cathedral church of the diocese of the Holy Spirit. 88 CURITIBA. From the most ancient traditions. - A metropolitan collegiate chapter is established and constituted in the archiepiscopal church of Curitiba. 211 MOTHER OF GOD. - According to the will of the highest authority. A collegiate chapter is established and constituted in the cathedral church of the diocese of Mother of God. 449 PASLETA. - It is of ancient origin. - A collegiate chapter is established in the diocese of Pasleta. 447 MADRAS AND ST. THOMAS OF MELIPUR. From the early Church. - The archdiocese of Madras and the diocese of St. Thomas of Melipur are divided, and from the territories separated, two new dioceses are formed: Vellorensis and Tanjorensis. From the remainder, either the archdiocese of Madras or the diocese of St. Thomas of Melipur, a new archdiocese is formed, to be called "Madras-Melipur." 214 DE CHOCÓ AND ANTIQUIA. (Quibduano and Istmina). For daily use. - From the Apostolic Prefecture of Chocó and from the diocese of Antiquia, certain municipalities are separated, from which two Apostolic Vicariates are formed: namely, Quibduano and Istmina. 217 DE TUMACO AND CALI. The provident Mother

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Church. - From the Apostolic Prefecture of Tumaco and from the diocese of Cali, a portion is separated, called "Municipio de Buenaventure," which is established as a new Apostolic Vicariate, named "Bonaventurense." 257 BELEM DO PARA (Cameta). The wise counsel of the Most Provident. - From the archdiocese of Belem do Para, a portion is separated, which is established as a new Prelature Nullius, to be called "Cameta." 259 GOAJIRENSIS (of Riohacha and of Valledupar). A matter of great importance. - The Apostolic Vicariate of Goajirensis is divided into two parts, both of which are raised to the rank of Apostolic Vicariates; one of which is to be called "of Riohacha," and the other "of Valledupar." 262.

[*Latin ed. p. 869*]

Index documentorum chronologico ordine digestus 869 PAGE 1952 Dec. ii Maseruena (Leribensis). As it is customary. - A portion is separated from the diocese of Maseruena, from which a new diocese is erected, to be called "Leribensis," and the clergy born in those regions shall be assigned to its care; it is constituted a suffragan of the Metropolitan Church of Bloemfontein. DeSapporo (Sapporensis). - By these words of Christ. - The Apostolic Vicariate of Sapporo is elevated to the dignity of a diocese, to be called "Sapporensis." 264 321 Manizalensis and de Chocó (Pereiranae et Armeniensis). - These are frequently read. - Certain territories are separated from the diocese of Manizal and the Apostolic Prefecture of Chocó, from which two new dioceses are formed, to be called "Pereirana" and "Armeniensis." Popayanensis - Caliensis (Palmiranae). Parts of the Roman Empire. - Certain towns are separated from the Archdioceses of Popayan and the Diocese of Cali, and are incorporated into a new diocese, to be called "Palmirana." Neo - Pampilonensis (Bumanguensis). Because it is larger. - A portion of the territory of the Diocese of Neo-Pampilon is separated, from which a new diocese is formed, to be called "Bumanguensis." 22 Hyderabadensis (Warangalensis). Concerning Hyderabad. - Certain territories are separated from the Diocese of Hyderabad, from which a new Church is formed, to be called "Warangalensis." Jan. 6 Christ the Lord. Concerning the observance of the fast pertaining to the Eucharist. The Italian version of this Constitution. Feb. 2 De Salisbury - Arcis Victoriae (Umtaliensis). - Apostolic Prefectures. - Certain portions of territory are separated from the Apostolic Vicariates of Salisbury and Arcis Victoriae, from which a new Apostolic Prefecture is erected, to be called "Umtaliensis." 4 Norvegiae Centralis. - It is pleasing to us. - The Apostolic Prefecture of Central Norway is elevated to the dignity of an Apostolic Vicariate, retaining its name and unchanged boundaries. 25 Portuensis and S. Rufinae. - Whoever knows. - In the cathedral of the suburban dioceses of Portuensis and S. Rufinae, a College of Canons is established. March 24 Luluaburgensts (Mwekaënsis). These words of Christ. - Certain territories are separated from the Apostolic Vicariate of Luluaburg, from which a new Apostolic Prefecture is erected,

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to be called "Mwekaënsis." Ltjluaburgensis (Kabindaënsis). Of the Holy Church. - A certain region is separated from the Apostolic Vicariate of Luluaburg, which is incorporated into a new Apostolic Vicariate, to be called "Kabindaënsis." Aliwalensis (De Aar). We, by whom. - The diocese of Aliwal, with its divided territory, constitutes a new Apostolic Prefecture, "De Aar." Garouensis. Concerning Christ. - The Apostolic Prefecture of Garou is elevated to the rank and dignity of an Apostolic Vicariate. 25 De Africa Orientali Britannica. As We have decreed. - In the regions of Kenya, Uganda, and Tanganyika, a College of Bishops of the Catholic Order is established.

[*Latin ed. p. 870*]

Index of documents arranged in chronological order: 870, April; May; June; July; August (Copenhagen). Informed. - The Apostolic Vicariate of Denmark is elevated to the dignity of a diocese, named... 1. Saint Mary of Mount Olivet the Greater. No one. - In the abbatial church of Saint Mary of Mount Olivet the Greater, a College of Canons is established. 7. De Port Jameson. Those above. - The Apostolic Prefecture of De Fort Jameson in British East Africa is elevated to the rank and dignity of an Apostolic Vicariate, retaining the same name and boundaries. Tharensis (Ubonensis-Udonthanensis). We, by whom. - Certain territories are separated from the Apostolic Vicariate of Tharensis, from which a new Apostolic Vicariate and a new Apostolic Prefecture are established, named "Ubonensis" and "Udonthanensis." De Alto Orinoco (Portus Ayacuquensis). Nothing greater. - The Apostolic Prefecture of "De Alto Orinoco" is elevated to the rank of Apostolic Vicariate, to be called "Portus Ayacuquensis." 29. Kadunaensis (De Sokoto). Especially from these. - A part is separated from the Apostolic Prefecture of Kaduna, comprising the civil districts of Sokoto and Katsina, which is erected into a new Apostolic Prefecture, named "De Sokoto." Iosensis (De Maiduguri). Let it be known. - A certain region is separated from the Apostolic Prefecture of Ios, from which a new Apostolic Prefecture is established, to be called "De Maiduguri." De Btjlawayode Salisbury (De Wankie). By Christ. - Certain territories are separated from the Apostolic Vicariates of Bulawayo and Salisbury, from which a new Apostolic Prefecture is erected, to be called "De Wankie," and the Spanish Institute of Saint Francis Xavier for missionary work among foreign peoples is entrusted. De Oslo (Osloensis). It is fitting. - The Apostolic Vicariate of Oslo is elevated to the dignity of a diocese, henceforth to be called "Osloensis." Leopoldopolitani (Inougoënsis). So that it may be known. - Certain territories are separated from the Apostolic Vicariate of Leopoldopolis, from which a new Apostolic Vicariate is established, named "Inougoënsis." Arabiae (De Kuwait). As follows. - A certain part of the Apostolic Vicariate of Arabia is separated, from which a new Apostolic Prefecture is established, to be called "De Kuwait." 6. Halifaxiensis

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(Yarmuthensis). Parts of Rome. - Certain regions are separated from the Archdiocese of Halifax, from which a new diocese is established, to be called "Yarmuthensis." 6. Hartfortiensis. Considering these things. - The diocese of Hartford is elevated to the dignity of an archdiocese. Hartfortiensis (Norvicensis). That divine thing. - Certain regions are separated from the diocese of Hartford, from which a new diocese is erected, to be called "Norvicensis." Hartfortiensis (Bridgeportensis). Those of the city. - A certain part is withdrawn from the diocese of Hartford, which is formed into a new diocese, to be called "Bridgeportensis." 29. Denmark: 587, 710, 771, 712, 769, 778, 775, 777, 779, 888, 835, 837, 839, 842, 844.

[*Latin ed. p. 871*]

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December 16, 1962
It is declared:

Blessed Mary, under the title of "of Africa," is confirmed as the principal heavenly Patroness of the city of Septem, in heaven, before God the Father.

Blessed Mary, called "of the children," of the town of "Fuente la Higuera," within the archdiocese of Valencia, is declared the heavenly Patroness.

Sacred Buildings:

The parish church of the Blessed Virgin Mary, "Auxiliatrix Christianorum" (Helper of Christians), in the city and diocese of Nictheroy, is elevated to the title and honors of a Minor Basilica.

It is declared:

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Blessed Mary, commonly invoked as "Notre-Dame du Rempart," is declared the principal heavenly Patroness of the entire province of Namur, together with Saint Alban, as the Consoler of the Afflicted.

The church of the Blessed Virgin Mary, assumed into heaven, on the mountain of "Plain," within the archdiocese of Salzburg, is endowed with the title and dignity of a Minor Basilica.

Saint Francis of Assisi is established as the principal heavenly Patron of the parish of "Llavallol," located within the archdiocese of Platense, as a protector.

The church of the Most Sacred Heart of Jesus, located in the place commonly called "Koekelberg," within the archdiocese of Mechlin, is decorated with the honors of a Minor Basilica.

It is declared:

Blessed Mary, commonly called "de Làttani," is honored with the title "Regina Mundi" (Queen of the World), and is confirmed as the heavenly Patroness of the dioceses of Calvensis and Theanensis, in communion with the faithful.

Saint Francis Xavier is confirmed as the heavenly Patron of the association called "Federación Española de Sindicatos de Iniciativa y Turismo" (Spanish Federation of Trade Unions for Initiative and Tourism), by religious vows.

The parish church dedicated to the Most Sacred Heart of Jesus in the city and diocese of Gratianopolis is elevated to the title and honors of a Minor Basilica.

Saint Maria Goretti, Virgin and Martyr, is declared the principal heavenly Patroness of the city of Latina, together with Saint Mark the Evangelist, and also the Patroness of the entire province of Pomptine, as the Mother.

Blessed Mary, the Virgin of Mercy, is declared the principal heavenly Patroness of the entire diocese of Interamna, together with Saint Valentine, Priest and Martyr.

It is declared:

Blessed Mary, called "Nuestra Señora de la Elevación o de la Peña" (Our Lady of Elevation or of the Rock), is declared the heavenly Patroness of the diocese of Ambat.

The abbatial church, dedicated to the honor of Saint Andrew the Apostle in the city of Bruges, is raised to the dignity of a Minor Basilica.

It is declared:

Blessed Mary, assumed into heaven, is declared the heavenly Patroness of the diocese of Zipaquirensis.

It is declared:

The parish church dedicated to the Most Sacred Heart of Jesus in the city and diocese of Lugano is adorned with the title of a Minor Basilica, a

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distinguished temple.

The church of Saint Anthony, called "do Embarè," located in the city and diocese of "De Santos," is adorned with the title of a Minor Basilica.

It is declared:

Blessed Mary, called "of the Seven Sorrows," is declared the heavenly Patroness of the diocese of Pinnensis-Piscariensis.

[*Latin ed. p. 872*]

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Patrona, simul cum Sancto Cetaeo et Sancto Maximo, declaratur die 14 Decembris, Festo Sancti Andreae.

- Titulus et privilegia Basilicae Minoris Ecclesiae Sublacensis Sancti Andreae conferuntur.

. . . . . .

» 19 Ab origine omnis.

- Beata Maria V., nomine "de los Lirios", invocata, in oppido "Alcoy", intra fines Archidioecesis Valentinae, eligitur caelestis Patrona.

» 23 Actuaría scribendi ars.

- Sanctus Cassianus, Martyr, caelestis Patronus tachygraphorum italicorum, eligitur die 29 Ianuarii, in "Speciosa Narbo".

- Ad dignitatem et honorem Basilicae Minoris elevatur ecclesia S. Pauli, Narbonensis Episcopi, in urbe Narbone et intra fines dioecesis Carcassonensis.

. . . . . .

» Urbis Fani.

- Cathedrale templum Fanense honoribus Basilicae Minoris insignitur die 21 Februarii.

Ubicumque gentium.

- Internuntiatura Apostolica erigitur in Republica Syriaca die 9 Martii.

Exstat in Gallia.

- Ecclesia paroecialis Deo in honorem B. Mariae Virginis dicata et in loco "Arcachon", Archidioecesis Burdigalensis, Basilicae Minoris honoribus et privilegiis decoratur.

» 27 Christianam vitam.

- Beata Maria V., a "Chèvremont" vulgo nuncupata, eligitur caelestis Patrona omnium ex regione Leodiensi corpora ludi causa exercitantium, quos "Sportifs Wallons" dicunt, die 9 Aprilis.

Non est sine.

- Sanctus Symphorianus, martyr, praecipuus pagi ab eo appellati et

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prope urbem Turonensem positi, declaratur caelestis Patronus.

» 25 Simulacrum B. M. V.

- Beata Maria Virgo, a "Suyapa" appellata et in eiusdem nominis pago, intra fines Archidioecesis Tegucigalpensis exculta, eligitur caelestis Patrona totius Reipublicae Honduriensis.

» Antiquitas et religio.

- Ecclesia Cathedralis Popayanensis B. Mariae Virgini in Caelum Assumptae sacra ditatur titulo et privilegiis Basilicae Minoris.

» Simulacrum.

- Beata Maria V. a "Suyapa" appellata et in eiusdem nominis pago, intra fines Archidioecesis Tegucigalpensis exculta, eligitur caelestis Patrona totius Reipublicae Honduriensis.

» 27 Prospicit Oceanum.

- Templum divini Servatoris in urbe "Dinan", intra fines dioecesis Briocensis, Basilicae Minoris titulo et dignitate afficitur die Maii.

Quantum utilitatis.

- Internuntiatura Apostolica erigitur in Imperio Iraniano die 30 Augusti.

A Sancti Francisci Xaverii morte.

- Ad Reverendissimum Dominum Iosephum da Costa Nunes, Archiepiscopum Goanum et Damanensem Indiarumque Orientalium, honoris causa Patriarcham: Aurea Rosa sedi Goanae et Damanensi, de evangelio propagato egregie meritae, tribuitur die 15 Novembris VI 1952.

- EPISTULAE

Constat profecto.

- "Ad Reverendissimum Dominum P. D. Normannum Thomam, tit. Sanctorum Quattuor Coronatorum, S. R. E. Presbyter Cardinalem Gilroy, Archiepiscopum Sydneyensem, quem Legatum eligit ad sollemnia centenaria honorem S. Thomae Apostoli".

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December 6, 1952. Concerning the celebration of Saint Francis Xavier in the metropolitan city of Ernakulam. 226.

To His Eminence, Peter, titular of Saint Mary over the Tiber, His Eminence, the Reverend Cardinal Segura y Saenz, Archbishop of Hispalis, completing twenty-five years since receiving the sacred purple. 91.

With particular affection.

To His Eminence, Norman Thomas, titular of the Four Crowned Saints, His Eminence, the Reverend Cardinal Gilroy, Archbishop of Sydney, whom

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the Holy See sends as a legate to the first plenary council of the episcopate of the entire Philippine Islands. 91.

A matter worthy of remembrance.

To His Eminence, Vincent Gill, Bishop of Novara, on the eighth centenary of the publication of the four books of Sentences by Peter Lombard. 93.

January 20, 1953. Indeed, a double cause for rejoicing.

To His Eminence, Maurice, titular of Saint Mary of Peace, His Eminence, the Reverend Cardinal Feltin, Archbishop of Paris, celebrating the completion of five lustra of his episcopate. 95.

February 9. With great gratitude to us.

To His Eminence, Ignatius, titular of the Basilica of the Eleven Apostles, His Eminence, the Reverend Cardinal Tappouni, Patriarch of the Syrians of Antioch, celebrating ten lustra of his episcopate and five lustra of his patriarchal office. 455.

Once again.

To the alumni of Catholic schools of the United States of North America, to encourage charity towards the poor children of other nations. 179.

With fervent prayers.

To His Eminence, Malcolm, Major Superior General of the Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, on the tenth anniversary of the pious passing of Saint Gemma Galgani. 270.

March 12. With great pleasure.

To His Eminence, Peter, His Eminence, the Reverend Cardinal Ciriaci, Apostolic Nuncio in Lusitania, completing five years since the beginning of his episcopate. 227.

At the close of the ninth century.

To the Reverend Bernard Kaelin, Abbot Primate of the Order of Saint Benedict, on the close of the ninth century from the death of Saint Procopius, the founder of the monastery of Sazava in Bohemia. 229.

More matters to be considered.

To His Eminence, John, His Eminence, the Reverend Cardinal De Jong, Archbishop of Utrecht, and to the Most Reverend Bishops of the Netherlands, celebrating the completion of a full century since the restoration of the Catholic Hierarchy. 391.

Not without particular reason.

To His Eminence, Norman Thomas, titular of the Four Crowned Saints, His Eminence, the Reverend Cardinal Gilroy, Archbishop of Sydney, whom the Holy See designates as a legate to the Eucharistic Congress and for the entire continent of Australia, to be held in the city of Sydney. 271.

April 11. We have.

To the Reverend Francis Monnier, C.S.S.p., Rector of the Pontifical Semi-

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nary of the French in Rome, on the completion of a century since the founding of that Seminary. 273.

At the beginning of the first century.

To His Eminence, Charles Paschal Greco, Bishop of Alexandria, on the completion of a century since the founding of that Diocese. 456.

May 2. In a singular manner.

To His Eminence, Joseph, Bishop of Alba, His Eminence, the Reverend Cardinal Pizzardo, Secretary of the Congregation of the Holy Office, and of the Congregation for Seminaries.

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May:

June:

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August:

274. To the Prefect of the Universities, who will complete his fiftieth year of priesthood.

394. To the faithful of Holland, celebrating the happy completion of a century since the restoration of the Catholic Hierarchy.

395. For the coming month of August. To the Most Reverend Father Joseph Plaeidy Nicolini, Bishop of Assisi, on the seventh anniversary of the pious passing of Saint Clare.

467. To the Most Reverend Father Emmanuel, titular of the Saints Marcellinus and Peter, Cardinal Priest of the Holy Roman Church, Patriarch of Lisbon, completing his fifth and twentieth years as Bishop.

492. For five episcopal years. To the Most Reverend Father Achilles, titular of Saint Xystus, Cardinal Priest of the Holy Roman Church, Bishop of Ghent, completing his fifth and twentieth years as Bishop.

493. Approaching the hundredth. To the Most Reverend Father Thomas Edmund Molloy, Archbishop and Bishop of Brooklyn, on the first century since the founding of that Diocese.

494. At the end of next month. To the Most Reverend Father Joseph da Costa Nunes, Archbishop of Goa, Daman, and Cranganore, and Patriarch in honor of the East Indies, who will complete his fiftieth year of priesthood, to whose Metropolitan See the "Rosa Aurea" is presented by the Supreme Pontiff.

498. Of Burlington. To the Most Reverend Father Edward Francis Ryan, Bishop of Burlington, on the first century since the constitution of that Diocese.

502. To all. To the Reverend Father Louis Paulussen, S.J., President of the central secretariat of the Marian Congregations, concerning the recently

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established Federation, whose statutes are approved.

544. We have indeed learned. To the Most Reverend Father Augustine Alvares, titular of Saint Angel in Foro Piscario, Cardinal Priest of the Holy Roman Church, Archbishop of Saint Salvador in Brazil, whom We appoint as Legate to the Eucharistic Congress held throughout Brazil, and to place a crown upon the image of Our Lady of Nazareth in the Basilica of the city of Belém.

545. In Poland. To the Most Reverend Father Stephen, Cardinal Priest of the Holy Roman Church, Archbishop of Gnesen and Warsaw, and to the Most Reverend Archbishops, Bishops, and Ordinary clergy of Poland, on the seventh anniversary of the canonization of Saint Stanislaus M., Bishop of Krakow.

547. At the beginning of the next month. To the Most Reverend Father John Joseph Mitty, Archbishop of Saint Francis in California, on the first century since the founding of that Archdiocese.

548. We have deemed it fitting. To the Most Reverend Father Bernard, titular of Saint Andrew and Gregory ad Clivum Scauri, Cardinal Priest of the Holy Roman Church, Archbishop of Westminster, on the joyful celebration of the eighth century since the establishment of the Catholic Hierarchy in Norway.

549. Which today. To the Most Reverend Father John R. MacDonald, Bishop of Antigonish, and Chancellor of the University of Saint Francis Xavier, on the completion of a century since the founding of that University.

550. At the beginning of the next month. To the Most Reverend Father Mauritius.

[*Latin ed. p. 875*]

Index of documents arranged in chronological order 875 PAGE 1953 » » » » » » » » » Concerning the Peace of the Holy Roman Church. To the Reverend Cardinal Feltin, Archbishop of Paris, whom he appoints as a legate to celebrate the solemnities commemorating the first century since the death of Antoine Frédéric Ozanam 550 August 12, with opportune counsel. - To the Reverend Father Peter Abellán, S.J., Magnificent Rector of the Pontifical Studies of the Gregorian University in Rome: concerning the fourth century completed since the constitution of that University 658 » 15 Concerning the fifth century completed. - To the Eminent Father, Dom Alfried Ildefons, titular of the SS. Silvestri and Martini ad Montes, Reverend Cardinal Schuster, Archbishop of Milan, whom he sends as a legate to the Eucharistic Congress of the Italian nation to be held in Augusta Taurinorum 595 September 13, with the United States of America. - To the Eminent Father, Dom Martin John O'Connor, titular Bishop of Thespiae, Pontifical College Rector for the United States of America in Rome 664 » 25 With great

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joy. - To the Eminent Father, Dom Charles Chiarlo, titular Archbishop of Amidenum, Apostolic Nuncio in Brazil, celebrating five years since the beginning of his episcopate and ten years since his reception of the priesthood 717 » 30 With heartfelt greetings. - To the Eminent Father, Dom Jacob Alois, titular of Saint Jerome of Illyria, Reverend Cardinal Copello, Archbishop of Buenos Aires, whom he appoints as a legate to preside over the Plenary Council of the Argentine episcopate 718 November 5, in an official manner. - To the Eminent Father, Dom Paul Eichaud, Archbishop of Bordeaux: concerning the sixteenth century completed since the birth of Saint Paulinus of Nola 784 » 6 You have. - To the elected woman Gertrude Ehrle, President of the Federation of Catholic Women of Germany, concerning the ten years happily completed since the founding of that Federation . . . . 787 » 11 Recently reported. - To the Reverend Dom Peter Basset, O.S.B., Abbot of Saint Martin of Locogiacensis, concerning the first century completed since the restoration of that Abbey 789 October 3, when he reached his eightieth year. - To the Eminent Father, Dom Frederick, titular Bishop of Tusculum, Reverend Cardinal Tedeschini, Archpriest of the Patriarchal Basilica of the Vatican, Prefect of the Sacred Council of the Fabric of Saint Peter, and also his Datary, celebrating sixteen years since his birth 665 November 30, a painful spectacle. - To the Eminent Father, Dom Mauritian, Cardinal Feltin, Archbishop of Paris, concerning the "Day of Supplication" for peace among all children to be promoted next May 847 VII 1953 March. » » » » April. - ADDRESSES 15 You know. - To the Professors and Students of the College of Bruges, commonly called the "College of Europe" 19 To the Professors and Students of popular schools concerning the meeting on the formation of adults held in Rome with those from Italy 27 To the Parish Priests of the City and the Preachers of the sacred season of Lent 5 To the faithful, on the feast of the Resurrection of the Lord Jesus Christ, devoted greetings proclaimed to the Supreme Pontiff and the Most Venerable Father in the Forum of Saint Peter 181 230 238 245

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April 9: To the Catholic students of the University of the Sorbonne, members of the "Centre Eichelieu" association. . . . . .

[*Latin ed. p. 877*]

Index documentorum chronologico ordine digestus 877 PAGE 1953 Nov. » » » » » Dec. 4 To the young men from the Catholic Action of the Italian dioceses, who won annual regional competitions in religious instruction. . . . To the young men from the Italian Catholic Action, who won the national competition in Christian doctrine. 19 To the representatives of nations, expressing to the Supreme Pontiff a common sense of sorrow, concerning the

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unjust attacks made upon His Eminence, Cardinal Stefan Wyszyński. 6 To those who attended the fifth national convention of the Italian Union of Catholic Jurists, VIII - 1952 » 1953 » » » » » » » » Dec. 755 794 FROM THE MOST HOLY FATHER, given on the eve of the Nativity of Our Lord Jesus Christ, from 1952, in the presence of His Eminences, the Cardinals, and the Most Reverend Bishops of the Roman Curia. . . . 31 To Bishops and the faithful, given for the centennial celebrations in honor of Saint Thomas the Apostle and Saint Francis Xavier, held in the metropolitan city of Ernakulam. Apr. 11 To the farmers and the faithful of the Republic of Colombia. . . . 19 To the faithful of Australia, given for the Eucharistic Congress held in the city of Sydney. May 24 To the faithful of Denmark, given for the first national Catholic congress held in the city of "Copenhagen." . . . Aug. 4 To the faithful of Naples, gathered in the Basilica of Saint Clare, for the celebration of the sacred festivities commemorating the restoration of that temple from the ruins of the war. 15 To the faithful, given for the Eucharistic Congress from all of Brazil, held in the city of Belem do Para. Sept. 13 To the faithful, given for the Fourteenth Eucharistic Congress of all of Italy, held in Turin. August. 18 To Bishops, priests, and all who throughout the world proclaim the Gospel and cooperate with it: given for the Day for the Missions. Nov. 15 To the faithful of the region of Cantabria, given for the first millennium since the Most Blessed Virgin, called "Nuestra Señora de Begoña," was proclaimed the Heavenly Patroness of that region, celebrating the solemnity. Dec. 8 To the members of Italian sodalities from the Catholic Action. Jan. 792 24 IX 1953 NEWS 790 12 - SACRED 33 96 293 296 422 506 551 611 691 803 848 CONSISTORY 65 Secret Consistory I. Chamberlain of the Sacred College II. Address of His Holiness III. Creation and publication of Cardinals IV. Provision of Churches V. Petition for Pallia 65 65 69 71 86 » Jan. 15 Public Consistory 86 » » » Secret Consistory 87 I. Closing of doors and provision of Churches II. Opening of doors and assignment of titles III. Petition for Pallia » Oct. 29 Imposition of the red hat upon the Cardinals. 87 87 88 657

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» » » » »

Ian.

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Instructio. De disciplina circa ieiunium eucharisticum servanda.

Eiusdem Instructionis versio italica.

Decretum. Sacerdos Leonardus Feeney excommunicatus declaratur.

Decretum. Proscriptio libri.

Decretum. De missa vespertina in navi.

Notificatio. Circa la prima Messa del S. Natale nelle ore serali della vigilia.

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Insularum Philippinarum.

Decretum de Conventibus episcoporum, Aug. 2.

Santaremensis - Xinguensis.

Decretum. Commutationis finium, Nov. 11.

De Pouso Alegre - Gampaniensis in Brasilia.

Decretum. Commutationis finium, 25.

Ottaviensis - Marianopolitanae - Saneti Hieronymi.

Decretum de finibus immutandis, Dec. 20.

Kerriensis et Aghadonensis.

Decretum de nominis mutatione, Ian. 2.

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Decretum mutationis nominis dioeceseos.

Guayanensis (Civitatis Bolivarensis).

Decretum mutationis nominis dioeceseos.

Amosensis - Ghicoutimiensis.

Decretum de mutatione finium dioecesium.

Bogotensis in Columbia.

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Decretum mutationis nominis curialia archidioeceseos.

Granatensis et Almeriensis.

Decretum mutationis finium dioecesium, Febr. 16.

S. Joannis Terrae Novae - Portus Gratiae - S. Georgii Terrae Novae.

Decretum. De mutatione finium dioecesium.

Halifaxiensis.

Decretum dismembrationis et Praefecturae Apostolicae Insularum Bermudàrum erectionis.

Savonensis et Naulensis.

Decretum de Vicario Capitulari eligendo, Mart. 25.

Jarensis et Vicariatus Apostolici Calapensis.

Decretum de mutatione finium.

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Dei, e Societate S. Francisci Salesii, Aloisii Versiglia, Episcopi Carysten., Vicarii Apostolici de Shiuchow et Callisti Caravario, sacerdotis professi, in odium fidei, ut fertur, interemptorum. Vicariatus Apostolici Babaulen. - Decretum introductionis causae pro beatificatione seu declaratione martyrii Servorum Dei Matthaei Rascher, e Congregatione Missionariorum S. C. et Sociorum in odium fidei, ut fertur, interemptorum. 27 Valentina. - Decretum introductionis causae pro beatificatione.

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880 Index documentorum chronologico ordine digestus PAGES 1952 » » » » 1953 » » » » » » » » » » » » Of the Handmaids of God, Theresa of Jesus Jornet Ibars, foundress of the Congregation of the Little Sisters of the Abandoned Elderly... July 11, Monceau. - Decree introducing the cause for the beatification of the Handmaid of God, Mother Theresa of the Infant Jesus, of Carolina Gerhardinger, foundress of the Congregation of the Sisters of Notre Dame. » » Victorien. - Decree introducing the cause for the beatification of the Handmaid of God, Raphael of Ybarra, widow of Vilallonga, foundress of the Institute of the Sisters of the Angels Custodians. November 21, Tunquin. - Decree resuming the cause for canonization of Blessed Valentine Berrio Ochoa, Bishop and Martyr, O.P. December 23, Regensburg. - Decree introducing the cause for the beatification of the Servant of God, Vitricius of Eggenfelden, professed priest of the Order of Friars Minor Capuchin. » » Rome. Rescript concerning the prayers recited at the end of Mass and during the Benediction of the Most Holy Sacrament. January 16, Turin. - Decree concerning the virtues for the beatification of the Servant of God, Frederick Albert, parish and archpriest of Lancei in Turin, founder of the Congregation of the Vincentian Sisters of the Immaculate Conception. » » Saint-Flour. - Decree concerning the virtues for the beatification of the Servant of God, Catherine Jabrige, of the Third Order of Saint Dominic. » » Lyons. - Decree concerning the virtues for the beatification of the Servant of God, Anthony Chevrier, priest, founder of the asylum "La Providence du Prado" and of the Society of Priests of Prado. February 2, Rome. - Indult granting permission to use the vernacular Italian language regarding questions and answers in the administration of Baptism. March 9, Tarvisium. - Decree resuming the cause for canonization of Blessed Mary Bertilla Boscardin, of the Institute of the Sisters Teachers of Saint Dorothea, Daughters of the Sacred Hearts. » » Rome or Anagni. - Decree resuming the cause for canonization of Blessed Mary De Mattias, foundress of the Institute of the Sisters of the Adoration of the Precious Blood of Our Lord Jesus Christ. » » Madrid. - Decree resuming the cause for canonization of Blessed Mary Desolata Torres Acosta, foundress of the Institute of the Sisters Servants of Mary, Ministers to the Sick. April 21, Rome or Cordoba. - Decree resuming the cause for canonization of Blessed Raphael Mary of the Sacred Heart of Jesus, virgin, foundress of the Congregation of the Hand-

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maids of the Sacred Heart of Jesus. » » Rome or Viterbo. - Decree resuming the cause for canonization of Blessed Rose Venerini, virgin, foundress of the Pia Sisters. » » Rome. - Decree resuming the cause for canonization of Blessed Vincent Pallotti, founder of the Society of the Catholic Apostolate. June 26, Decree concerning the virtues for the beatification of the Venerable Servant of God, Michael Rua, professed priest, Rector Major of the Society of Saint Francis de Sales. » » Lucerne. - Decree concerning the virtues for the beatification of the Servant of God, Helena Guerra, foundress of the Institute of the Oblate Sisters of the Holy Spirit, commonly known as the Sisters of Saint Zita. July.

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Proceedings concerning the cause for canonization of Blessed Anthony Fasani, confessor, professed priest of the Order of Friars Minor Conventual, at Segusio. - Decree.

Introduction of the cause for beatification of the Most Reverend Edward Joseph Rosaz, Bishop of Segusio. - Decree.

Concerning the votive Mass for the Blessed Virgin Mary Immaculate Conception, celebrated on Saturdays throughout the Marian Year.

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Corrections in vol. XXXXV (1953) of the *Commentarii Acta Apostolicae Sedis*. On page 104, in title II, where it reads "Postquam Apostolicis Litteris" (in the ninth month of February, in the year 1952), read instead: "Sollicitudinem Nostram" (in the sixth month of January, in the year 1951). On page 266, line 2, in the *Litterae Apostolicae*, where it reads "pestilentem", read instead: "pestilens". On page 266, line 3, in the *Litterae Apostolicae*, where it reads "forma", read instead: "formam". On page 323, line 20, where it reads "duo", read instead: "duae". On page 407, line 34, where it reads "santità", read instead: "sanità". On page 428, line 26, where it reads "eos", read instead: "ea". On page 492, line 18, in the text, where it reads "Sacram", read instead: "Sacrarum".

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